

SRIMAD
BHAGWATAM

SRIMAD
BHAGWATAM

Vol. I

A. C. BHAKTIVEDANTA

ALL GLORY TO SRI GURU AND GOURANGA

कृष्णे स्वधामोपगते धर्मज्ञानादिभिः सह ।
कलौ नष्टदृशामेष पुराणार्कोऽधुनोदितः ॥

*Krishne swadhamo 'opagate dharma jnana divi saha
Kalou nastadrisham esha puranarko 'dhuno dittah.*

(pp. 211)

SRIMAD
BHAGWATAM
of
KRISHNA DWAIPAYANA VYAS

ENGLISH VERSION

By A. C. BHAKTIVEDANTA SWAMI

LIST OF OTHER BOOKS

(In English)

1. GEETOPANISHAD.
2. CHAITANYA CHARITAMRITA ESSAYS
AND TEXT.
3. SCIENCE OF DEVOTION.
4. EASY JOURNEY TO OTHER PLANETS.
5. PRACTICAL THEISM.
6. MESSAGE OF GODHEAD.
7. ISOPANISHAD.
8. PRAYERS OF KING KULASHEKHAR.

Editor of THE FORTNIGHTLY MAGAZINE
BACK - TO - GODHEAD

AND

FOUNDER SECRETARY.

THE LEAGUE OF DEVOTEES (Regd.)

Residence :—

**Sri Radha Damodar Temple
Sebakunja, Vrindaban U. P.**

Office :—

**Sri Radha Krishna Temple
2439, Chhipiwada Kalan,
DELHI-6.**

SRIMAD BHAGWATAM

FIRST PART

*With short life sketch of
Lord Sri Chaitanya Mahaprabhu the ideal Preacher of Bhagwat
Dharma, Original Sanskrit text, its Roman transliteration
English Synonyms, English Translation
and
Elaborate Purport by*

A. C. BHAKTIVEDANTA SWAMI

1962

Published by

THE LEAGUE OF DEVOTEES (Regd.)

VRINDABAN : DELHI.

Free for :
The Members

Rs. 16/-

First Published in 1962

Copyright reserved

PRINTED IN DELHI IN 12 POINT TIMES FACE TYPE FOR
THE LEAGUE OF DEVOTEES (REGD.)
VRINDABAN : DELHI
BY CH. KANSHI RAM AT NEW O. K. PRESS, CHURIWALAN, DELHI-6.
(INDIA)

TO
SRILA PRABHUPADA
BHAKTI SIDDHANTA SARASWATI
GOSWAMI MAHARAJ

MY SPIRITUAL MASTER

*On the 26th annual ceremony of His
Disappearance Day*

*He lives for ever by His Divine instructions
and
the follower lives with Him.*

PREFACE

We must know the present need of the human society. And what is that need ? The human society is no longer bounded by geographical limits of a particular country or community. The human society is broader than that in the middle age, and the world tendency is to belong to one state or one human society. The ideals of spiritual communism according to Srimad Bhagwatam are based more or less on oneness of the entire human society nay the entire Energy of the living being. The need is felt by great thinkers how to make it successful ideology. Srimad Bhagwatam will fill up the gap of human society and it begins, therefore, with aphorism of Vedanta Philosophy as *Janmadyasya yatah* to adjust the ideal of common cause.

The human society, at the present moment, is not in the darkness of oblivion. It has made rapid progress in the field of material comforts of life, education and economic development of the entire world. But it suffers a pin-prick somewhere in the social body at large and therefore there is large scale quarrel even on less important issue. Therefore there is the want of the clue as to how they can become one in peace, friendship and prosperity by the common cause. Srimad Bhagwatam will fill up this gap by ontological aspect of human education. It is therefore a cultural presentation for re-spiritualisation of the entire human society.

Srimad Bhagwatam should be introduced also in the schools and colleges as it is recommended by the great student devotee Prahlad Maharaj in order to change the demoniac face of society.

कौमार आचरेत् प्राज्ञो धर्मान् भागवतानिह ।
दुर्लभं मानुषं जन्म तदप्यध्रुवमर्थदम् ॥ (7/6/1)

*Koumara acharet prajna dharman bhagwataniha
Durlabham manusam janmatad api adhrubam arthadam*

Disparity of the human society is due to the basic principle of a Godless civilisation. There is God or the Almighty One from whom everything emanates, by Whom everything is maintained and in Whom everything is merged to rest. The material science has tried to find out the ultimate source of creation very insufficiently but it is a fact that there is one **Ultimate Source** of everything that be. This ultimate source is explained rationally and authoritatively in the beautiful Bhagwatam or Srimad Bhagwatam.

Srimad Bhagwatam is transcendental science not only to know the ultimate source of every thing but also to know our relation with Him and our duty towards perfection of the human society on the basis of this perfect knowledge.

It is a powerful reading matter in Sanskrit language and is now rendered into English version elaborately so that simply by its careful reading one will know God perfectly well, so much so that the reader will sufficiently be educated to defend himself from the onslaught of the atheist. Over and above the reader will be able to convert others in accepting God as concrete principle as anything.

It begins with the definition of the Ultimate Source as the bonafide commentary of the *Vedanta Sutra* by the same author Srila Vyasdeva and gradually it develops into nine cantoes upto the highest stage of God realisation. The only qualification required to study this great book of transcendental knowledge, is to proceed step by step cautiously and not to jump on half-hazardously like reading an ordinary book.

The book should be gone through chapter to chapter one after another and the reading matter is so arranged by its original Sanskrit text, its English transliteration, synonyms, translation and purportful explanation that one is sure to become a God-realised soul at the end of finishing the first nine cantoes.

The tenth canto is distinct from the first nine cantoes, because it deals directly with the transcendental activities of the Personality of Godhead Sri Krishna. One will be unable to

capture the effects of the 10th canto without having gone through the first nine cantoes. The book is complete in twelve cantoes each independent but it is good for all to get them by small instalments one after another.

It is a large voluminous literature and let us have it by parts of not more than 350 to 400 pages at a time. So that the reader may conveniently go through it without being taxed heavily both physically and mentally.

I must admit my frailties in presenting the First Part but still I am hopeful of its good reception by the thinkers and leaders of the Society, on the strength of the following statement of Sri-mad Bhagwatam.

तद्वाग्विसर्गो जनताघविप्लवो यस्मिन् प्रतिश्लोकमवद्ववत्यपि ।
नामान्यनन्तस्य यशोऽंकितानि यत् शृण्वन्ति गायन्ति गृणन्ति साधवः ॥

*Tad бага visarga janata agha viplavo
Yasmin pratislokam abaddha vatyapi
Namanii anantasya jasho ankitani yat
Srinnwanti gayanti grinanti sadhabah*

“On the other hand the literature which is full with description of transcendental glories of the Name, Fame, Form, Pastime of the Unlimited Supreme Lord, - is a different creation of transcendental vocabulary all meant for bringing about a revolution in the impious life of a misdirected civilization of the world. Such transcendental literatures even though irregularly composed, is heard, sung and accepted by the purified men who are thoroughly honest.” (pp. 259)

I am obliged to Sri Hanuman Prasad Poddar of the Gita Press and “Kalyan” fame, who has gone through my work and appreciating the endeavour, has helped through the Dalmia Jain Trust to meet part expenditure of this publication.

My thanks are due also to other friends who have helped me in undertaking this great task. *Om Tat Sat.*

A. C. Bhaktivedanta Swami.

Dated at Delhi
December 15, 1962.

CONTENTS

Introduction

Page

Conception of God and the Absolute Truth. ...	1
Source of material energy. ...	2
Preacher of Srimad Bhagwatam. ...	3
Science of Krishna and its need. ...	4
Sri Chaitanya Maha Prabhu. ...	4
His mission. ...	5
His birth. ...	8
His early childhood. ...	9
His student life. ...	11
His civil disobedience. ...	12
Reclaiming the sinners. ...	14
His Sannyas. ...	18
Khirchora Gopinath. ...	19
Meeting with Bhattacharya. ...	21
His discourse on the Vedanta. ...	23
His meeting with Ramananda Roy. ...	33
Importance of submissive hearing. ...	34
Instructive story of Junior Haridas. ...	37
Power of Samkirtan movement. ...	38
His talks with Mayavadi Sanyasi Prakasananda. ...	40
The Lord visits Mathura and Vrindaban. ...	44
He converts Pathans to Vaisnava cult. ...	44
Obstacles on the path of Devotion. ...	46
Eight modes of Prayer by a pure devotee. ...	47
Sanskrit Text of the First Chapter inserted. ...	48

First Chapter

Purpose of the Gayatree Mantra. ...	49
Parameswer the Supreme. ...	52
Three divisions of Vedic ways. ...	63
Exchange of <i>Rasas</i> between two equals. ...	68

	<i>Page</i>
Watering the root of tree.	73
Symptoms of men in the age of quarrel or Kali.	79
Scriptures summarised	81
Glories of the Name of the Lord.	84
Real remedy for peace in the world.	87
Incarnation of Godhead is distinguished.	92
 Second Chapter	
Divinity and Divine Service.	97
Obeisances unto spiritual master and the Lord.	98
Srimad Bhagwatam summarised.	100
Scope of sense-satisfaction.	114
Definition of the Absolute Truth.	115
Process of its realisation.	117
Duty of all classes of human being.	118
Service unto the devotees.	123
The Book and the Person Bhagwatam.	127
Seeing the Lord.	129
Forms of the Lord and the living beings.	136
Quality of worship and the demi-gods.	143
Lord Sri Krishna or Vasudeva is all in all.	145
He is all pervading.	150
 Third Chapter	
Description of Incarnations of Godhead.	154
Purusha incarnations the cause of matter and the material world.	155
From Him Brahma is manifested.	156
Description of the Universal Form.	159
Short description of various incarnations.	162
1st Kumaras Incarnation	164
2nd Sukara ,, 	165
3rd Narada ,, 	166
4th Nara Navayana ,, 	167
5 th Kapila the author of Samkhya philosophy.	168

	<i>Page</i>
6th Daryatreya incarnation ...	169
7th Yajna „ ...	170
8th Rishava „ ...	171
9th Prithu „ ...	172
10th Matsya „ ...	173
11th Kurma „ ...	174
12th Dhanantari „ ...	175
13th Mohini „ ...	175
14th Narasingha „ ...	176
15th Vamana „ ...	176
16th Bhurigupati (Parsurama). ...	177
17th Vyasdeva ...	178
18th Rama ...	179
19th Valarama. ...	180
20th Krishna ...	180
21st Buddha Deva. ...	181
22nd Kalki. ...	185
Lord Krishna the Original Personality of Godhead. ...	188
His Virata Rupa, an imagination. ...	194
The Lord or the living being all are spirit. ...	196
Self-realisation means seeing the Lord. ...	197
He is unknowable by mental speculation. ...	202
Srimad Bhagwatam is the cream of histories. ...	208
The mode of its reception. ...	210
Srimad Bhagwatam is representation of Lord Krishna. ...	211
Srimad Bhagwatam and its incompatibilities. ...	213

Fourth Chapter

Appearance of Sri Narada. ...	215
Paramhansa Sukhdeva Goswami. ...	220
The ideal King Maharaj Parikshit. ...	227
Birth date of Vyasdeva. ...	230
His activities in preparing transcendental works. ...	231
His surveying of the general situation. ...	232

	<i>Page</i>
Different in-charges of the divisions of Veda.	236
Vedas made easy for the less intelligent class.	238
Mercy of Vyasdeva	238
Unworthy Sons of the Higher Castes	240
Dissatisfaction of Vyasdeva and its Cause ...	245

Fifth Chapter.

Sri Narada's Instructions on Srimad Bhagwatam for Vyasdeva	248
The mind and the Body	249
Identification of Self with the Body or Mind is the Cause of Despondency	252
The Cause Explained	254
Flowery Language without Divinity is Condemned ...	257
Need of Preaching Srimad Bhagwatam ...	260
Nothing is Good without God	262
Befixed up on the Complete Whole	267
Human Frailties	269
A boon to the Layman	272
The Prime Duty	274
The Permanent Gain	277
Personal and Impersonal Features of the Lord ...	279
Purpose of all Cultural Assets	283
Previous Life of Narada	285
The Bhaktivedantas	287
Principles of Saintly Association	288
Miraculous Act of Hearing Bhagwatam ...	290
Effects of Spiritual Association	293
Duties of a Neophyte	294
Real Spiritual Master	295
Meaning of Surrender	298
The Cause of Miseries	301
Import of Bhaktiyoga	303
Cent per cent engagement	305
Sound as Form	308

Concluding instruction of Narada	311
----------------------------------	-----	-----	-----

Sixth Chapter.

Further Enquiry by Vyasdeva	...	...	313
History of Narada's Previous Life	...	...	317
His Touring	...	...	321
His Momentous Hankering for the Lord	...	...	324
Seeing the Lord	...	...	327
Message of Godhead	...	...	330
Narada's Eternal Engagement	...	...	335
His transcendental Body	...	...	337
His Re-appearance	...	...	339
His Freedom of Movement in all Planets	...	...	341
The Lord, His Constant Companion	...	...	343
Comparative Importance of Bhaktiyoga and Mystic Powers	...	...	347

Seventh Chapter.

Vyasdeva's Meditation	...	...	352
His Clear Conception	...	...	355
Acts of Maya Illusory Energy	...	...	357
Effects of Bhaktiyoga	...	...	360
Effects of Hearing Srimad Bhagwatam	...	...	361

Appendices.

Glossary	...	...	1
Errata	...	...	2
Notice	...	...	3

THE MOTTO

It is admitted even in the higher circle that in fact, the whole root and background of Indian culture is wrapped in the Sanskrit language. And we know that the foreign invaders of India could break down some of the manumental architectural work tn India but they were unable to break up the perfect ideals of human civilization so far kept hidden within the Sanskrit language of Vedic wisdom.

Srimad Bhagwatam is the mature ripen fruit of the tree of Vedic literature (pp. 66.). We have just begun to give it rendered into English with broader outlook and it is the duty of the leading Indians to spread up the culture all over the world at this momentous hour of need.

INTRODUCTION

The conception of God and the conception of the Absolute Truth are not on the same level. *Srimad Bhagwat* hits on the target of the Absolute Truth. Conception of God means the controller whereas the conception of Absolute Truth means the **Summum Bonum** or the Ultimate Source of all Energies. There is no two opinions about the personal feature of God because He is controller. A controller cannot be an impersonal feature. Modernised Government specially democratic Government is impersonal to some extent but at the ultimate issue the chief executive head is a Person and the impersonal feature of Government becomes subordinate to such Personal feature of the Government. So whenever we speak something of control over others, we must have to bring in the Personal feature without any doubt. There may be many Gods because there are different controllers in different parts of management. According to the statement of the *Bhagwat Geeta* any controller who has got some specific power extra ordinary than others is called a *bibhutimat satwa** or controller empowered by the Lord. There are many *bibhutimat satwas*, controllers or Gods with different specific powers but the Absolute Truth is one without a second and the **Srimad Bhagwatam** designates the Absolute Truth or the **Summum Bonum** as the *Param Satyam*. *Srimad Bhagwatam* i. e. the Author of the book at first, offers his respectful obeisances unto the *Param Satyam* and because the *Param Satyam* is the ultimate Source of all energies the *Param Satyam* is the Supreme Person. The Gods or the controllers are undoubtedly persons but the *Param Satyam* from Whom the Gods etc. derive powers of control is also Person and is the Supreme Person. The Sanskrit word *Iswara* conveys the import of God but the Supreme Person is called the *Parameswara* or the Supreme *Iswara*. The Supreme Person or *Parameswara* is the Supreme Conscious Personality and because He does not derive any power from any other source, therefore, He is Supremely independent. In the Vedic literature *Brahma* is described as the Supreme God or the head of all other Gods

like Indra, Chandra, Varuna etc. but Srimad Bhagwat affirms, that even Brahma is not independent in the matter of His power and knowledge. He received knowledge or the *Vedas* from the Supreme Person who resides within the heart* of every living being. That Supreme Personality knows everything directly and indirectly. Individual infinitesimal persons, who are parts and parcels of the Supreme Personality, may know directly and indirectly everything about their personal body or external features. But the Supreme Personality knows everything perfectly well both about His external and internal features.

The word '*janmadyasya*' suggests that the source of all production, maintenance and destruction, is the same Supreme conscious Person. Even in our present experience we can know that nothing is generated from inert matter but inert matter can be generated from living entity. By contact of the living entity the material body developes into an working machine. Man with poor fund of knowledge mistakes the bodily machinery as the living being but the fact is that the living being as he is, is the basis of the bodily machine. The bodily machine is useless as soon as the living spark is away from it. As such the original source of all material energy is the Supreme Person. This fact is expressed in all the Vedic literatures and all exponents of spiritual science have accepted this truth. The living force is called in other words as *Brahman* and one of the greatest Acharya namely Sripad Sankaracharya has preached that *Brahman* is substance while the cosmic world is category. The original source of all energies being the Living force He is logically accepted as the Supreme Person. He is therefore fully conscious of everything past, present and future and also each and every corner of His creative manifestation both material and spiritual. An imperfect living being does not know even what is happening within the physiological condition of his personal body. He eats his foodstuff but does not know perfectly as to how the foodstuff transform into vitamins specifically for the particular constitution of his own body. Perfection of a living being means awareness of everything that happens and the Supreme Person being all-perfect it is quite natural for Him that He knows everything in all details. As such

*B. G. 15/15.

the Perfect Personality is addressed in the Srimad Bhagwatam as *Vasudeva* or One who lives everywhere in full consciousness and in full capacity of His complete energy. The whole thing is clearly explained in the Srimad Bhagwatam and the reader will have ample opportunity to study them in all critical ways.

In the modern age Lord Sri Chaitanya Mahaprabhu preached the cult of Srimad Bhagwatam by practical demonstration. It is easier, therefore, to penetrate into the topics of the Srimad Bhagwatam through the medium of Sri Chaitanya's causeless mercy. His merciful short sketch life and precepts are also inserted herewith for specific understanding of the Srimad Bhagwatam. This will help the reader perfectly to understand the real merit of Srimad Bhagwatam.

It is imperative that one should learn Srimad Bhagwatam from the person-Bhagwatam. The Person-Bhagwatam is one whose very life is practical Srimad Bhagwatam. Sri Chaitanya Mahaprabhu being the Absolute Personality of Godhead He is both Bhagwan and Bhagwatam, in person and sound ; and His process of approach of the Srimad Bhagwatam is, therefore, practical for all people of the world. He wanted it and ordered His followers that the cult of the Srimad Bagwatam shall be preached in every nook and corner of the world by every one who happens to take his birth in India.

Srimad Bhagwatam is the science of Krishna the Absolute Personality of Godhead as much as we have preliminary informations from the text of the Bhagwat Geeta. Sri Chaitanya Mahaprabhu said that every one, it does not matter what he is, who is well versed in the science of Krishna (Srimad Bhagwatam and for the matter of that Sri Bhagwat Geeta) can become an authorised preacher or preceptor in the science of Krishna.

There is need of the science of Krishna in the human society for all the suffering humanity of the world and we would simply request the leading personalities of all nations to take some information of the science of Krishna for their own good, for the good of the society and for the good of all people of the world.

(A short life sketch and teachings of Lord Chaitanya, the Preacher of Srimad Bhagwatam.)

LORD SRI CHAITANYA MAHAPRABHU, the Great Apostle of love of God and the Father of introducing congregational chanting of the holy name of the Lord, advented Himself at Sridham Mayapur a quarter in the then city of Nabadwipa in Bengal on the *Phalguni Purnima* evening in the year 1407 Shakabda (corresponding to Christian era 1486 February.)

His father Sri Jagannath Misra, a learned Brahmin, hailing from the district of Shylet came to Nabadwipa as a student because at that time Nabadwipa was considered to be the centre of education and culture and he domiciled on the bank of the Ganges after marrying Srimati Sachidevi a daughter of Srila Nilambar Chakrabarty, the great learned scholar of the then Nabadwipa.

Jagannath Misra had a number of daughters by his wife Srimati Sachidevi and most of them expired at an early age. Two surviving sons Sri Viswarupa and Vishwambhar became at last the object of their filial affection and the last named son or the youngest son and the tenth one was Viswambhar who later on was known as Nimai Pandit and then Lord Sri Chaitanya Mahaprabhu after accepting the renounced order of life.

Lord Sri Chaitanya Mahaprabhu exhibited His transcendental activities for full forty eight years and then He disappeared from this mortal world in the year 1455 Shakabda at Puri.

For twenty four years only, he remained at Nabadwipa as student and householder. His first wife was Srimati Lakshmi Priya who died at an early age when the Lord was absent from home. On His return from East Bengal, He was requested by His mother to accept a second wife and the Lord agreed. His second wife was Srimati Vishnupriya Devi who bore the separation of the Lord, throughout the life, because the Lord took the order of Sanyas at the age of twenty four when Srimati Vishnupriya was hardly sixteen years only.

After taking Sanyas, the Lord made His headquarters at

Jagannath Puri on the request of His mother Srimati Sachidevi. Thus the Lord remained for twenty four years at Puri out of which continuously for six years He travelled all over India and specially the Southern India in the mode of His preaching work of the cult of **Srimad Bhagwatam**.

The cult of His preaching *Srimad Bhagwatam* was to propagate the teachings of the Bhagwat Geeta as well in the practical way. In the Bhagwat Geeta Lord Sri Krishna is depicted as the Absolute Personality of Godhead and the last teachings of the great book of transcendental knowledge, is that one should give up all other modes of religious activities and should accept Him (Lord Sri Krishna) as the **ONLY WORSHIPABLE** Lord. And for this, the Lord assured all concerned that such devotees of the Lord would be protected from all sorts of sinful acts and there was no cause of anxiety.

Unfortunately inspite of Lord Sri Krishna's direct order and teachings in the Bhagwat Geeta, less intelligent people misunderstood Him as a historical great personality and thus could not accept Him (Lord Sri Krishna) as the Original Personality of Godhead and such men with poor fund of knowledge were misled by many non-devotes. Thus the teachings of the Bhagwat Geeta was *misinterpreted* even by great scholars. Thus after the *disappearance* of Lord Sri Krishna there were hundreds of *commentaries* on the Bhagwat Geeta by many *erudite* scholars and almost every one tried to comment on the Bhagwat Geeta differently according to the self-interested motive.

Lord Sri Chaitanya Mahaprabhu is the self Same Lord Sri Krishna and this time He appeared as a great Devotee of Lord Sri Krishna in order to preach to the people in general, religionists and philosophers about the transcendental position of Sri Krishna the Primeval Lord and the cause of all causes.

The sumtotal of His Preaching work was that Lord Sri Krishna who appeared at Brajabhumi (Vrindaban) as the son of the king of Braja (Nanda Maharaj),—is the Supreme Personality of Godhead and therefore He is worshipable by all. Vrindaban-dham is non-different from the Lord because the Name, Fame, Form, or the

place where the Lord manifests Himself, all are identical with the Lord as Absolute knowledge. Therefore, Vrindaban-dham is also as much worshipable as the Lord. The highest form of transcendental worship of the Lord was exhibited by the damsels of Brajabhumi in the form of pure affection for the Lord and Lord Sri Chaitanya recommends the process as super excellent mode of worship. He accepts the **Srimad Bhagawatam Puranam as the spotless Literature for understanding the Lord** and He preached that the ultimate goal of life, for all human being, is to attain the stage of *Prema* or Love of God as the topmost perfection of life.

Many devotees of the Lord (Sri Chaitanya Mahaprabhu) like Srila Vrindabandas Thakur, Sri Lochandas Thakur, Srila Krishнадas Kaviraj Goswami, Sri Kavi Karnapur, Sri Probodhananda Saraswati, Sri Rupa Goswami. Sri Sanatan Goswami, Sri Raghunath Bhatta Goswami, Sri Jiva Goswami, Sri Gopal Bhatta Goswami, Sri Raghunath Das Goswami and in the later age within two hundred years Sri Vishwanath Chakrabarty, Sri Valadeva Vidyabhusan, Sri Syamanada Goswami, Sri Narottamdas Thakur, Sri Bhaktivinode Thakur and at last Sri Bhakti Siddhanta Saraswati Thakur (our spiritual Master) and many other great and renowned scholars and devotees of the Lord have prepared voluminous books and literatures on the life and precepts of the Lord. Such literatures are all based on the Shastras like the Vedas, Puranas, Upanishads, Ramayana, Mahabharata and other history and authentic literatures approved by the recognised Acharyas. They are unique in compositions and unrivalled in presentation with full of transcendental knowledge. Unfortunately they are still under the cover of ignorance of the people and when such literatures (mostly in Sanskrit and Bengali) will see the light of the world and will be presented before the thinking people of the world it is then only India's glory and the message of Love will overflow the morbid world vainly searching after peace and prosperity under the cover of various illusory methods which are not in the line of approved Acharya-chain of disciplic succession.

The readers of this small description on the life and precepts of Lord Chaitanya will do well and profit much if they go through

the books of Srila Vrindabandas Thakur (Sri Chaitanya Bhagwat) and Srila Krishnadas Kaviraj Goswami (Sri Chaitanya Charitamrita). The early life of the Lord is most fascinatingly expressed by the author of 'Chaitanya Bhagwat' and so far the teachings are concerned, they are more vividly explained in the Chaitanya Charitamrita. We have tried to combine these two books in one under the name of CHAITANYA CHARITAMRITA ESSAYS AND TEXT (3000 Pages) for the English readers.

The Lord's early life was recorded by one of His chief devotees and contemporaries namely Srila Murari Gupta, a medical practitioner of that time and the later part of the life of Sri Chaitanya Mahaprabhu was recorded by His private Secretary Sri Damodar Goswami or Srila Swarup Damodar who was practically constant companion of the Lord at Puri. These two devotees, recorded practically all the incidences of the Lord's activities and later on all the books regarding the Lord as abovementioned were composed on the basis of *Karchas* of Srila Damodar Goswami and Murari Gupta.

So the Lord advented Himself on the Phalguni Purnima evening of 1407 Shakabda and it was by the will of the Lord there was Lunar eclipse on that evening. It is the custom of the Hindu public to take bath in the Ganges or any other sacred river during the hours of eclipse and chant the Vedic mantras for purification. When Lord Chaitanya was born during the Lunar eclipse, the whole of India was roarnig with holy sound of **HARE KRISHANA HARE KRISHNA KRISHNA KRISHNA HARE HARE HARE RAMA HARE RAMA RAMA RAMA HARE HARE**. These sixteen Names of the Lord are mentioned in many Puranas and Upanishads and they are described as the *Tarak Brahman Name* of this age. It is recommended in the Shastras that offenceless chanting of these holy names of the Lord can deliver a fallen soul from the material bondage. There are innumerable Names of the Lord both in India and outside and all of them are equally good because all of them indicate to the Supreme Personality of Godhead. But because these sixteen Names are specially recommended for this age, it is better that people may take advantage of the great Acharyas and their path who attained success by their practice of the rules in the *Shastras* (revealed scriptures).

This co-incidence of the Lord's appearance and occurrence of the Lunar eclipse make it clear about the mission of the Lord. The mission of the Lord was to preach the importance of chanting the holy names of the Lord in this age of **kali** (quarrel). The present age is meant for quarrel even on trifle things and therefore the Shastras have recommended for this age a *common platform* of chanting the holy name of the Lord. Accompanied by melodious music people can hold meetings for glorifying the Lord in their respective languages and if such performances are executed in an offenceless manner, it is sure and certain that such persons will gradually attain spiritual perfection without any effort to undergo any other rigid methods. In such meeting every one, the learned and the fool, the rich and the poor, the Hindus and Muslim, the Englishman and the Indian or the Chandala and the Brahmin, all can give an aural reception to the transcendental sound and thus purify the dust accumulated on the mirror of one's heart by unwanted association of material surroundings. And to confirm the Lord's mission all the people of the world will accept the holy name of the Lord as the common platform for Universal religion of the mankind. In other words the Advent of the Holy name took place along with the Advent of Lord Sri Chaitanya Mahaprabhu.

When the Lord was on the lap of His mother, the child would at once stop crying as soon as the ladies surrounding Him chanted the holy name with clap of hands. The peculiar incidence was observed by the neighbours of the Lord with awe and veneration. Sometimes the younger ladies took pleasure in making the Lord-crying and then stop him by chanting the holy name. So from the very childhood the Lord began to preach the importance of the holy name. Lord Sri Chaitanya was known as Nimai in His early age. This name was given by His beloved mother because the Lord took his birth underneath a Neem Tree in the courtyard of His paternal house.

When the Lord was offered solid foodstuff at the age of sixmonth in the Annaprashan ceremony, the Lord indicated His future activities. It is a rule to offer the child at the time both coins and books to see the future taste of the child. The Lord was off-

ered both sides coins and *the Bhagwat*. But the Lord accepted *Srimad Bhagwatam* instead of the coins.

When He was five years old He was initiated for learning and He showed Himself a naughty boy. And When He was a mere baby crawling on the yard, one day it so happened that a snake appeared before the baby and the Lord began to play with it. All the members of the house were struck with fear and awe but after a little while the snake went away and the baby was taken away by His mother. Sometime He was stolen by a thief in order to take away His ornaments but the Lord took a pleasure trip on the shoulder of the bewildered thief. The thief was searching for a solitary place in order to rob the baby and it so happened that the thief wondering hither and thither, arrived at last just before the house of Jagganath Misra and he was afraid of being caught hold of. He, therefore, dropped the baby at once and the anxious parents and relatives were glad to see the lost child.

Once upon a time a pilgrim Brahmin was received at the house of Jagannath Misra and when the Brahmin was offering the food stuff to Godhead, the Lord appeared before him and partook of the prepared foodstuff. The eatables were rejected on being touched by a child and the Brahmin again prepared the foodstuff. The next time the same incidence happened. For the third time the same attempt was made and the baby was forcibly made to go asleep at night within the room. At about 12 in the night when all the members of the house were fast asleep within the closed room, the pilgrim Brahmin offered his prepared food stuff to his Deity and in the same way, the baby Lord appeared before the pilgrim and spoiled his offerings. The Brahmin again began to cry but as every one was fast asleep nobody could reply. At that time child Lord appeared before the fortunate pilgrim Brahmin and disclosed His Identity as Krishna Himself. The Brahmin was forbidden to disclose the incidence and the baby went back to the lap of his mother as fast asleep.

There are many such incidences in His childhood life. As a naughty boy sometimes He used to tease the orthodox Brahmins who used to take bath in the Ganges. When they complained to His father

the boy appeared before the father as if just coming from the School. And at the bathing Ghat he used to play jokes with the neighbouring girls who were engaged in the worship of Shiva with hope of getting good husband. That is a practice amongst the unmarried girls in the Hindu family. While engaged in such worship the Lord as a naughty boy appeared before them and said "My dear sisters, please give me all the offerings you have just brought for Lord Shiva. Lord Shiva is my devotee and Parvati is my maid servant. If you worship Me the Lord Shiva and all other demigods will be more satisfied." Some of them refused to obey the naughty Lord and He would curse them that on refusal she would be married with an old man with seven children by his previous wife. The girls out of fear and sometimes out of love also would offer Him all materials and then the Lord would bless them with assurance that they would have very good young husband and that they would be mother of dozens of children. These blessings would enliven the girls but they used to complain the incidence to their respective mothers.

In this way the Lord passed His early childhood and when He was just sixteen years old He started His own Chatuspathi (village school conducted by a learned Brahmin) And in the school teachings, He would simply explain Krishna even in the readings of grammar. Srila Jiva Goswami in order to please the Lord had later on composed a grammar in Sanskrit in which all the rules of the grammar are exemplified with the holy names of the Lord. This grammar is still current and is known as "*Harinamamrita Vyakaran*" and is prescribed by the syllabus of Sanskrit Schools in Bengal till now.

During this time a great Kashmere scholar of the name Keshav Kashmere came to Nabadwipa to hold meetings on the discourse of Shastras. The Kashmere Pandit was a champion scholar and he had travelled all the places of learning in India. At last he came to Nabadwipa to contest the learned Pandits there. The Pandits of Nabadwipa decided to put forward Nemai Pandit (Lord Chaitanya) before the Kashmere Pandit thinking it wise if Nemai Pandit was defeated they would have another chance with a plea that

Nemai Pandit was a boy only. And if the Kashmere Pandit was defeated then they would be more glorified because people will know that a boy of Nabadwipa defeated such a champion scholar of all India repute. And it so happened that Nemai Pandit met the Kashmere Pandit while strolling on the bank of the Ganges. The Lord requested the Kashmere Pandit to compose a Sanskrit verse in praise of the Ganges and the Pandit within a short time composed a verse of 100 slokas in praise of the mother Ganges. He recited the verses like storm and showed sufficient strength of his vast learning. Nemai Pandit also at once took by heart all the slokas without deviation of a line. He quoted the 64th sloka and pointed out some deficiencies in the calculation of retorhical and literary irregularities. He particularly pointed out one word BHAVANI BHARTA and pointed out that this word conveys opposite meaning. *Bhavani* means the wife of *Shiva* and who else can be Her *Bharta* or husband. In this way he pointed out several discrepancies in one sloka and the Kashmere Pandit was struck with wonder. He was astonished as to how a student of grammar could point out such literary mistakes of an erudite scholar. The matter was ended prior any public meeting and the news was spread all over Nabadwipa like wild fire. At last Keshav Kashmere was ordered in dream by the goddess of learning to submit before the Lord and the Kashmere Pandit became a follower of the Lord.

The Lord was then married with great pomp and gay and began to preach the Congregational chanting of the Holy Name of the Lord at Nabadwipa. Some of the Brahmins became envious of His popularity and they put many hinderances on His path. At last such Brahmins complained the matter before Muslim Magistrate at Nabadwipa. Bengal was then governed by Pathans and the Governor of the Province was Nawab Hussain Shah. The Muslim Magistrate of Nabadwipa took up the complaints, of the Brahmins, seriously and at first he warned the followers of Nemai Pandit not to chant loudly the Name of Hari. But Lord Chaitanya asked His followers to disobey the orders of the *Kazi* and they went on with their *Samkirtan* Party as usual. The Magistrate then sent constables and broke some of the *Mridangas* where *Samkirtan* was taking place. When Nemai Pandit heard this incidence he organi-

sed a civil disobedience movement at Nabadwipa. He is the pioneer of civil disobedience movement in India for the right cause. He organised a procession of one lac of men with thousands of Mridangas and *Karatal* and the procession passed over the roads of Nabadwipa without any fear of the Kazi who issued the order. At last the party reached the house of the Kazi who went upstairs out of fear of the mass movement. The men, assembled there at the house of Kazi, showed haughty temper but the Lord asked them to be peaceful. At this the Kazi came down and pacified the Lord by addressing Him as his nephew. He said that Nilambar Chakrabarty was called by him as *Chacha* or the uncle and as such Srimati Sachidevi the mother of Nemai Pandit became his sister. He asked Nemai Pandit whether a sister's son can be angry upon his maternal uncle? The Lord replied that rightly the Kazi was his maternal uncle but when the nephew is a guest at the house of his maternal uncle why he shall not be well received. In this way the whole thing was mitigated and there was a long discussion on *Koran* and *Hindu Shastras* between the two learned scholars. The question of cow killing was also raised by the Lord and they were properly replied with reference to the order of the Koran. The kazi also questioned the Lord about cow sacrifice in the Vedas and the Lord replied that sacrifice of cow mentioned in the Vedas is not cow-killing. In that sacrifice an old bull or cow is sacrificed to give it fresh younger life by the power of Vedic *Mantras*. In the Kali-yuga such cow sacrifice is forbidden on account of absence of such learned Brahmin able³ to conduct such sacrifice. In the Kaliyuga, therefore, all *Yajnas* are forbidden because they are useless attempt by the foolish men. In the *Kaliyuga* only the *Samkirtan yajna* is recommended for all practical purposes. The Kazi was convinced and he became a follower of the Lord. He declared thence forward no body will put hinderances in the Samkirtan Movement started by the Lord. The Kazi of Nabadwipa has left his will for his future descendants that no body would hinder the Samkirtan Movement started by the Lord. The Kazi's crematorium is still existent within the area of Nabadwipa and all Hindu pilgrims go there to show their respects to the Kazi's Graveyard. The Kazi's descendants are residents of that place

but they never objected Samkirtan even during the Hindu Moslem riot days.

This incidence of Lord chaitanya's life shows clearly that the Lord was not a timid so called Vaishnava. A Vaishnava means a fearless devotee of the Lord. For the right cause they can take any step suitable for the purpose. Arujna was also a Vaishnava devotee of Lord Krishna and he fought valiantly for the satisfaction of the Lord. Similarly Bajrangaji or *Hanuman* was also a devotee of Lord Rama and He gave lessons to the party of Ravana the non-devotee camp. Therefore, the principles of Vaishnavism is to satisfy the Lord by all means. A Vaishnava is by nature a non-violent peaceful living being and he has all the good qualities of God. But when there is the question of blaspheming the Lord or His devotee, the Vaishnava never tolerates such impudency on the part of the non-devotee.

After this incidence the Lord began to preach and propagate his Bhagwat Dharma or Samkirtan movement more vigorously and whoever stood against this propagation of the *Yuga Dharma or duty of the age*, was properly punished by various chastisement. Two Brahmin gentlemen called by the names of Chapala and Gopala who also happened to be maternal uncles of the Lord were also chastised by infliction of leprosy upon them and later on when they were repentant they were accepted by the Lord. In course of His vigorous preaching work, He used to send every day all His followers including Srila Nityananda Prabhu and Thakur Haridas two chief whips of His party to go from door to door and preach the cult of Srimad-Bhagwatam. The whole of Nabadwipa was surcharged with His Samkirtan Movement and the H. Q. was situated at the house of Shrinivas Thakur and Sri Adwita Prabhu another couple of chief whips amongst the householders. These two heads of the Brahmins and learned community were most ardent supporters of Lord Chaitanya's movement. Sri Adwaita Prabhu is the chief agent to bring in the advent of the Lord. When Adwaita Prabhu saw that the complete society is full of materialistic activities without any tinge of devotional service which alone could save them from the threefold miseries of material existence, he out of his causeless

compassion for the age-worn human society, he prayed fervently for the incarnation of the Lord with continued worship by the water of the Ganges together with the leaves of Tulsi. So far preaching was concerned every body was to do his bit of work daily according to the order of the Lord.

Once Nityananda Prabhu accompanied by Srila Haridas Thakur both were passing the main road and on the way they saw an assembly of crowd roaring on the way. On enquiry from the passers-by it was understood that two brothers of the name Jagai and Madhai were creating public disturbances in drunken state. It was also gathered from informations that the two brothers were born in a respectable Brahmin family but on account of low association, both of them had turned to be debauches of the first order. They were not only drunkards but also they were meateaters, women hunters, decoits and sinners of all description. Srila Nityananda Prabhu heard all these stories and decided that these two fallen souls must be delivered first. If they are delivered from this sinful life then the goodname of Lord Chaitanya will be still more glorified. Thus thinking both Nityananda Prabhu and Haridas pushed into the crowd and asked the two brothers to chant the Holy Name of the Lord Hari. The drunken brothers got enraged on this request and attacked Nityanand Prabhu with filthy languages. Both Nityananda Prabhu and Haridas Thakur hurriedly left the place and the drunken brothers chased them to a considerable distance. In the evening the report of the preaching work was submitted to the Lord and He was glad to learn that such a pair of stupid fellows were attempted for deliverance.

The next day again Nityananda Prabhu went to see the brothers and as soon as He approached them one of them threw a piece of broken earthen pot hurled on the body of Nityananda Prabhu. At once the broken part struck on the forehead of the Lord squeezing out flow of blood. Srila Nityananda Prabhu was so kind upon them that instead of protesting against the heinous act, He said 'it does not matter that you have thrown stone upon me but still I request you to chant the holy name of Lord Hari.'

One of the brothers was astonished to see this behaviour of

Nityananda Prabhu and he at once fell down on the feet of Him asking Him to pardon his sinful brother. The other one was again attempting to hurt Him but Jagai checked him and implored him to fall down unto the feet of Nityananda Prabhu. In the meantime the news of hurting Nityananda reached the Lord and he at once came up to the spot in an angry mood like fire. The Lord at once asked for Sudarshan to kill the sinners but Nityananda Prabhu reminded Him about His mission. The mission of the Lord is to deliver the hopelessly fallen souls of the Kaliyuga and the two brothers Jagai and Madhai were typical examples of the present day population. The population of the present age are ninety nine per cent like the two brothers although some of them are born of very respectable families of the higher caste. According to the verdict of the revealed scriptures all the population of the world, of this age, will be of the lowest Sudra quality or less than that the Chandala quality. Sri Chaitanya Mahaprabhu never acknowledged the stereotyped caste system by birth right and He strictly followed the verdict of the Shastras in the matter of one's *Swarupa* real-identity.

When the Lord was asking for the *Sudarshan Chakara* and Srila Nityananda Prabhu was imploring Him to forgive them, both the brothers fell on the lotus feet of the Lord and begged to be pardoned for their gross misbehaviour. The Lord was asked by them as well as by Nityananda Prabhu to accept the repenting souls and the Lord asked them only one condition that thence forward they will completely give-up the habit of debauchery and sinful activities. Both the brothers agreed and promised to give up their sinful habits and the kind Lord accepted them without reference to their past misdeeds and sinful acts.

That is the specific kindness of Lord Chaitanya. In this age no body can say very boldly that he is free from all kinds of sinful acts. Rather it is impossible for every one to say like that. But Lord Chaitanaya accepts all kinds of sinful persons only on one condition that such repenting soul promises not to indulge in the sinful habits after one is spiritually initiated by the bonafide spiritual master.

There are instructive things in this incidence of deliverance of

the two brothers Jagai and Madhai by Lord Sri Chaitanya Mahaprabhu. One thing is that in this age of Kali Yuga practically all the people are specimen of Jagai and Madhai. But if they want to be relieved from the reaction of their misdeeds, they must take shelter of Lord Chaitanya Mahaprabhu and after spiritual initiation such persons must refrain from the prohibitory things enjoined in the Shastras. We shall deal in the prohibitory rulings in connection with the Lord's teachings to Srila Rupa Goswami.

During his householder life the Lord did not display much of the miracles as are generally expected from such personalities. But once He showed an wonderful miracle in the house of Shrinibas Thakur while Samkirtan was going on in full swing. He asked the devotees what do they want to eat and when he was informed by the devotees that they wanted to eat mangoes, although the time was out of season, the Lord asked for a seed of mangoe. When it was brought before Him he sowed the seed in the yard of Shrinibas Thakur and at once the creeper began to grow. Within no time the creeper gradually became a full grown mangoe tree and there was ripen fruits more than necessary. The tree remained there thence forward and the devotees used to take mangoes from the tree daily and as many as they wanted.

As referred to above the Lord had very high estimation for the affection of the damsels of Brajabhumi for Krishna and in appreciation of their unalloyed service to the Lord, once Sri Chaitanya Mahaprabhu was chanting the holy names of the Gopis instead of chanting the name of the Lord. Some of His student disciples accidentally came to see Him and when they saw that the Lord was chanting the names of the Gopis they were astonished and out of sheer foolishness they advised the Lord to chant the Name of Krishna and asked Him why He would chant the Name of the Gopis. **The Lord was in ecstasy and He was disturbed by the students in this foolish way.** He therefore wanted to chastise the students and chased them while they were flying away. The students were almost of the same age like the Lord and thus very wrongly they thought of the Lord as equal in position. As such they held a meeting and wanted to retaliate the attitude of the Lord and resolved that they would

also attack Him if Nemai Pandit dared again to punish them in that manner. This incidence gave an impetus to the general public by the agitation of the discontent students and thus here and there were malicious talks about the Lord.

When the Lord was aware of this fact he began to think within Himself that there are different varieties of men in the society. Specially the students, the professors, the fruitive workers, yogis, enemies of the devotional cult, and different types of atheists all are against the cult of devotional service of the Lord. He thought within Himself as follows :- "My mission is to deliver all the fallen souls of this age but if they commit offence on Me thinking Me as an ordinary man, it will go against their interest. Some way or other they must offer obeisances unto Me and that will be the beginning of their spiritual realisation" So the Lord decided to accept the renounced order of life (Sanyas) so that people in general may be inclined to offer respect to a Sanyasi.

Five hundred years before the condition of the Society was not so much degraded. At that time people would show respects to a Sanyasi and the Sanyasi was also rigid in the matter of regulations of the renounced order of life. Sri Chaitanya Mahaprabhu was not very much in favour of the renounced order of life in this age of Kali but that was only for the reason that very few of the Sanyasins would be able to observe the rules and regulations of Sanyas life. Sri Chaitanya Mahaprabhu, therefore, decided that He would accept the order of an ideal Sanyasi so that people in general would show Him respect as one is duty bound to show to a Sanyasi. A Sanyasi is considered to be the master of all the Varnas and Ashramas.

While He was contemplating of accepting the Sannyas order of life, it so happened that Keshav Bharati a Sannyasi of the Mayavada school and resident of Katowa (Dist Burdwan in Bengal) visited Nabadwipa and he was invited by the Lord to dine with Him. When Keshav Bharati came at His house, the Lord requested him to award Him the Sannyas order of life. The formality of accepting the Sannyas order is to accept it from another Sannyasi. Although the Lord was independent in all respects still to keep up the formalities

of the Sastras, He desired to accept the Sannyas order from Keshav Bharati though not in the Vaishnava Sampradaya (Sect).

After this consultation, the Lord left Nabadwipa for Katowa to accept the Sannyas order of life and He was accompanied by Srila Nityananda Prabhu, Chandra Shekhar Acharya and Mukunda Dutt all who assisted Him in the details of the ceremony. As mentioned above this incidence of accepting the Sannyas order by the Lord, is very elaborately described in the *Chaitanya Bhagwat* by Srila Vrindabandas Thakur.

Thus at the end of twenty four years of His age the Lord accepted the Sannyas order of life in the month of Magh. After accepting the Sannyas order of life He became a full fledged preacher of the cult of Bhagwat Dharma. Although He was doing the same preaching work in His householder life yet when He experienced some obstacles in His way of preaching, He sacrificed even the comforts of His homely life for the sake of the fallen souls. In His householder life, His chief lieutenants were Srila Adwita Prabhu and Srila Shribas Thakur. But after accepting the Sannyas order of life His chief assistants were Srila Nityananda Prabhu who was deputed to preach in Bengal specially and the six Goswamis headed by Srila Rupa and Sanatan who were deputed to go to Vrindaban and excavate the present places of pilgrimage by His order. The present city of Virndaban and the importance of Brajabhumi were thus practically disclosed by the will of Lord Sri Chaitanya Mahaprabhu.

The Lord, after accepting the Sannyas order of life, at once wanted to start for Vrindaban. For three days continually He travelled in the Radh Desha (places where the Ganges does not flow) in full ecstasy with the idea that He was going to Vrindaban. Srila Nitaynada Prabhu waylaid him and brought Him at the house of Adwita Prabhu at Shantipur. The Lord stayed at the house of Sri Adwita Prabhu for a few days after Sannyas and knowing it well that the Lord was leaving His hearth and home for good Sri Adwita Prabhu sent his men to Nabadwipa to bring in Sachi Mata to have the last meeting with her son. Some unscrupulous people say

that Lord Chaitanya met His wife also after Sannyas and offered her His wooden slipper for worship, but so far we get informations from authentic sources, we do not see any such meeting with His wife after Sannyas. His mother met Him at the house of Adwita Prabhu and it was practically a tragic scene when the mother saw the son in Sanyas dress. The mother desired that Lord Chaitanya may make His head quarter at Puri so that she may get informations of the son often and as such the Lord accepted the last desire of His beloved mother. And after this incidence the Lord started for Puri leaving all the residents of Nabadvipa in the ocean of lamentation on account of the Lord's separation from the place.

The Lord then started for Puri visiting many important places on the way. He visited the temple of Gopinath Ji who had stolen condensed milk for His devotee Srila Madhvendra Puri. Since then Deity Gopinathji is well known as 'KHIRCHORA GOPINATH'. The Lord relished the story of stealing by Gopinathji, with great pleasure. The propensity of stealing is there even in the Absolute consciousness but because such propensity is exhibited by the Absolute, it loses its perverted nature and thus becomes worshipable even by Lord Chaitanya on the absolute consideration of the Lord and His stealing propensity as one and identical. The interesting story is vividly explained in the Chaitanya Charitamrita by Krishnadas Kaviraj Goswami.

After visiting the temple of KHIRCHORA GOPINATH of Remuna at Balasore in Orissa, the Lord proceeded towards Puri and on the way He visited the temple of Sakshi Gopal who appeared as the witness in the matter of two Brahmin devotees' family dissension. The Lord heard the story of Sakshi Gopal with great pleasure because He wanted to impress upon the atheistic class of men that the worshipable deities, in the temples approved by the great Acharyas, are not idols as it is alleged by a class of men with poor fund of knowledge. The deity in the temple is the Archa incarnation of the Personality of Godhead, and as such the deity is identical with the Lord in all respects. He responds to the proportion of the devotee's affection for Him. In this instance there was seemingly a family misunderstanding by two devotees of the Lord and in order to miti-

gate the turmoil as well as to show specific favour to His servitors, the Lord in His Archa incarnation was pleased to come down from Vrindaban to Vidyanagar a village in Orissa. From there the deity was brought to Cuttack and the temple of Sakahi (witness) Gopal is still visited by thousands of pilgrims on the way to Jagannath Puri. The Lord passed over night there and began to proceed towards Puri. On the way His Sannyas rod was broken by the conspiracy of Lord Nityananda Prabhu on which the Lord became apparently angry with Him and went alone to Puri leaving behind His reputed companions.

At Puri when He entered the temple of Jagannath He became at once saturated with transcendental ecstasy and fell down on the floor of the temple, unconscious. The care takers of the temple could not understand the transcendental feats of the Lord but there was a great learned Pandit of the name Sarbabhouma Bhattacharya who was the chief appointed Pandit in the court of the king of Orissa Maharaj Prataprudra. Sarbabhouma Bhattacharya was attracted by the youthful lustre of Lord Sri Chaitanya Mahaprabhu and he could understand that the feats, of unconsciousness just after meeting Lord Jaggannath in the temple, was not a thing of ordinary affair. Such transcendental feats are rarely exhibited by the topmost advanced devotees who are already on the transcendental plane in complete forgetfulness of material existence. Except a liberated soul nobody could show such transcendental feats and as the Bhattacharya was vastly learned, he could understand that with reference to the context of transcendental literature on which he had considerable authority.

He asked, therefore, the caretakers of the temple not to disturb the unknown Sannyasi; better he advised them to take Him at his home for further observation on the unconscious state. The Lord was at once carried to the house of Sarbabhouma Bhattacharya who was at that time the most influential learned scholar with sufficient power of authority on account of his becoming the *Sabha-Pandit* or the State Dean of Faculty in Sanskrit literatures. The learned Pandit wanted to test scrutinisingly the transcendental feats of Lord Chaitanya because it so happens that unscrupulous pseudo-devotees some

times immitate such feats of body to make false show of transcendental achievements just to attract the innocent people within the influence. A learned scholar like Bhattacharya, therefore, can detect such foolish show of spiritual advancement and when he finds out the artificial caricature, at once he rejects such pseudo-transcendentalists.

In this case of Lord Sri Chaitanya Mahaprabhu, the Bhattacharya tested all the symptoms in terms of the Shastras just like a scientific man and not as a foolish sentimentalist. He tested the movement of the stomach, beating of the heart and breathing in the nostrils. He felt also the pulse of the Lord and he saw that all such actions were completely in suspension ; but when he put a small cotton swab before the nostrils, he found out that there is slight breathing only and the fine fibres of cotton swab was slightly in movement. And thus he came to know about the genuineness of the Lord's trance in unconsciousness and he began to treat Him interms of prescribed formula. But in the case of Lord Chaitanya Mahaprabhu, He would be treated in a specific way of rescunding the Holy Name of the Lord by His devotees. This specific treatment was unknown to Sarbabhouma Bhattacharya because the Lord was still unknown to him. He saw Him for the first time in the temple and took Him as one of the influx of pilgrims.

In the meantime the companions of Lord Chaitanya who reached the temple a little after, could not see the Lord there but they heard about the incidence of the Lord's transcendental feats and His being carried away by the Bhattacharya, from the men who were still gossiping on the incidence. One of them by chance met Gopinath Acharya known to Gadhadhar Pandit and both of them greeted each other. From him it was learnt that the Lord was lying in unconscious state at the residence of Sarbabhouma Bhattacharya who happened to be the brother-in-law of Gopinath Acharya. All the members of the party were introduced by Gadadhar Pandit to Gopinath Acharya and the latter took them all to the house of Bhattacharya where the Lord was lying unconscious in spiritual trance. All the members then chanted loudly the holy Name of the Lord Hari as usual and the Lord regained His conscious-

ness. After this Bhattacharya received all the members of the party including Lord Nityananda Prabhu and asked them to become his guest of honour. The party including the Lord went for a bath in the sea and the Bhattacharya arranged for their residence and meals properly at the house of Kashi Misra with attention of Gopinath Acharya his brother-in-law. There was some friendly talks about the Lord's divinity between the two brother-in-laws and in this argument Gopinath Acharya who knew the Lord before, also, wanted to establish that the Lord was the Personality of Godhead but the Bhattacharya wanted to establish Him as one of the great devotees. Both of them argued from the angle of vision of authentic Shastras and not on the strength of sentimental vox-populi. The incarnations of God are known in terms of the authentic Shastras and not on the popular votes as it is the practice amongst the foolish fanatics. Because Lord Chaitanya was incarnation of God in fact, foolish fanatics have pushed forward so many so called incarnations of God in this age or after Lord Chaitanya and that also without any reference of the authentic scriptures. But Sarbabhouma Bhattacharya or Gopinath Acharya did not indulge in such foolish sentimentalism; on the contrary both of them wanted to establish Him (the Lord) on the strength of authentic Shastras.

Later it was disclosed that Bhattacharya was also hailing from the Nabadwipa area and it was understood from him that Nilambar Chakarabarty the maternal grand-father of Lord Chaitanya happened to be a class-fellow of the father of Sarbabhouma Bhattacharya. In that sense the young Sannyasi Lord Chaitanya attracted a filial affection from the side of Bhattacharya. Bhattacharya was the professor of many Sanyasins in the order of the Shankaracharya Sampradaya and he himself also belonged to that cult. As such the Bhattacharya desired that the young Sannyasi Lord Chaitanya may also hear from him about the teachings of Vedanta.

Those who are followers of the Shankara cult are generally known as the Vedantist. It does not, however, mean that Vedanta is a monopoly study of Shankara Sampradaya. Vedanta is studied by all the bonafide Sampradayas but they have their own interpreta-

tions. But the Shankar Sampradaya is generally known as the Vedantist without any knowledge of the Vedantist Vaishnavas. For this reason Bhaktivedanta title was first offered to the author by the Vaishnavas.

The Lord agreed to take lessons from Bhattacharya on the Vedanta and they sat together in the temple of Lord Jaggannath. The Bhattacharya went on speaking continually for seven days and the Lord heard him with all attention without any interruption. This dumb like hearing of the Lord before the Bhattacharya raised some doubts in his heart and he asked the Lord how it was that He did not ask anything good or bad in the matter of hearing the explanations of Vedanta.

The Lord posed Himself before the Bhattacharya as a foolish student and pretended that He heard the Vedanta from him because he wanted Him to do so as the duty of a Sanyasi ; otherwise hardly He could follow or understand the lectures delivered by him.

By this the Lord indicated that the so called Vedantist amongst the Shankara Sampradaya or any other Sampradaya who do not follow the instructions of Srila Vyasadev, are mechanical student of the Vedanta without any introspection within the great knowledge. The explanation of the Vedanta Sutras is given by the author himself in the text of the *Srimad Bhagwatam*. Any one who has no study or knowledge in the *Bhagwatam* will hardly be able to know what the Vedanta says.

The Bhattacharya as a vastly learned man could follow the sarcastic remarks on the popular vedantist by the Lord. He therefore asked Him why He did not question on any point which He could not follow. The Bhattacharya could understand the purpose of His dead-silence for the days He heard him. This shows clearly that the Lord had something else in His mind and he requested Him to disclose his mind.

Upon this the Lord spoke as follows—"My dear sir, I can understand the meaning of the Sutras like '*JANMADYASTA YATAH*' '*SHASTRAYONITWAT*' '*ATHATO BRAHMAJIJNANASA*' of the Vedanta Sutras but when you explain them in your own way

it becomes difficult for me to follow them. The purpose of the Sutras is already explained in them but your explanations are just like covering them with something else. You do not purposely *take the direct meaning of the Sutras but indirectly you give your own interpretations.*"

The Lord thus attacked all Vedantists who interpret the vedanta Sutras fashionably according to their limited power of thinking and also to serve their own purpose. Such indirect interpretations of the authentic literatures like the Vedanta is hereby condemned by the Lord.

-The Lord continued to say, "Srila Vyasdeva has summarised the direct meanings of the Mantras in Upanishads in the Vedanta Sutras. Unfortunately you do not take the direct meaning of them and indirectly you interpret them in a different way".

"The authority of the Vedas is unchallengeable and goes with out any question of doubt. And whatever is stated in the Vedas must be accepted in toto otherwise it becomes a challenge to the authority of the Vedas".

"The conchshell and cowdung are bone and stool of two living beings. But because they have been recommended by the Vedas as pure people accept them as such and that is the authority of the Vedas".

The idea is that nobody can apply his imperfect reason on the authority of the Vedas. The orders of the Vedas must be obeyed as it is without any mundane reasoning. The so called followers of the Vedic injunction make out their own interpretations of the Vedic injunctions and thus they establish different parties and sect of the Vedic religion. Lord Budhda directly denied the authority of the Vedas and He established his own religion. For this reason only the Buddhist religion was not accepted by the strict followers of the Vedas. But those who are so called followers of the Vedas are more harmful than the Buddhist. The Buddhist has the courage to deny the Vedas directly but the so called followers of the Vedas have no courage to deny the Vedas and indirectly they disobey all the in-

junctions of the Vedas. Lord Chaitanya condemned this class of followers of the Vedas.

The example of the conchshell and that of the cowdung given by the Lord is very much appropriate in this connection. If some body argues that cowdung is the stool of a living creature and therefore the stool of a learned Brahmin will be still more pure, that sort of argument will not be accepted. The cowdung will be accepted and the stool of a highly posted Brahmin will be rejected with equal abhorrence. The Lord therefore continued to say.

“The Vedic injunctions are self-authorised and if some mundane creature wants to adjust the interpretations of the Vedas certainly he will commit blunder upon the authority of the Vedas. It is foolish to think of oneself as more intelligent than Śrīla Vyasa deva. He has already expressed himself in his Sūtras and there is no need of help from personalities of lesser importance. His set up of the Vedānta Sūtras are as much dazzling as the midday Sun and when some body wants to give his own interpretations on the self effulgent Sun-like Vedānta Sūtras, certainly such person attempts to cover the sun with a kind of cloud of one’s own imagination.”

“The purpose of the Vedas and Purāṇas are one and the same. They want to ascertain the Absolute Truth and the Absolute Truth is greater than everything else. The Absolute Truth is ultimately realised as the Absolute Personality of Godhead with Absolute Controlling Power. As such the Absolute Personality of Godhead must be completely full of opulence, strength, fame, beauty, knowledge and renunciation. And as such the transcendental Personality of Godhead is astonishingly ascertained as impersonal.”

“The impersonal description of the Absolute Truth in the Vedas is meant for nullifying the mundane conception of the Absolute whole. Personal features of the Lord is completely distinguished from all kinds of mundane features. The living entities are all individual persons and they are all parts and parcels of the Supreme whole. If the parts and parcels are individual persons, the source of their emanation must not be impersonal. He is the Supreme Person amongst all the relative persons.”

The Vedas inform us that from Him (Brahman) everything emanates and on Him only everything rests. And after annihilation everything merges in Him only. Therefore, He is the ultimate dative causative and accommodating cause of all causes. And all these causes cannot be ascertained to an impersonal object."

"The Vedas inform us that He alone becomes many and when He so desires He puts His glance over the material Nature".

"Before His such glance over the material Nature, there was no material cosmic creation. And, therefore, His glancing over the material nature is certainly not one of material creation. Material mind or senses were unborn when the Lord placed His glance over the material Nature; and all these evidences of the Vedas prove it without any doubt that the Lord has transcendental eyes and mind distinguished from the material one. His impersonality therefore is negation of material but not denial of His transcendental Personality".

"*Brahman* means ultimately the Personality of Godhead. Impersonal Brahman realisation is just the negative conception of the mundane creations. Paramatma realisation is localised aspect of Brahman within all kinds of material bodies. Ultimately the Supreme Brahma realisation is the realisation of the Personality of Godhead. Lord Sri Krishna is that Supreme Personality of Godhead according to all evidences of the revealed scriptures. He is the ultimate source of Vishnu Tatwas".

"The Puranas are also supplementary to the Vedas. The Vedic mantras are too stiff for an ordinary man. Women, Sudras and the so-called twice-born higher castes are unable to penetrate into the sense of the Vedas. And thus the *Itihasa* or the *Mahabharat* as well as the Puranas are made easy to explain the truths of the Vedas. In the prayers of Brahma before the boy Sri Krishna He said that there is no limit of the fortune of the residents of Brajabhumi headed by Sri Nanda Maharaj and Yasodamayee; because the eternal Absolute Truth has become their intimate relative."

"The Vedic mantra describes that the Absolute Truth has no legs and no hands and yet goes faster than all and accepts every-

thing that is offered to Him in devotion. These statements of going faster or accepting everything by hand definitely suggest the Personal features of the Lord, although He is distinguished from mundane hands and legs or other senses."

"*Brahma* is, therefore, never Impersonal but when such Mantras are indirectly interpreted it is wrongly established that the Absolute Truth is impersonal. The Absolute Truth Personality of Godhead is full of all opulences and therefore He has transcendental Form of full existence, knowledge and bliss. How one can establish thus the Absolute Truth as impersonal."

"*Brahman* being full of opulences, it is understood that He has manifold energies and all such energies are classified under three headings under the authority of Vishnu Puranam (6/7/60). It says that the transcendental energies of the Lord Vishnu are primarily three. His spiritual energy as well as the energy of the living entities are classified as superior energy whereas the material energy is inferior one which is sprouted out of ignorance."

"The energy of the living entities is technically called *Kshetrajna Energy*. This *Kshetrajna Shakti* although equal in quality with the Lord, becomes over powered by material energy out of ignorance and thus suffers all sorts of material miseries. In other words the living entities are marginal energy between the superior spiritual and inferior material energy and in proportion of the living being's contact with either of the material or spiritual energies, the living entities become situated in proportionately higher and lower levels of existence."

"The Lord is beyond the inferior and marginal energies as above mentioned and His spiritual energy is manifested in three different phases. They are manifested as eternal existence, eternal bliss and eternal knowledge. So far eternal existence is concerned it is conducted by the *Samdhini* potency, similarly bliss and knowledge are conducted by the *Ahladini* and *Sambit* potencies respectively. As the Supreme energetic Lord He is the Supreme controller of the spiritual marginal, and material energies. And all these

different phases of energies are connected with the Lord in eternal devotional service."

"The Supreme Personality of Godhead is thus enjoying in His transcendental eternal Form and therefore it is astounding that one may dare to call the Supreme Lord as non-energetic?"

"The Lord is the controller of all the abovementioned energies and the living entities are parts and parcels of one of the energies. Therefore, there is a gulf of difference between the Lord and the living entities. How then one can say that the Lord and the living entities are one and the same thing."

"In the Bhagwat Geeta also the living entities are described to belong to the Superior energy of the Lord. On the principles of intimate co-relation between the energy and the energetic, both of them are non-different also. Therefore, the Lord and the living entities are non-different as the energy and the energetic".

"Earth, water, fire, air, sky, mind, intelligence and ego all these elements are inferior energies of the Lord but the living entities are different from all of them as superior energy and that is the version of the Bhagwat Geeta."

"The transcendental form of the Lord is eternally existent and full of transcendental bliss. How then such Form can be a product of the material mode of goodness? Any one, therefore, who does not believe in the Form of the Lord, such person is certainly a faithless demon and as such he is untouchable, not to be seen person-nongrata and fit to be punished by the regulation of the Plutonic king."

"The Buddhist are called atheist because they have no respect for the Vedas but those who defy the Vedic conclusions as above mentioned under the cover of being follower of the Vedas, are verily more dangerous than the Buddhists."

"Sri Vyasdeva very kindly compiled the clause of the Vedic knowledge in his Vedanta Sutrās and if somebody hears the commutation of the Mayavadi school (as represented by the Shamkara Sampradaya), certainly such audience will be misled on the path of spiritual realisation",

“The theory of emanations is the beginning for the Vedanta Sutra and as such all the cosmic manifestations are emanations from the Absolute personality of Godhead by His inconceivable different energies.”

“The example of the touch-stone is verily comparable with the theory of emanation. The touch-stone can convert unlimited quantity of iron into gold and still the touch stone remains as it is. Similarly the Supreme Lord can produce all the manifestive world by His inconceivable energies and yet He is full and unchanged. He is *Purna* (complete) and unlimited number of Purnas being emanated from Him, He is still Purna.”

“The theory of illusion by the Mayavada school is advocated on the ground that the theory of emanation will cause transformation of the Absolute Truth. And in that case Vyasdeva will be put into error and to save this anomaly of the great Master, they have skilfully brought in the theory of illusion.”

“The world or the cosmic creation is not illusion or false as it is advocated by the Mayavada school. But it has no permanent existence. A non-permanent thing cannot be called as false altogether. But the conception of the material body by the living being, as his self, is certainly wrong.”

“*Pranaba* (Om) or the Omkara in the Vedas is the primeval hymn and the transcendental sound is identical with the Form of the Lord. All the Vedic hymns are based on this *Pranaba Omkara*.”

“*Tatwamasi*” is but a side word of the Vedic literatures and therefore this word cannot be the primeval hymn of the Vedas instead of the Omkara. Sripada Shankaracharya has given more stress on the side word **Tatwamasi** than the primeval principle “**ONKARA**”.

* The Lord thus spoke on the Vedanta Sutras and defied all the propaganda of the Mayavada school. The Bhattacharya tried to defend himself and his Mayavada school by jugglery of logic and

*In our Chaitanya Charitamrita Essays and Text we have more elaborately explained all these philosophical intricacies. Srimad Bhagwatam clears them all.

grammer but the Lord was able to defeat all such jugglery of words by His forceful arguments. He affirmed that we are all related with the Personality of Godhead eternally and the devotional service is our eternal function to exchange dealings of our relations. And the result of such exchange of dealing is to attain Prema or Love of Godhead. When Love of Godhead is attained, love for all other beings automatically follows because the Lord is the sumtotal of all the living beings.

The Lord said except these three items namely eternal relation with god, exchange of dealings thereof and to attain to the stage Love of Godhead, all that are instructed in the Vedas are Superfluous only, and besides these three items everything is concocted imagination

The Lord further added that the Mayabada Philosophy catered by Sripad Shankaracharya is something imaginary explanation of the Vedas but it had to be done by Him (Shankaracharya) because He was ordered to do so by the Personality of Godhead. In the Padmapuranam it is stated that the Personality of Godhead ordered His Lordship Shiva to deviate the human race from Him (the Personality of Godhead). The Personality of Godhead was to be so covered that people may be encouraged to generate more and more population. His Lordship Mahadeva said to the Devi "In the Kaliyuga, I shall preach the Mayavada Philosophy which is nothing but clouded Buddhism, in the garb of a Brahmin."

After hearing all these speeches of the Lord Sri Chaitanya Mahaprabhu, the Bhattacharya was struck with wonder and awe and began to see Him in dead silence. The Lord then encouraged him with assurance that there was no cause of wonder, "I say that **DEVOTIONAL SERVICE UNTO THE PERSONALITY OF GODHEAD IS THE HIGHEST NEED OF HUMAN LIFE**". He then quoted a sloka from the Bhagwat and assured him that even the liberated souls who are absorbed in the Spirit and spiritual realisation, do also take to the devotional service of the Lord Hari because the Personality of Godhead has such transcendental qualities as He attracts the heart of the liberated soul too.

Then the Bhattacharya desired to listen to the explanation of the "Atmarama" sloka from the Bhagwat (1/7/10) on which the

Lord first of all asked Bhattacharya to explain it and after that He would explain. The Bhattacharya then scholarly explained the sloka with special reference to logic. He explained the sloka in nine different ways chiefly based on logic because he was the most renowned scholar of logic of the time.

The Lord after hearing the Bhattacharya thanked him for the scholarly presentation of the sloka and then on the request of the Bhattacharya the Lord explained the sloka in sixty four different ways without touching the nine different explanations given by the Bhattacharya.

Thus after hearing the explanation of the Atmarama sloka* from the Lord, the Bhattacharya was convinced that such a scholarly presentation of the sloka is impossible to be done by any earthly creature. Before this he was tried to be convinced by Sri Gopinath Acharya about the Divinity of the Lord but at that time he could not so accept Him. At the present moment the Bhattacharya was astounded by the Lord's exposition of the Vedanta Sutra and explanations of the Atmarama sloka. And thus he began to think within himself that he committed a great offence at the lotus feet of the Lord without recognising Him to be Krishna Himself. He then surrendered unto Him repenting his past dealings with Him and the Lord was kind enough to accept the Bhattacharya. Out of His causeless mercy the Lord manifested before him first as four handed Narayana and then again as two handed Lord Krishna with the flute in His hand.

The Bhattacharya at once fell down on the lotus feet of the Lord and composed many suitable slokas in praise of the Lord by the Grace of Him. He composed almost one hundred slokas in praise of the Lord. The Lord then embraced him and out of transcendental ecstasy the Bhattacharya became unconscious of the physical state of life. Tears, trembling, throbbing of the heart, perspiration, emotional waves, dancing, singing, crying and all the eight symp-

* The complete text of the explanation given by the Lord will form a booklet itself and therefore we have tried to present it in a different chapter in our Chaittanya Charitamrita Essays and Texts.

toms of trance were manifested in the body of the Bhattacharya. Sri Gopinath Acharya became very glad and astonished on this marvellous conversion of his brother-in-law by the Grace of the Lord.

Out of the 100 celebrated slokas composed by the Bhattacharya in praise of the Lord, the following two are most important and these two slokas explain the mission of the Lord in gist. They are as follows.

1. "Let me surrender unto the personality of Godhead who has appeared now as Lord Sri Chaitanya Mahaprabhu. He is the ocean of all mercy and has come down to teach us material detachment, learning and devotional service of Himself."

2. "Pure devotional service of the Lord having been lost in oblivion of time, the Lord has appeared to renovate the principles and therefore I do offer my obeisances unto His lotus feet."

The Lord explained the word Mukti as equivalent of the word Vishnu or the Personality of Godhead. And to attain Mukti or liberation from the bondage of material existence is to attain to the service of the Lord.

The Lord then proceeded towards South India for some time and converted every one He met on the way to become a devotee of Lord Sri Krishna. Such devotees also converted many others to the cult of devotional service or Bhagwat Dharma of the Lord and thus He reached on the bank of the Godavari where He met Srila Ramananda Roy the Governor of Madras on behalf of Maharaj Prataprudra the king of Orissa. His talks with Ramananda Roy is very much important in the matter of higher realisation of transcendental knowledge and the conversation forms itself a small booklet. We shall however try to give herewith a gist of the conversation as follows :-

Sri Ramananda Roy was a self realised soul although outwardly he belonged to a caste lower than the Brahmin in social convention. He was neither in renounced order of life and besides that he was a high government servant in the State. Still Sri Chaitanya Mahaprabhu accepted him as one of the liberated soul

on the strength of high order of realisation of transcendental knowledge. Similarly the Lord appointed Srila Haridas Thakur a veteran devotee of the Lord hailing from the Mohamedan family. And there are many other great devotees of the Lord who hailed from different communities, sects and castes of the then social status of life. But the Lord's only criterion was to see the standard of devotional service of the particular person. He was not concerned with the outward dress of a man but He was concerned only with the inner soul and its activities. Therefore the whole missionary activities of the Lord are to be understood as standing on the spiritual plane and as such the cult of Sri Chaitanya Mahaprabhu or the cult of **Bhagwat Dharma** has nothing to do with mundane affairs of sociology, politics, economic development or any such spheres of life. Srimad Bhagwat is purely transcendental urge of the soul.

When he met Shri Ramananda Roy on the bank of the Godavari the conversation began with the subject matter of Varnashram Dharma followed by the Hindus. Srila Ramananda Roy said that by following the principles of Varnashram Dharma or the system of four castes and four orders of human life it should be followed by every one in order to realise transcendence. In the opinion of the Lord the system of Varna Ashram Dharma is superficial only and it has very little to do with the highest realisation of spiritual values. Because the highest perfection of life is to get detached from the material attachment and proportionately realise the transcendental loving service of the Lord. The personality of Godhead recognises a living being who is progressing in that line. Devotional service is, therefore, the culmination of the culture of all knowledge. When Sri Krishna the Supreme Personality of Godhead appeared for the deliverance of all fallen souls, He advised for clear cut deliverance of all living entities as follows. The Supreme Absolute Personality of Godhead from whom all living entities have emanated, must be worshipped by all by their respective engagements, because every thing that we see is also the expansion of His energy only. That is the way of real perfection and is approved by all bonafide Acharyas past and present. The system of Varnashram is more or less based on the principles of moral and

ethical rules. There is very little realisation of the transcendence as such the Lord Sri Chaitanya Mahaprabhu rejected it as superficial and asked Ramananda Roy to go further up.

Sri Ramananda Roy then suggested renunciation of the fruitive actions unto the Lord. The Bhagwat Geeta advices in this connection as follows. "Whatever you do, whatever you eat and whatever you give as well as whatever you may perform in penance, all must be offered to Me alone". This dedication on the part of the worker suggests the Personality of Godhead a step higher than the impersonal conception of the Varnashram system but still the relation of the living being and the Lord is not distinct in that way. The Lord therefore rejected this proposition and asked Ramananda Roy to go further on.

Roy then suggested renunciation of the Varnashram Dharma and acceptance of devotional service. The Lord did not approve of this suggestion also for the reason that **all of a sudden one may not renounce his position and that will not bring in the desired result.**

It was further suggested by Roy that attainment of spiritual realisation freed from the material conception of life is the topmost achievement by a living being. The Lord rejected this suggestion also because on the plea of such spiritual realisation many havoc may be done by the unscrupulous persons and therefore all of a sudden this is not possible. **The Roy then suggested sincere association of self realised souls and to hear submissively the transcendental message of the pastimes of the Personality of Godhead** from any wordly position. This suggestion of Sri Ramananda Roy was welcomed by the Lord. This suggestion was made following the foot prints of Brahmaji who said that the Personality of Godhead is known as '*Ajita*' or the One Who cannot be conquered or approached by any one. But such *Ajita* also becomes *Jita* (conquered) by one method which is very simple and easy. The simple method is that one has to give up the arrogant attitude of declaring oneself as God Himself. One must be very meek and submissive and try to live peacefully by lending the ear to the speeches of the transcendently self realised soul who speaks on the message of **Bhagwat**

Dharma or the Religion of Glorifying the Supreme Lord and His devotees. To glorify a great merit is a natural instinct for living being but artificially they have learnt not to glorify the Lord. Perfection of life is attained simply by glorifying the Lord in association of self-realised devotee of the Lord. Self realised devotee is he who surrenders unto the Lord fully without any further attachment for material prosperity. Material prosperity and sense enjoyment and advancement of learning thereof, are all activities of ignorance in the human society. **Peace and friendship are impossible propositions in the light of a detached society from the association of God and His devotees.** It is imperative, therefore, that one should sincerely seek for the association of pure devotees and hear them patiently by submissive aural reception from any position of life. The position of a person in the higher or lower status of life does not hamper in the path of self realisation. The only thing one has to do is to hear from self-realised soul with a routine programme. And the speaker may deliver lectures from the standard of Vedic literatures following the foot prints of the bygone Acharya who realised the Absolute Truth. Lord Sri Chaitanya Mahaprabhu recommended this simple method of self realisation generally known as **Bhagwat Dharma**. Srimad Bhagwatam is perfect guide for this purpose.

Above these topic of the Lord with Sri Ramananda Roy, there were still more elevated spiritual talks between the two great personalities and we purposely withhold those topics for the present not only on the point of increasing the volume of this book but also on the point of principle. Up to this point one has to come to the spiritual plane and further talks with Ramananda Roy may be heard when one has duly passed the entrance examination. We shall try to depict further talks of Srila Ramananda Roy with the Lord, in a separate booklet at suitable opportunity. (Chaitanya Charitamrita Essay and Text).

At the conclusion of this meeting of the Lord with Sri Ramananda Roy the latter was advised by the Lord to retire from the service and come to Puri so that they can live together and relish transcendental mellows. Some time after Sri Ramananda Roy

*The League of Devotees (Sarbabhouma Bhagwat Samaj) is registered for this purpose.

retired from the Government service and took pension from the king. He came back to Puri at his residence and all along he was one of the most confidential devotees of the Lord. There was another gentleman at Puri of the name Shikhi Maity who was also equally confidential like Ramananda Roy. The Lord used to discuss most confidential talks on spiritual values with three or four companions at Puri and passed eighteen years in that way and in spiritual trance which were recorded by His private Secretary Sri Damodar Goswami one of the abovementioned four confidential devotees.

The Lord extensively travelled all over the southern part of India. The great saint of Maharastra known as saint Tukaram was also initiated by the Lord. Saint Tukaram after initiation from the Lord overflooded the whole of Maharastra Province with Samkirtan movement and the transcendental flow is still rolling on in the south western part of great Indian peninsula.

The Lord excavated from the south Indian portion two very important old literatures namely the **Brahma Samhita*** and **Krishna Karnamrita** and these two valuable books are authorised studies for the person in the devotional line. The Lord thus returned to Puri after south Indian tour.

On His return to Puri all the anxious devotees of the Lord got back their life and the Lord remained there with continued pastimes of His transcendental realisations. The most important incidence during that time was to grant audience to the King Prataprudra. King Prataprudra was a great devotee of the Lord and he considered himself as one of the servants of the Lord entrusted with service of sweeping the temple. This submissive attitude of the king was very much appreciated by Sri Chaitanya Mahaprabhu. The King requested both Bhattacharya and Roy to arrange for his meeting with the Lord. When however He was so requested by the two stalwart devotees of the Lord, He flatly refused to keep the request even though the same was put forward through the good office of such personal associates like Ramananda Roy and Sarbabho-

*Summary of Srimad Bhagwatam.

uma Bhattacharya. The reason is that it is dangerous for a Sanyasi to be in intimate touch with wordly men of £. s. p. and that also with woman. The Lord was an ideal Sanyasi. No woman could approach the Lord even for offering respects. Women's seats were accommodated far away from the Lord. As an ideal teacher and Acharya He was very strict in the routine work of a Sanyasi. Apart from His part of Divine Incarnation, the Lord was an ideal character as a human being. His behaviour with respective persons were always above suspicion. In His dealing as Acharya He was harder than the thunderbolt and softer than the rose. One of His associate Junior Haridas committed a great mistake by lustful glancing over a young woman and the Lord as Supersoul, could detect this misgivings in the mind of Junior Haridas. He was at once chucked off from His association and was never accepted again even though He was implored to excuse Haridas for the mistake. Junior Haridas afterwards committed suicide in frustration of being disassociated from the company of the Lord and the news of suicide was duly informed to the Lord. The Lord even up to that time was not forgetful of the offence and He said that Haridas had rightly met with the proper punishment. On the Principles of the order of life and discipline the Lord knew no compromise and therefore even though He knew that the King was a great devotee, He refused to see the King only for the reason of the king's becoming a £. s. man. By these examples the Lord wanted to emphasise on the point of behaviour by a transcendentalist. A transcendentalist has nothing to do with women and money and he (the transcendentalist) **must always refrain from such intimate relations.** The King was however favoured by the Lord by the expert arrangement of the devotees. This means that the beloved devotee of the Lord can favour a neophyte more liberally than the Lord. Pure devotees, therefore, never commit offence at the feet of another pure devotee. Offence at the lotus feet of the Lord is some times excused by the merciful Lord but offence at the feet of a devotee is very much dangerous for one who actually wants to make progress in the devotional service. As long as the Lord remained at Puri thousands of His devotees used to come and see Him during the car-festival ceremony of Lord Jagannath. And during the carfestival ceremony, the washing of

the Gundicha temple under the direct supervision of the Lord, was an important function. The Lord's congregational Samkirtan movement at Puri was an unique exhibition for the mass of people and **that is the way of turning the mass mind towards spiritual realisation.** The Lord inaugurated this system of mass Samkirtan Movement and leaders of all country may take advantage of this spiritual movement in order to keep the mass of people in pure state of peace and friendship with one another which is now the demand of the present human society all over the world.

After some time the Lord again started on his tour towards Northern India and He wanted to visit Vrindaban and its neighbouring places. He passed through the Jungles of Jharikhanda (Madhya Bharat) and all the wild animals also joined with His Samkirtan movement. The wild tigers, elephants, bears and deers all together accompanied the Lord and the Lord accompanied them in His mode of Samkirtan movement. By this He proved that by the propagation of the Samkirtan Movement (congregational chanting and glorifying the name of the Lord) even the wild animals can live in peace and friendship and what to speak of men who are supposed to be civilised. No man in the world will refuse to join the Samkirtan movement nor the Lord's Samkirtan movement has any restriction of caste creed and colour for joining His movement. Herein is direct evidence of His great mission that He admitted even the wild animals to partake in His great movement.

On His way back from Vrindaban He first came to Prayag where He met Rupa Goswami along with his younger brother Anupam. Then He came down to Benares. He instructed for two months Sri Sanatan Goswami all about transcendental science. The instruction to Sanatan Goswami is it-self a big narration and full presentation of the instruction will not be possible in this note. The gist ideas are given as follows.

Sanatan Goswami (formerly known as Dabir Khan) was in the cabinet service of the then Bengal Government under the regime of Nawab Husain Sah. He decided to join with the Lord and thus retired from the service. On His way back from Vrindaban when He reached Varanasi, the Lord became the guest of Sri Tapan Mishra and Chandra Shekhar assisted by a Maharastra Brahmin. At that

time Varanasi was headed by a great Sanyasi of the Mayavada school and his name was Sripad Prakashananda Saraswati. When the Lord was at Varanasi the people in general became more attracted with Lord Chaitanya Mahaprabhu on account of His mass movement of Samkirtan. Wherever He visited specially during the time of His going to Vishwanath temple, thousands of pilgrims used to follow Him some being attracted by His bodily features and others being attracted by His melodious songs in glorifying the Lord.

The Mayavadi Sanyasins designate themselves as Narayana. And Varanasi is still overflowed with many Mayavadi Sanyasins. Some people who saw the Lord in the mode of His Samkirtan movement, considered Him to be actual Narayana and the report was reached in the camp of the great Sanyasi Prakashananda.

In India there is always a kind of spiritual rivalry between the **Mayavad** and the **Bhagwat** school and as such when the news of the Lord reached Prakashananda he could know that the Lord was a Vaishnav-Sanyasi and therefore, he minimised the value of the Lord before those who brought him the news of the Lord. He deprecated the activities of the Lord on account of His preaching the Samkirtan Movement which was in his opinion nothing but a religious sentiment. He was a profound student of the Vedanta and he advised his followers to give attention to the Vedanta than indulge in the so called Samkirtan.

One devotee Brahmin, who became a devotee of the Lord, did not like the criticism of Prakashananda upon the Lord and he came to the Lord to express His sorry feelings. He said to the Lord that on his utterance of the Lord's Name Chaitanya before the Sanyasi Prakashananda, the latter strongly criticised Him although he heard him uttering several times the name Chaitanya. The Brahmin was astonished to see that the Sannyasi Prakashananda could not vibrate the sound Krishna even for once although he uttered the name Chaitanya several times.

The Lord smilingly replied to the devotee Brahman about the reasons of non-utterance of the holy name of Krishna by the Mayavadi Sannyasi. He said as follows: "The Mayavadis are offenders at the Lotus feet of Krishna although they utter always

“Brahman”, “Atma”, or “Chaitanya” etc. And because they are offenders at the Lotus feet of Krishna, they are practically unable to utter the holy name of Krishna. The name Krishna and the Personality of Godhead Krishna are identical. There is no difference in the Absolute realm between the Name Form or Person of the Absolute Truth because in the Absolute Realm everything is transcendental bliss. **There is no difference of body and soul** in the Personality of Godhead Krishna distinguished from that of the living being who is always different from the outward body. On account of this transcendental position of Krishna, it is very difficult for a lay man to know actually about the Personality of Godhead Krishna, His holy name and Fame etc. His name fame form and pastimes all are one and the same transcendental identity and they are not knowable by the exercise of material senses.”

“The transcendental mellow of the Pastimes of the Lord is the source of still more bliss than one can experience by realisation of Brahman or becoming one with the Supreme. Had it not been so then those who are already situated in the transcendental bliss of Brahman would not have been attracted by the transcendental bliss of the Pastime of the Lord.”

After this a great meeting was arranged by the devotees of the Lord in which all the Sannyasins were invited including the Lord and Prakashananda Saraswati. In this meeting both the scholars (the Lord and Prakashanada) had a long discourse on the spiritual values of Samkirtan movement and the gist idea is given below.

The great Mayavadi Sanyasi Prakashananda enquired from the Lord as to the reason of His diversion to the Samkirtan movement instead of studying the Vedanta Sutras. He said that it is the duty of a Sanyasi to read the Vedanta Sutras and what was the cause that He indulged in Samkirtan.

After such enquiry the Lord submissively replied as follows :-
 “The reason of my diversion to the Samkirtan movement from the Study of Vedanta is that **I AM A GREAT FOOL**, The Lord thus

represented Himself as one of the numberless fools of this age who are absolutely incapable to study the Vedanta Philosophy. Fool's indulgence in the study of Vedanta has caused so many havocs in the society and, therefore, He continued to say "And because I am a great fool so my spiritual master forbade Me play with Vedanta Philosophy. He said better I may chant the holy Name of the Lord and that would deliver Me from the material bondage".

"In this age of Kali there is no other religion than glorifying the Lord by utterance of His holy name and that is the injunction of all the revealed scriptures. And my spiritual Master has taught me one sloka (from the Brihannaradiya Puranam) which is as follows :-

**HARER NAMA HARER NAMA HARER NAMAIBA
KEVALAM
KALAU NASTEVA NASTEVA NASTEVA GATIR
ANYATHA."**

"So on the order of my spiritual master I chant the holy name of Hari and I am now mad after this holy Name whenever I utter the holy Name. I forget myself completely and as such some times I laugh, cry, dance, like a mad man. I thought within myself if I have not gone actually mad by this process of chanting the holy Name and therefore enquired from my Spiritual Master about it. I told him that I have become now mad by chanting the holy Name and what is this please let me know."

"My spiritual master informed me that it is the real effect of chanting the holy Name that it produces a transcendental emotion which is a rare manifestation. It is the sign of love of God which is the ultimate end of life. The Love of God is transcendental to liberation (*Mukti*) and as such it is called the fifth stage of spiritual realisation above the stage of liberation. Actual result of chanting the holy Name of Krishna is to attain the stage of Love of God and it was good that fortunately I was favoured with the blessings."

On hearing this statement from the Lord the Mayavadi Sanyasi enquired from the Lord what was the harm if He would study the Vedanta along with the chanting of the Holy Name. Prakashananda Saraswati knew it well that the Lord was formerly known

as Nemai Pandit a very learned scholar of Nabadwipa and His representation as a great Fool was certainly impregnated with some purpose. So on this enquiry by the Sanyasi the Lord smiled and said "My dear sir, if you do not mind it then I can reply your enquiry."

All the Sanyasins there were very much pleased on the Lord for His simple dealings and they unanimously replied that they would not mind for whatever He may reply. The Lord then began to say as follows :—

"Vedanta Sutra is transcendental words or sounds uttered by the transcendental Personality of Godhead. As such in the Vedanta there cannot be any human deficiencies like mistake, illusion, cheating or inefficiencies. The message of *Upanishads* is expressed in the Vedanta Sutras and what is said there directly is certainly glorified by themselves."

"Whatever interpretations have been given by Shankaracharya have no direct bearings on the Sutras and therefore such commentation makes everything spoiled for the purpose."

"The word Brahman indicates the greatest of all, full with transcendental opulences without any one else on the same level. Such Brahman who is ultimately the Personality of God-head is covered by such indirect interpretations and established as Impersonal".

"Every thing that is in the spiritual world is full of transcendental bliss including the Form, body, place and paraphernalia of the Lord; all are eternally cognisant and blissfull. But it is not the fault of the Acharya Shankara that he has so interpreted but if somebody accepts it then certainly he becomes doomed. Any one who accepts the the transcendental body of the Personality of Godhead as something mundane, certainly commits the highest order of blasphemy"

The Lord thus spoke to the Sanyasi almost in the same line as He spoke to the Bhattacharya of Puri and by forceful arguments He nullified the Mayavada interpretations of the Vedanta Sutra. And all the Samnyasins present there reclaimed the Lord as Personified

Vedas and directly the Personality of Godhead. All the Sanyasins became converted to the cult of *Bhakti* and all of them accepted the Holy Name of the Lord Sri Krishna. All of them dined together with the Lord in the midst of them. After this conversion of the Sanyasins the popularity of the Lord became more conspicuous at Varanasi and thousands of people assembled to see the Lord in person. The Lord thus established the primary importance of Srimad Bhagwat Dharma and He defeated all other system of spiritual realisation. Since then every one at Varanasi became overwhelmed with the transcendental Samkirtan movement.

While the Lord was camping at Varanasi Sanatan Goswami also arrived there after retiring from office. He was formerly one of the state ministers in the government of Bengal then under the regime of Nawab Hussain Shah. He had some difficulty in getting relief from the state service as the Nawab was reluctant to leave him. He came to Varanasi and the Lord taught him all about the principles of devotional service. He taught him about the constitutional position of the living being the cause of his bondage under material conditions, his eternal relation with the Personality of Godhead. He was taught about the transcendental position of the Supreme Personality of Godhead, how He expands Himself in different plenary portions of incarnations and how does He dominate in different parts of the universe and the nature of His transcendental abode. He was taught about the devotional activities, its different stages of development and the rules and regulations for achieving the gradual stages of spiritual perfection. He was taught about the symptoms of different incarnations in different ages and how to detect them with reference to the context of revealed scriptures.

The subject of teachings to Sanatan Goswami forms a big chapter in the text and essays of Sri Chaitanya Charitamrita and to explain the whole thing in minute details will require a volume itself. We shall try to put in these special matters in a different chapter conveniently.

At Mathura He visited all the important places and then He

reached Vrindaban. Lord Chaitanya appeared in the family of a high caste Brahmin and over and above that as Sanyasi He was the preceptor for all the Varnas and Ashramas. But He used to accept meals from all classes of Vaishnavas. At Mathura the Sanodhia Brahmins are considered in lower status of society but the Lord accepted meals in such family also because he (His host) happened to be a disciple of the Madhabendra Puri family.

At Vrindaban the Lord took bath in 24 important bathing places and ghats. He travelled all the twelve important *Bans* (forests). In these forests all the cows and birds welcomed Him, as if He was their very old friend. The Lord also began to embrace all the trees of those forests and by doing so He was feeling the symptoms of transcendental ecstasy. Some times He fell unconscious and He was made to regain consciousness by resounding the holy Name of Krishna. The transcendental symptoms that were visible on the body of the Lord during His travel within the forest of Vrindaban, were all unique and inexplicable and we have just given a gist idea only. Some of the important places that were visited by the Lord in Vrindaban are as follows. 1. Kamyaban, Adiswar, Pabansarobar, Khadirban, Seshsayee, Khela Tirtha, Bhandirban, Bhadraban, Sreeban, Louhaban, Mahaban, Gokul, Kaliyahrads, Dwadashaditya, Keshitirtha, etc. When He saw the place where Rasa dance took place, He at once fell down there in trance. So long He remained at Vrindaban He made His head-quarter at Akrur Ghat.

From Vrindaban His personal servitor Krishnadas Vipra induced Him to go back to Prayag to take bath during the Magh Mela. The Lord acceded to this proposal and they started for Prayag. On the way they were met with some Pathans amongst whom there was a learned Moulana. The Lord had some talks with the Moulana with his companions and the Lord convinced the Moulana that in the Koran also there is description of **Bhagwat Dharma** and Krishna. All the Pathans were converted into His cult of devotional service.

When He came back to Prayag Srila Rupa Goswami along with his youngest brother met Him near Vindumadhab Temple.

The Lord was this time welcomed by the people of Prayag more respectfully. Ballave Bhatta, who resided on the other bank of Prayag in the Village of Arail, came to receive Him at his place and while going there the Lord jumped on the river Jamuna. With great difficulty He was again picked up in unconscious state and thus visited the headquarters of Ballav Bhatta. This Ballav Bhatta was one of His chief admirers but later on he inaugurated his own party of the Ballave Sampradaya.

On the bank of the Dasaswamedh Ghat at Prayag for ten days continually the Lord instructed Rupa Goswami on the Science of Devotional Service of the Lord. He taught the Goswami the divisions of the living creatures in 84 lacs species of life. Then about the human species. Out of them He selected the followers of the Vedic principles. Out of them the fruitive workers. Out of them empiric philosophers. Out of them the liberated souls and out of the liberated souls He said there is only a few only who are actually the pure devotees of Lord Sri Krishna.

Srila Rupa Goswami was younger brother of Sanatan Goswami and when he retired from service he brought with him two boatful of gold coins. This means he brought with him some crores of rupees accumulated by the labour of his service. And before leaving the home for Lord Chaitanya Mahaprabhu he divided the wealth as follows. **50 per cent for the service of the Lord and His devotees. 25 per cent for the relatives and 25 per cent for his personal needs in case of emergency. In that way he set examples to all the householders how to divide the accumulated wealth.**

The Lord taught the Goswami about devotional service comparing the whole subject with a creeper. And He advised to protect the Bhakti creeper most carefully specially from the elephant of offensive act unto the pure devotees. Besides the giant elephant as above mentioned the creeper has to be protected from the desires of sense enjoyment, monistic liberation and perfection of the Yoga system. They are all detrimental on the path of devotional progress. Similarly violence on the living being, desire for

worldly gain, worldly reception and worldly fame all are detrimental to the progress of Bhakti cult or Bhagwat Dharma.

Pure devotional service must be freed from all desires of sense-gratification and uncovered by fruitive aspirations and culture of monistic knowledge. One must be freed from all kinds of designations and when one is thus converted into transcendental purity, one can then only serve the Lord by those purified senses.

So long there is the desire to enjoy sensually or to become one with the Supreme or to possess the mystic powers, there is no question of attaining the stage of pure devotional service.

Devotional service is conducted under two categories namely primary practice and spontaneous emotion. When one can rise up to the platform of spontaneous emotional stage he can make further progress by spiritual attachment, feeling, love, and many other higher stages of devotional life for which there is no English words to express properly. We have tried to explain the science of devotional service in our book of the same name based on the authority of **Bhakti Rasamrita Sindhu** made by Srila Rupa Goswami.

Transcendental devotional service has five stages of reciprocation.

1. Only the self realisation stage just after liberation from the material bondage, is called the *Santa* or neutral stage.

2. After that when there is development of the transcendental knowledge of the Lord's internal potential opulences, the devotee engages himself in the *Dasya* stage.

3. By further development of the Dasya stage a respectful fraternity develops and above that a feeling of friendship on equal terms become manifest. Both these stages are called *Sakhya* stage or the devotional service in friendship.

4. Above this there is the stage of filial affection and this stage is called *Vatsalya* stage.

5. And above this stage there is the stage of conjugal Love and this stage is called the highest stage of Love of God although there is no difference of quality in either of the above stages. The last stage of conjugal Love of God is called *Madhurya* stage.

Thus He instructed all about the devotional science to Rupa Goswami and deputed him to Vrindaban to excavate the lost sight of the places of transcendental pastimes of the Lord. After this He came back again to Varanasi and delivered the Sanyasins and instructed the elder brother of Rupa Goswami which we have already discussed.

The Lord left only eight slokas of His instructions in writing and they are known as *Sikshastak*. All other literatures of His Divine cult were extensively written by the principal followers the six Goswamins of Vrindaban and their followers. The Cult of Chaitanya Philosophy is richer than any other one and it is admitted to be the living religion of the day with potency of being spread as Vishwa Dharma or Universal religion. We are glad that the matter is already taken up by some enthusiastic sages like Bhaktisiddhanta Saraswati Goswami Maharaj and His disciples. We shall eagerly wait for the happy days of Bhagwat Dharma or *Prém Dharma* inaugurated by the Lord Shri Chaitanya Mahaprabhu.

The eight slokas completed by the Lord are as follows :—

1.

Glory to the Sri Krishna Samkirtan which cleanses the heart of all the dust accumulated for years together and thus the fire of conditional life of repeated birth and death, is extinguished. Such Samkirtan movement is the prime benediction for the humanity at large because it spreads the rays of the benediction Moon. It is the life of all transcendental knowledge, it increases the ocean of transcendental bliss and it helps to have a taste of the full nectarine for which always anxious we are.

2.

Oh my Lord your holy name can alone render all benediction upon the living being and therefore you have hundreds and millions of names like Krishna, Govinda etc. In these transcendental names you have invested all your transcendental energies and there is no hard and fast rules for chanting these holy names. Oh my Lord you have so kindly made easy approach to you by your holy name but unfortunate as I am, I have no attraction for them.

3.

One can chant the holy name of the Lord in an humble state of mind thinking himself as lower than the straw in the street, tolerant more than the tree, devoid of all sense of false prestige and being ready to offer all kinds of respect to others. In such state of mind one can chant the holy name of the Lord constantly.

4.

Oh the almighty Lord ! I have no desire for accumulating wealth nor I have any desire to enjoy beautiful woman neither I want any number of followers of mine. What I want only is that I may have your causeless devotional service in my life birth after birth.

5.

Oh the son of Maharaj Nanda, I am your eternal servitor and although I am so, some how or other I have fallen in the ocean of birth and death. Please therefore pick me up from this ocean of death and fix me up as one of the atoms of your lotus feet.

6.

Oh my Lord when shall my eyes be decorated with tears of love flowing constantly by chanting your holy name ? When my words will be choked up when uttering the holy name ? And when all the holes of hair on my body will have eruptions by the recitation of your name ?

7.

Oh Govinda ! Feeling your separation I am considering a moment as twelve years or more than that and tears flowing from my eyes like the torrents of rains. I am feeling all vacant in the world in the absence of your presence.

8.

I do not know any one except Krishna as my Lord and He shall always remain as such even if He handles me roughly by his embrace or he may make me broken hearted by not being present before me. He is completely free to do anything and everything but he is always my worshipful Lord, unconditionally.

SRIMAD BHAGWATAM

Original Sanskrit Texts of the First Chapter*

(FIRST CANTO)

Text	No	Slokas	Page
		ओं नमो भगवते वासुदेवाय	
„	1	जन्माद्यस्य यतोऽन्वयादितरतश्चार्थेष्वभिज्ञः स्वराट् तेने ब्रह्म हृदा य आदिकवये मुह्यन्ति यत्सूरयः । तेजोवारिमृदां यथा विनिमयो यत्र त्रिसर्गोऽमृषा धाम्ना स्वेन सदा निरस्तकुहकं सत्यं परं धीमहि ॥	49
„	2	धर्मः प्रोज्झितकैतवोऽत्र परमो निर्मत्सराणां सतां वेद्यं वास्तवमत्र बस्तु शिवदं तापत्रयोन्मूलनम् । श्रीमद्भागवते महामुनिकृते किं वा परैरीश्वरः सद्योहृद्यवरुध्यतेऽत्र कृतिभिः शुश्रूषुभिस्तत्क्षणात् ॥	60
„	3	निगमकल्पतरोर्गलितं फलं शुक्मुखादमृतद्रवसंयुतम् । पिवत भागवतं रसमालयं मुहुरहो रसिका भुवि भावुकाः ॥	66
„	4	नैमिषेऽनिमिषक्षेत्रे ऋषयः शौनकादयः । सत्रं स्वर्गयलोकाय सहस्रसममासत ॥	71
„	5	त एकदा तु मुनयः प्रातर्हुतहुताग्नयः । सत्कृतं सूतमासीनं एप्रच्छुरिदमादरात् ॥ ऋषय ऊचुः	74
„	6	त्वया खलु पुराणानि सेतिहासानि चानघ । आख्यातान्यप्यधीतानि धर्मशास्त्राणि यान्युत ॥	75
„	7	यानि वेदविदां श्रेष्ठो भगवान् बादरायणः । अन्ये च मुनयः सूत परावरविदो विदुः ॥	76
„	8	वेत्थ त्वं सौम्य तत्सर्वं तत्त्वतस्तदनुग्रहात् । ब्रूयुः स्निग्धस्य शिष्यस्य गुरवो गुह्यमप्युत ॥	77
„	9	तत्र तत्राञ्जसाऽऽयुष्मन् भवता यद्विनिश्चितम् । पुंसामेकान्ततः श्रेयस्तन्नः शंसितुमर्हसि ॥	78

*By the request of some scholars and librarians the original *Slokas* are also inserted. The suggestions by the scholars were received late after printing of the First Chapter and thus they are inserted here with page marks where they are explained.

Text	No	Slokas	Page
„	10	प्रायेणात्पायुषः सभ्यकलावस्मिन् युगे जनाः । मन्दाः सुमन्दमतयो मन्दभाग्या ह्युपद्रुताः ॥	79
„	11	भूरीणि भूरिकर्माणि श्रोतव्यानि विभागशः । अतः साधोऽत्र यत्सारं समुद्धृत्य मनीषया । ब्रूहि नः श्रद्धानानां येनात्मा सुप्रसीदति ॥	80
„	12	सूत जानासि भद्रं ते भगवान् सात्वतां पतिः । देवव्यां वसुदेवस्य जातो यस्य चिकोर्षया ॥	82
„	13	तन्नः शुश्रूषमाणानामर्हस्यांगानुवर्णितुम् । यस्यावतारो भूतानां क्षेमाय च भवाय च ॥	83
„	14	आपन्नः संसृतिं घोरां यत्नाम विवशो गृणन् । ततः सद्यो विमुच्येत यद्विभेति स्वयं भयम् ॥	84
„	15	यत्पादसंश्रयाः सूत मुनयः प्रशमायनाः । सद्यः पुनन्त्युपस्पृष्टाः स्वर्धुन्यापोऽनुसेवया ॥	85
„	16	को वा भगवतस्तस्य पुण्यश्लोकेऽद्यकर्मणः । शुद्धिकामो न शृणुयाद्यशः कलिमलापहम् ॥	86
„	17	तस्य कर्माण्युदाराणि परिगीतानि सूरिभिः । ब्रूहि नः श्रद्धानानां लीलयादधतः कलाः ॥	87
„	18	अथाख्याहि हरेर्धर्मवतारकथाः शुभाः । लीला विदधतः स्वैरमीश्वरस्यात्ममाधया ॥	89
„	19	वयं तु न वितृप्याम उत्तमश्लोकविक्रमे । यच्छृण्वतां रसज्ञानां स्वादु स्वादु पदे पदे ॥	89
„	20	कृतवान् किल कर्माणि सह रामेण केशवः । अतिमर्त्यानि भगवान् गूढः कपटमानुषः ॥	91
„	21	कलिमागतमाज्ञाथ क्षेत्रेऽस्मिन् वैष्णवे वयम् । आसीना दीर्घसत्रेण कथायां सक्षणा हरेः ॥	93
„	22	त्वं नः संदर्शितो धात्रा दुस्तरं निस्तित्तीर्षताम् । कलिं सत्त्वहरं पुंसां कर्णधार इवार्णवम् ॥	94
„	23	ब्रूहि योगेश्वरे कृष्णे ब्रह्मण्ये धर्मवर्मणि । स्वां काष्ठामधुनोपेते धर्मं कं शरणं गतः ॥	95

SRIMAD BHAGWATAM

FIRST CANTO

FIRST CHAPTER

TEXT NO. I

Om Namo Bhagawate Vasudevaya

*Janmadi asya yato annayad itaratas cha arthesu avijnah
swarat*

*Tene brahma hrida ya adikavaye muhyanti yat surayah
Tejo vari mridam yatha vinimayo yatra trisargo' mirsha
Dhamna swena sada nirasta kuhukam satyam param
dheemahi.*

ENGLISH SYNONYMS

Om—Oh my Lord, *namo*—offering my obeisances, *Bhagawate*—unto the Personality of Godhead, *Vasudevaya*, unto *Vasudeva*—the son of Vasudeva or Lord Sri Krishna the Primeval Lord. *Janmadi*—creation, sustenance and destruction, *asya*—of this manifested universes, *yato*—from whom, *annayad*—directly, *itaratas*—indirectly, *cha*—and, *arthesu*—purposes, *avijnah*—fully cognisant, *swarat*—fully independent, *tene*—imparted, *brahma*—the vedic knowledge, *hrida*—by the hearty consciousness, *Ya*—one who, *adikavaye*—unto the original created being, *Yat*—about whom, *suraya*—great sages and demigods, *tejo*—fire, *vari*—water, *mridam*—earth, *yatha*—as much as, *Vinimaya*—action and reaction, *Yatra*—whereupon, *trisarga*—three modes of creative faculties, *amrisha*—almost factual, *dhamna*—along with all transcendental paraphernalia, *swena*—self sufficiently, *Sada*—always, *nirasta*—negation by absence, *kuhakam*—illusion, *satyam*—Truth, *param*—absolute, *dheemahi*—do I meditate upon.

TRANSLATION

Oh my Lord Sri Krishna the son of Vasudeva the all prevailing Personality of Godhead, I do offer my respectful obeisances unto you. I do meditate upon Him because He is the Absolute truth and is the Primeval cause of all causes of this manifested universes in the matter of creation sustenance and destruction. Directly and indirectly He is conscious of all different manifestations but

still He is independent of any other cause beyond Himself. It is He only who imparted first the Vedic knowledge unto the heart of the original living being namely Brahmaji and unto Whom even the great sages and demigods become illusioned as much as there is illusory representation of water in the fire or land on the water and so on. It is on account of Him only the temporary manifestation of the material universes made by the reaction of the three modes of nature appears to be factual although it is unreal. I do therefore meditate upon Him Who is eternally existent in the transcendental abode which is for ever free from the illusory representation of the material world and He is therefore the Absolute Truth.

PURPORT

Obeisances unto the Personality of Godhead Vasudeva directly indicates Lord Sri Krishna Who is the Divine son of Vasudeva and Devaki. The fact will be more explicitly explained later in the text of the Srimad Bhagwatam by the direct statement of the author in his assertion that Sri Krishna is the Original Personality of Godhead and all others are either His direct or indirect plenary portions or portion of the portion. Srila Jiva Goswami has still more explicitly explained the subject matter in his **Krishna Sandarva** and Brahmaji the original living being has explained the subject of Sri Krishna substantially in his treatise called by the name BRAHMA SAMHITA. In the *Samveda Upanishad* it is said also that Lord Sri Krishna is the Divine son of Devaki.

Therefore, in this prayer of the author, the first proposition is that Lord Sri Krishna is the Primeval Lord and if any transcendental nomenclature has to be understood of the Absolute Personality of Godhead it must be the Name as indicated by the word *Krishna* the all attractive. In the Bhagwat Geeta in many places the Lord has affirmed Himself as the original Personality of Godhead and it is confirmed by Arjuna with authorised statements of great sages like Narada Vyasa and many others. In the Padma-puranam also (Pravaskhanda) it is said that out of the innumerable

names of the Lord, the name of Krishna is the principal name. Therefore, although Vasudeva indicates the plenary portion of the Personality of Godhead and all the different forms of the Lord being indentical with Vasudeva, indicated in this text, is principally meant to indicate the Divine son of *Vasudeva and Devaki* Sri Krishna who is always meditated upon by the Paramhansas or the most perfect of the renounced order of life.

This Vasudeva or Lord Sri Krishna is the cause of all causes. Every thing that be are all emanations from the Lord and how it so happens will be explained in the later chapters of Srimad Bhagwatam. This Bhagwat Puranam is described, by the Mahaprabhu Sri Chaitanya, as the spotless Puranam because it contains the transcendental narration of the Personality of Godhead Sri Krishna. The history of Srimad Bhagwat is also very glorious. It was compiled by Sri Vyasdeva on his mature experience of transcendent knowledge under the instruction of Sri Naradaji the spiritual master of Vyasdeva. Vyasdeva compiled all the Vedic literatures namely the four divisions of the Vedas, the Vedanta Sutras or the Brahma Sutras, the Puranas, the Mahabharat etc. but yet he was not delighted in his mind. This was observed by his spiritual master and thus Narada advised him to write on the transcendental activities of the Lord Sri Krishna. The transcendental activities of Lord Sri Krishna is described specifically in the 10th Canto of the Book, which is considered to be the Substance of this attempt but in order to reach to the substance one has to approach gradually by developed knowledge of the categories.

Generally a philosophical mind is inquisitive to know what is the origin of all creations. He sees at night on the sky and naturally thinks what are the stars how they are situated who lives there and so on. All these enquiries are quite natural for a human being because he has the developed consciousness than the animals and to answer at once to such sincere enquirer the author of the Srimad Bhagwatam says that the Lord is the Origin of all creations. He is not only the creator but also He is the maintainer of the cosmic situation and He is also destroyer of them. The

manifested cosmic nature is created at a certain period on the will of the Lord, it is maintained for some time and then it is annihilated by His will and as such He is the Supreme Will behind all these activities.

There are Atheists of various categories who do not believe in the conception of a creator but that is due to poor fund of knowledge only. The modern scientist has created a Sputnik and by some arrangement or other the sputnik is thrown in the outer space to fly on for some time at the control of a scientist who is far away from the flying sputniks. Similarly all the universes, with innumerable planets within them, are similar to the sputniks controlled by the best Brain of the Personality of Godhead. In the Vedic literatures it is said that the Absolute Truth Personality of Godhead is the chief amongst the living personalities. All living beings beginning from the first created Being Brahmaji, down to the smallest ant, all of them are individual living beings. And above Brahmaji, there are many other living beings with individual capacities and the Personality of Godhead is also a similar living being as individual as the other living beings; but the Supreme Lord or the Supreme living Being has the highest brain with the supermost and inconceivable energies of different varieties. If a man's brain can produce a sputnik we can very easily imagine that brains higher than the man can produce similar other wonderful things far superior than the man made sputniks. A reasonable person will easily accept this argument but there are stubborn obstinates who may not believe in this reasonable statements. But Srila Vyasdeva at once accepts the Supreme Brain as the *Parameswara*. He proposes to offer his respectful obeisances unto the Supreme Brain addressed as the *Para* or the *Parameswara* or the Supreme Personality of Godhead. And that *Parameshwara* is Sri Krishna is admitted in the Bhagwat Geeta and all other scriptures delivered by Srila Vyasdeva and specifically in the Srimad Bhagwat. In the Bhagwat Geeta the Lord says that there is no other Paratatwa (Summum bonum) than Him. Therefore, the author at once worships the Paratatwa Sri Krishna whose transcendental activities are described in the 10th Canto. Unscrupulous persons go at once

the 10th canto and specially to the five chapters where description of the Lord's *Rasa Dance* is kindly given. This portion of the Srimad Bhagwatam is the most confidential part of the great literature. Unless one has thoroughly accomplished himself in the transcendental knowledge of the Lord one is sure to misunderstand the Lord's worshipable transcendental pastimes in the form of *Rasa Dance* and His love affairs with the Gopies. The subject matter is highly spiritual technology and only the liberated persons who have gradually attained to the stage of *Paramhansa*, as referred to hereinbefore, can transcendently relish worshipable *Rasa Dance*.

Srila Vyasdeva, therefore, gives us the chance of gradual development of spiritual realisation before one can actually relish the essence of the pastimes of the Lord. He "therefore" purposely invokes the Gayatri Mantra "*Dheemahi*". This Gayatri Mantra is meant for the spiritually advanced people. When one has attained success in the matter of chanting the Gayatri Mantra he can enter into the transcendental position of the Lord. One must therefore acquire the Barahminical qualities or be perfectly situated in the quality of goodness of the modes of material nature in order to chant the Gayatri Mantra successfully and then attain to the stage of transcendently realising the Lord, His Name, His Fame, His Qualities etc. Srimad Bhagwatam is the narration of the *Swarupa* of the Lord manifested by his internal potency and this potency is distinguished from the external potency which has manifested the cosmic world which is practically within our experience. Srila Vyasdeva makes a clear distinction between the two in this Sloka.

He says herewith that the manifestive situation of internal potency is factual reality whereas the external manifestive energy in the form of material existence, is temporary and illusory only like the mirage in the desert. In the mirage of the desert there is no actual water. By interaction of some other thing there is appearance of the water. Real water is somewhere else. Similarly the manifestive cosmic creation is appearing like some reality, but the real reality, of which this is but an imitation shadow only, is somewhere else in the spiritual world which is conspicuous by the

absence of all affairs of the mirage. Absolute Truth is there and not here. Here everything is relative truth or one seemingly truth depending on something else. This cosmic creation is an interactive resultant of the three modes of nature and the temporary manifestations are so created to present an illusion of reality to the bewildered mind of the conditioned soul appearing as so many species of life including the higher demigods like Brahma, Indra, Chandra etc. In fact there is no reality in the manifestive world but it appears so on account of the Real Reality in the spiritual world where the Personality of Godhead eternally exists with His transcendental paraphernalia.

The chief engineer of a complicated construction does not personally take part in the construction but it is he only who knows all the nook and corner of the construction because everything is done by his direction only. He knows everything of the construction both directly and indirectly. Similarly the Personality of Godhead who is the Supreme Engineer of this cosmic creation knows very well in the nook and corner of the cosmic creation although the things are apparently done by someone else. Beginning from Brahma down to the insignificant and no body is independent in the matter of material creation and every where there is the hand of Supreme Lord. All material elements as well as spiritual sparks are but emanations from Him only. And whatever is created in this material world are but interactions of the two energies, material and spiritual, of the Absolute Truth the Personality of Godhead Sri Krishna (Vasudeva). A living entity called by the name chemist can manufacture water in the chemical laboratory by mixing hydrogen and oxygen gases but in reality the living entity works in the laboratory under the direction of the Supreme Lord and the materials with which the chemist works are also supplied by the Lord. As such the Lord knows everything directly and indirectly and He is cognisant of all minute details of everything and is fully independent. He is compared with the mine of gold and the cosmic creations in different forms are compared with the gold rings and necklace etc. The gold ring and the gold

necklace are qualitatively one with the gold in the mine but quantitatively the gold in the mine and the gold in the earring or necklace are different. The whole philosophy of the Absolute Truth is thus simultaneously one and different. Nothing is absolutely equal with the Absolute Truth but at the same time nothing is independent of the Absolute Truth.

Conditioned souls beginning from the Brahma the engineer of the particular universe down to the insignificant ant all are creating—something but none of them are independent of the Supreme Lord. The materialist wrongly thinks that there is no creator save and except his own goodself and this is called *Maya* or illusion. On account of his poor fund of knowledge the materialist cannot see beyond the purview of his imperfect senses and thus he thinks that matter automatically takes its own shape without a conscious back ground. This is refuted here in this sloka of the Bhagwat by Srila Vyas-Deva Who is a liberated soul and he compiled this book of authority after his mature spiritual perfection. The complete whole or the Absolute Truth being the source of everything, nothing is independent of the Whole body. Any action and reaction on the body becomes cognisable fact to the embodied. Similarly if the whole thing is the body of the Absolute Whole nothing is unknown to the Absolute directly or indirectly.

In the *Sruti Mantra* it is also stated that the Absolute Whole or the Brahman is the ultimate source of everything. Everything emanates from Him and everything is maintained by Him and at the end everything enters into Him only. That is the law of nature. In the *Smriti Mantra* also the same thing is confirmed. It is said there that at the beginning of Brahma's millennium the source from which everything emanates and ultimately at the end of that millennium the reservoir where everything enters into, is the Absolute Truth or Brahman. Material scientist half-hazardly takes it for granted that the ultimate source of all the planetary system is the Sun. But they are unable to explain as to the source of the Sun. Herein the ultimate source is explained. According to the Vedic literature Brahma is the creator of this Universe and yet he had

also to meditate upon to get inspiration of such creation. Therefore Brahma or the sun is not the ultimate creator. It is stated here in this sloka that Brahma was taught the Vedic knowledge by the Personality of Godhead. One may argue that Brahma is the original living being within this universe and who could then give him inspiration as there was no second being at that time. Here in this sloka it is said that the Supreme Lord inspired the secondary creator Brahma and then he could go on with the creative functions. As we have already mentioned above about the supervising engineer the same thing is applicable in this example. The Real Brain behind all creative agent is the Absolute Personality of Godhead Sri Krishna. In the Bhagwat Geeta Lord Sri Krishna has personally admitted that it is He only who superintends over the creative energy Prakriti or the sumtotal of matter. Sri Vyasdeva, therefore, worships neither Brahma nor the Sun but the Supreme Lord who guides both Brahma and the Sun in their different activities of creation.

In this *sloka* the particular word namely *Avijna* and *Swarat* are significant. These two words distinguish the Lord from all other living entities. No living entity other than the Supreme Being the Absolute Personality of Godhead is either *Avijna* or *Swarat* i.e. none of them are either fully cognisant or fully independent. Every one has to learn from the Superior all about knowledge. Even Brahma who is the first living being within this material world has to mediate upon the Supreme Lord and to take help from Him only to create. When Brahma or the Sun cannot create anything without acquiring required knowledge from the Superior then what to speak of the material scientist who are fully dependent on so many things. Jagadish Chandra Bose, Isac Newton, Prof. Einsftin etc. of the modern scientists who may be boastful of their respective creative energy are also dependent on the Supreme Lord for so many things. After all the respective highly intelligent brains of these gentlemen are certainly not the products of any human being. The brain is created by another agent other than the celebrated scientists as above mentioned. If the brains like that of Jagadish Bose or Isac Newton could have been manufactured by any human

being then they would have produced many such brains instead of eulogising the brains of the scientist. The Scientists even could not manufacture a similar brain and what to speak of other foolish atheists who defy the authority of the Lord. Even the Mayavadi impersonalists who flatter themselves to become the Lord are not even *Avijna* nor *Swarat*. Such Mayavadi monists undergo a severe process of austerity and penances to acquire the required knowledge for becoming one with the Lord but ultimately they become dependent on some rich follower who supplies them the requisite paraphernalia to conduct a great establishment in the shape of monastery and temples. An Atheist like Ravana or Hiranyakashipu had had to undergo severe type of penances before they could flout the authority of the Lord and ultimately they were so much helpless that they could not save themselves when the Lord appeared before them as the cruel Death. The same thing is applicable to the modern atheists also who dare to flout the authority of the Lord. Such atheists will be dealt with similar awards as was meted out to the past great atheists like Ravana and Hiranyakashipu. History repeats itself and as such what was accorded in the past will act again and again whenever there is such necessity. Whenever there is negligence of the authority of the Lord, the penalty by the laws of nature is always there. This is confirmed in the Bhagwat Geeta by the well known maxim '**JADA JADAH DHARMASYA GLANI**'.

The Supreme Lord Personality of Godhead is all perfect is confirmed in all *Sruti mantras*. It is said in the *Sruti mantras* that the All-perfect Lord threw a glance over the matter and thus He created all living beings. The living beings are parts and parcels of the Lord and He impregnates the vast material nature with the seeds of spiritual sparks and thus the creative energies are set in motion for so many wonderful creations. One atheist friend argued that God is no more expert than the manufacturer of a subtle watch which moves by the delicate machineries. We had to reply the atheist friend that God is still a greater machanic than the watch-maker in the sense that He creates one machine in duplicate male and female forms. The male and female forms of

different grades of machinery go on producing innumerable quantities of similar machine without further attention of God. If a man could manufacture such set of duplicate machine to produce further machines without any attention of the original manufacturer then of course a man could surpass the intelligence of God. But that is not possible, each and every one of the imperfect machines had to be handled individually by the mechanic and therefore no body can be more intelligent or equally intelligent like God. God's another name is therefore called as the *Asmaurdha*. Nobody is equal or greater than Him. Every body has his equal number or somebody surpassing his intelligence but nobody can claim that he has neither any equal nor higher than him. Param Satya or the Supreme Truth is He Who has no equal nor any higher contemporary. This fact is corroborated in the *Sruti mantras* as follows. It is said that before the creation of the material universe there was the Lord Who is the master of every one. That Lord instructed Brahma about the Vedic knowledge. That personality of Godhead has to be obeyed in all respects. Any body who wants to get rid of the material entanglement must, therefore, surrender unto Him. This is confirmed in the Bhagwat Geeta also.

Unless one, therefore, surrenders unto the lotus feet of the Supreme Personality of Godhead it is sure and certain that one must be bewildered even if he happens to be a big brain. When the big brains surrender unto the lotus feet of Vasudeva and know it fully that Lord Vasudeva is the cause of all causes, as it is confirmed in the Bhagwat Geeta, then only such big brain becomes a Mahatma or the broad minded. But such broad minded Mahatma is rarely seen. Only the Mahatmas, therefore, can understand that the Supreme Lord Who is Absolute Personality of Godhead, is the Primeval Cause of all creations. He is Parama or Ultimate Truth because all other truths are relatively dependent on Him. And because He is the source of everyone's knowledge He is omniscient and for Him there is no illusion as it is for the relative knower.

Some scholars of the Mayavada school argue that Srimad

Bhagwatam was not compiled by Sri Vysadeva and some of them suggests that this book is a creation of modern age by some body of the name Bopedeva. Srila Sridhar Swami, in order to refute this meaningless arguments, says that there is reference of the Bhagwatam in many other oldest Puranas. The first sloka of the Bhagwatam is begun with *Gayatri Mantra* and there is reference of this in the Matsya Puranam (the oldest Puranam). In that Puranam it is said with reference to the context of Gayatri Mantra in the Bhagwatam that there are so many narrations of spiritual instructions beginning with the *Gayatri Mantra* and there is the history of Vitrasura. Any one who hands over a charity of this great work on the full moon day, attains to the highest perfection of life by going back to God head. Similarly there is reference of this Bhagwatam in other puranas also where it is clearly said that the work is finished in twelve cantos and completed in eighteen thousand Slokas. In the Padma Puranam also there is reference of the Bhagwatam during the conversation of Goutam and Maharaj Amburish. The king was advised therein to read regularly Srimad Bhagwatam if he at all desired liberation from the material bondage. Under the circumstances there is no questions brewing any sort of doubt regarding the authority of Sri Srimad Bhagwatam Puranam. And later on within five hundred years from the present era many eudite scholars and Acharyas like Jiva Goswami, Sanatan Goswami, Viswanath Chakravarty, Ballavacharya, and many other distinguished Scholars even after the time of Lord Sri Chaitanya Mahaprabhu made elaborate commentations on the Bhagwat Puranam with unique scholarship and the serious student will do well to make an attempt to go through them to relish more happily about the transcendental messages from the Bagwatam. Srila Viswanath Chakravarty Thakur specifically deals in the original and pure sex psychology (*Adirasa*) devoid of all mundane inebriety. **The whole material world is moving on the basic principle of sex life.** In the modern set up of human civilisation the sex life is the central point of all activities. Wherever we may turn our face we see a great prominence on the sex life. **Therefore, sex life is not unreal.** Its real reality is experinced in the spiritual world. The material sexlife is but a perverted reflec-

tion of the original fact. The original fact therefore, is in the Absolute Truth and as such the Absolute Truth cannot be impersonal without any sense in the pure sexlife. The impersonal monist-philosophy has given an indirect impetus to the abominable mundane sex life because they have given too much stress on the impersonality of the Ultimate Truth. The result is that men with poor fund of knowledge have accepted the perverted sex life as all in all without any information of the actual spiritual form of sex. There is distinction of the sex life in the diseased condition of material life from that in the spiritual existence and the Srimad Bhagwatam will gradually elevate the unbaised reader to the highest perfectional stage of transcendence from the three modes of material activities namely fruitive actions, speculative philosophy and worshipping the functional deities as they are inculcated in the Vedic verses. It is stated as follow in the second sloka.

TEXT No. 2,

*Dharmah projjhita kaitavo tra Paramo nirmatsaranam
Satam
vedyam vastavam atra vastu shivadam tapatraounmulanam
Srimad Bhagwate Mahamuni krite kim ba parair iswarah
Sadyo hridy avarudhyate'tra kritivih shushruvis
tatkshanat.*

ENGLISH SYMONYMS

Dharma—religiosity, *Projjhita*—completely rejected, *Kaitava*—covered by fruitive intention, *Atra*—herein, *Paramah*—the highest, *Nirmatsaranam*—of the cent percent pure hearted, *Satam*—devotees, *Vedyam*—understandable, *Vastavam*—factual, *Atra*—herein, *Vastu*—substance, *Shivadam*—welbeing, *Tapatrao*—threefold miseries, *Unmulanam*—causing uprooting of, *Srimad*—beautiful, *Bhagwate*—the Bhagwat Puranam, *Mahamuni*—the great sage (Vyas) *Krite*—having compiled, *Kim*—what is, *Ba*—the need, *Poroir*—others, *Iswara*—the Supreme Lord, *Sadyo*—at once, *Hirdy*—within the heart *avarudhate*—become compact, *Atra*—herein, *Kritivih*—by the pious men, *Shushruvis*—by culture, *Tatkshanat*—without delay.

TRANSLATION

In this Bhagwat Puranam all so called religious activities, covered by fruitive intentions, are completely rejected and the highest Truth, understandable by the cent per cent pure hearted devotees, is inculcated. The highest truth is the factual reality distinguished from the shadow is described herein for every one's wellbeing and causing uprooting of the threefold miseries. The beautiful Bhagwatam is compiled by the great sage Sri Vyasdeva (in his mature stage) and as such what is the need of other scripture (for self realisation) ? As soon as a person applies his attentive and submissive aural reception to the messages of this (Bhagwatam) the Supreme Lord at once becomes fixed up compact by such culture (of knowledge).

PURPORT

The term religiosity includes four primary subjects namely (1) pious activities (2) economic development (3) satisfaction of the senses and at last (4) liberation from the material bondage. Religious life is distinguished from irreligious life of barbarous condition and practically human life begins from the life of religiosity. Eating sleeping fearing and mating all these four principles of animal life are common both to the animals as well as to the human being. Religiosity is the extra business of the human being and without religiosity the so called human life is as good as that of the animal. Therefore, in the human society there is some form of religiosity aiming at self realisation with reference to the eternal relation with God.

In the lower stage of human civilisation there is always a competition of lording it over the material nature or in other words there is a continuous rivalry for satisfying the senses. And driven by this consciousness of sense gratification religiosity is performed. Pious activities or religious functions are performed with an aim generally for the purpose of some material gain. If such material gain is obtainable otherwise then even the so called religiosity is neglected as we can see in the modern set up of human civilisation.

The economic conditions being seemingly fulfilled otherwise no body is interested in religion now. The church, mosque or the temple all are now practically vacant places and they are more interested in the factories, shops and cinemas than the religious places formerly erected by the forefathers of different path of religiosities. This proves definitely that religiosity is performed for economic development and economic development is needed for sense gratification. And where one is baffled in the matter of sense gratification he takes to the cause of salvation in order to become one with the Supreme whole. Therefore, all these stages are different types of the same aim of life namely sense gratification.

In the Vedas the above mentioned four activities are prescribed in regulative way so that there may not be any undue competition for the purpose of sense gratification. But Srimad "Bhagwatam" is transcendental to all these sense gratificatory activities of the material world. It is purely transcendental literature understandable by a particular class of men known by the name of devotees of the Lord, who are above the competitive field of sense gratification. In the material world there is keen competition between the animal to animal, man to man, community to community or even nation to nation for this sense gratificatory activities but the devotees of the Lord are above them. They have nothing to compete with the materialist because they are on the path of back to Godhead where there is everything eternal full and blissful. Such transcendentalists are cent per cent non-envious and therefore pure in heart. In the material world every one is envious of every one and therefore there is competition. But the transcendentalists or devotees of the Lord are not only freed from all material enviousness but also they are on the contrary, kind to every one for endeavouring in the matter of establishing **a competitionless society with God in the centre**. The socialistic idea of society is artificially competitionless because even in the socialistic state the competition is for the post of dictatorship. The fact is, therefore, that the state of sense gratification is the order of materialistic life take it either from the vedas or from the common human activities. As mentioned above there are three divisions of the vedas namely the stage of

fruitive activities as to get promotion in the field of better planets like the heaven etc. and above this there is the activities of worshipping different demigod with the same intention of getting promotion in the different planets of the different types of demigods and lastly the activities of reaching the absolute Truth in His impersonal feature to become one with Him.

Impersonal feature of the Absolute Truth is not the last word. Above the impersonal feature there is the *Paramatma feature* and above it there is the Personal feature of the Absolute Truth. Srimad Bhagwat gives us the information of the Absolute Truth in His Personal feature above the impersonal feature. It is therefore more than the topic of impersonal philosophical speculations and as such Srimad Bhagwatam is placed on the higher status than the *Jnanakanda* division of the vedas. It is higher than the *Karmakanda* division as well as *Jnanakanda* division and more than that it is above the *Upashanakanda* division because Srimad Bhagwatam recommends the worship of the Supreme Personality of Godhead Sri Krishna the Divine son of Vasudeva. In the *Karmakanda* division of the Vedas there is competition of supremacy in the matter of reaching the heavenly planets for better sense gratification. And the same competition is there in the *Jnanakanda* or *Upashnakandas*. But Srimad Bhagwatam is above all of them because it aims at the Supreme Truth the substance or the root of all categories. In other words it may be taken that from Srimad Bhagwatam we can know the substance as well as the relativities in the true sense and perspective. The Substance is the Absolute Truth the Supreme Personality of Godhead and all emanations from Him are relativities in different forms of energies. The Living entities are also relative energies of the Substance. The substance is related with all different types of His energies and therefore nothing is different from the Substance but at the same time the energies are different from the Substance. The conception is not self contradictory. Srimad Bhagwatam explicitly deals on this simultaneously one and differential philosophy of the Vedanta Sutra which begins with the *Jammadyasya Sutra*.

Such knowledge of simultaneously one and different from the Absolute Truth is real for the wellbeing of the knower ; otherwise the mental speculators mislead the people by wrongly establishing the energy as absolute. When it is factually understood the situation becomes more pleasing than the imperfect conception of monism or dualism. Development of this consciousness leads one at once to the stage of freedom from the threefold miseries. The threefold miseries are (1) in relation with the body and the mind (2) in relation with our dealings with other living being and (3) in relation with the acts of providence on which we have no control. Srimad Bhagwat begins from the surrender of the living entity unto the Absolute person with clear consciousness of the devotee's oneness with the Absolute and at the same time his eternal position of servitorship of the Lord. In the material conception of his life he thinks himself falsely as the lord of all he surveys and therefore he is always troubled in the above mentioned three fold miseries of life. But as soon as he comes to know his real position of transcendental servitude at once he becomes freed from all the above mentioned miseries. The servitorship position of the living being is wasted in the material conception of his life with a false sense of overlordship. This servitorship is transferred unto the Lord in pure consciousness of spiritual identity and at once the living entity becomes freed from the encumbrances of material affliction.

Over and above this, Srimad Bhagwatam is the personal commentation of the Vedanta Sutra by the great author himself. And that also in the mature stage of his spiritual realisation through the mercy of Narada. Sri Vyasdeva is the authorised incarnation of Narayan the Personality of Godhead. Therefore, there is no question about his authority. He is the author of all other vedic literatures but surpassing all of them he recommends the study of Srimad Bhagwatam. In other Puranas there is different method of worshipping the demigods but here in the Bhagwatam only the Supreme Personality of Godhead is mentioned. The Supreme Personality of Godhead is the Whole body and the demigods are His different parts of the body. As such by worshipping the Supreme Lord there is no need of worshipping the demigods be-

cause the Supreme Lord is at once fixed up in the heart. Lord Chaitanya Mahaprabhu has recommended this Srimad Bhagwatam as the spotless Puranam on account of its being distinguished from all other puranas.

The mode of receiving the transcendental message is to get it through the ears by submissiveness. No challenging mode can help the receiver in getting or realising the transcendental message. Herein therefore one particular word is used for our proper guidance. This particular word is *Shushrusu*. One must be anxious to hear about the transcendental message. And this qualification of hearing with interest is the prime qualification for assimilating transcendental knowledge.

Unfortunately less fortunate persons are not interested in giving patient hearing to the message of Srimad Bhagwatam. The process is simple but the application is difficult. Unfortunate persons will find out enough time for hearing "ordinary social, political and all sorts of idle talks but when they will be invited to attend a meeting of the devotees assembled to hear on Srimad Bhagwatam, the unfortunate creatures will either be reluctant to attend such meeting or they will indulge in hearing the portion of it where they are unfit to enter in. Professional reader of the Bhagwatam indulge in the confidential topics of the pastimes of the Supreme Lord which seemingly appear to be sex literature. Srimad Bhagwatam is meant to be heard from the beginning of the literature and the class of persons who are fit to assimilate it is also mentioned in this sloka. Such bonafied audience for hearing the Srimad Bhagwatam are generated after many pious deeds but an intelligent person, by thoughtful discretion, can believe in the assurance of the great sage Vyasdeva and give a patient hearing to the message of Srimad Bhagwatam in order to realise directly the Supreme Personality of Godhead. And without undergoing the different stages of Vedic ways one can at once be lifted to the position of *Paramhansa* simply by agreeing to receive patiently the message of Srimad Bhagwatam.

TEXT NO. 3.

*Nigama kalpataror galitan phalam
Sukha mukhatd amritam draba samyutam.
Pivata bhagwatam rasam alaym
Muhur aho rasika bhubi bhab ukah*

ENGLISH SYNONYMS.

Nigama—the Vedic literatures, *Kalpataror*—the desired tree, *Galitam*—fully matured, *Phalam*—fruit, *Suka*—Srila Sukdeva Goswami the original speaker of Srimad Bhagwatam, *Mukhad*—from the lips of, *Amritam*—nectarine, *Draba*—easily swallowable on account of becoming semisolid and soft, *Samyutam*—perfect in all respects, *Pivata*—do relish it, *Bhagwatam*—the book dealing in the science of eternal relation with the Lord, *Rasam*—juice (what is relishable), *Alayam*...untill liberation or even in liberated position, *Muhur*—always, *aho*—oh, *Rasika*—those who are full of humour or full in the knowledge of mellows, *Bhabuka*—expert and thoughtful, *Bhubi*—on the earth.

TRANSLATION

Oh the expert and thoughtful men ! Please know it that Srimad Bhagwatam is the mature fruit of the desired tree of Vedic literatures and it is emanated from the lips of Sri Sukdeva Goswami. For this the nectarine fruit has become more tasteful although it is already readily swallowable nectarine juice which is relished by all up to those who are already liberated souls.

PURPORT

In the two previous slokas it has been definitely proved that Srimad Bhagwatam is the sublime literature above all other vedic scriptures because it is transcendental to all prescribed mundane activities and superier to all mundane knowledge. In this sloka it is stressed herewith that Srimad Bhagwatam is not only superior in terms of its text but it is the ripen fruit of all vedic literatures. In other words it is the cream of all vedic knowledge also. And considering all these important points patient hearing and submissive aural reception of the transcendental message of the

great literature is definitely essential. With great respect and attention one should receive the message and lessons imparted by the Srimad Bhagwatam.

The Vedas are compared with the desired tree because they contain all things knowable by the human being both for mundane necessities as well as spiritual realisation. The Veda contains regulated principles of knowledge covering social, political, religious, economical, military, medical, chemical, physical, metaphysical and all that may be necessary for the proper up keep of the body and the soul together and above all there is specific direction for spiritual realisation also. Regulated knowledge means to raise the living entity gradually to the spiritual plane and the highest spiritual realisation is to know the Personality of Godhead as the reservoir of all mellows (*Rasas*).

Every living being beginning from Brahma the first born living being within this material world down to the insignificant ant, —all are after relishing some sort of mellows derived from sense perceptions. These sensual pleasures derived from another object is technically called the *Rasa*. Such *Rasas* are of different varieties. In the revealed scriptures such varieties of *Rasas* are calculated to be twelve in all. They are as follow. 1. *Roudra* (anger). 2. *Adbhuta* (wonderful), 4. *Sringar*(conjugal), 4. *Hasya* (comic), 5. *Vira* (chivulrous), 6. *Daya* (mercy), 7. *Dasya* (servitorship), 8. *Sakhya* (fraternity), 9. *Bhayanaka* (Ghastly), 10. *Vivatsa* (shocking), 11. *shanta* (Neutral), 12. *Vatsalya* (parental).

Sumtotal of all these *Rasas* is called affection or Love. Primarily such signs of Love are manifested in adoration, service, friendship, paternal affection and conjugal love. And indirectly in the absense of the abovementiened five stages of manifestations of Love, there is anger, wonder, comedy, chivoulry, fear, sock etc. For example when a man is in love with a woman call it the *Rasa* of conjugal love. But when such loving affairs are disturbed some way or other the same loving affairs are displayed in a different way may be wonderful, anger, shocking, or even ghastly. Some times it so happens that love affairs of two persons are culminated in

ghastly scene by commitment of murder or similar other shocking and wonderful things. The peculiarity of such display of different Rasas are exhibited between man to man, animal to animal and so on. There is no possibility of such exchange of Rasas between man to animal or between man to other species of living beings within this material world. The Rasas are exchanged between similar class of entities. But so far the spirit soul is concerned qualitatively they are one with the spiritual quality of the Supreme Lord. Therefore originally the Rasas are exchanged between the spiritual living being with the spiritual Whole The Supreme Personality of Godhead. These spiritual exchange of Rasa are fully exhibited in spiritual existence between the spiritual living beings and the Spiritual Supreme whole the Personality of Godhead.

The Supreme Personality of Godhead is therefore described in the *Sruti Mantras* (vedic hymns),—as **‘He is the Fountain Head of all Rasas’**. When one gets the association of the Supreme Lord and exchanges one’s constitutional Rasas with the Lord, then the living being is actually happy’.

These Sruti Mantras indicate that every living being has his constitutional position endowed with a particular type of Rasa to be exchanged with the Personality of Godhead and in the liberated condition only such primary Rasas are experienced in fullness. In the material existence such Rasas are experienced in a perverted form by temporary manifestations. And as such the Rasas in the material world are exhibited in the form of Roudra (anger) etc.

One who attains therefore full knowledge of these different Rasas which are the basic principles of living activities, one can know the false representations of the original Rasas reflected in the material world. Such learned scholar, therefore, seeks to relish the real Rasa in the Spiritual form and beginning of such spiritual form of relishing Rasa is the desire to become one with the Supreme. Less intelligent transcendentalist cannot go beyond the conception of becoming one with the Spirit whole without any knowledge of spiritual display of different Rasas.

In this sloka it is definitely informed that Spiritual Rasa which are relished even in the liberated stage can be experienced in the literature of Srimad Bhagwatam on account of its being the ripen fruit of all Vedic knowledge. By submissive aural reception of the transcendental literature Srimad Bhagwatam, one can get full pleasures of his heart's desire and as such one must be very careful to have the messages from the right sources. Srimad Bhagwatam is exactly received from the right source because it was brought by Srila Narada Muni from the Spiritual World and given to his disciple Sri Vyasadeva. The latter in his turn delivered the messages to his son Srila Snkdeva Goswami and Srila Sukdeva Goswami delivered the messages for the first time to Maharaja Parikshit just seven days prior of the king's death. Srila Sukdeva Goswami is liberated soul from the very beginning of his birth. Even in the womb of his mother he was a liberated being so much so that he did not undergo any sort of spiritual proficiency as it is a rule for all others, after his birth. By birth no body is qualified either in mundane or in the spiritual qualities. But Srila Sukdeva Goswami on account of his becoming a perfect liberated soul before his birth there was no necessity for him specifically for such evolutionary process of spiritual training. But inspite of his becoming a complete liberated person and situated in the transcendental position above the three mundane modes, he was attracted by the transcendental Rasa of the Supreme Personality of Godhead Who is adored by the liberated souls by the vedic hymns. The Supreme Lord's pastimes are attractive more to the liberated souls than to a mundane person. He is necessarily therefore not impersonal but the transcendental Personality of Godhead the reservoir of all kinds of transcendental Rasas.

In the Srimad Bhagwatam, description of the transcendental pastimes of the transcendental Personality of Godhead is narrated. And the narration is systematically depicted by the transcendently realised soul Srila Sukdeva Goswami. As such the whole subject matter has become more appealing for all classes of persons including those who are after liberation and relishing the mellow of becoming one with the Superme Whole.

In Sanskrit language the bird parrot is also known as *Suka* whose red beaks are imperagnated with the quality of enhancing the sweetness of a ripen fruit which is cut by such beaks. Here also the same simile is applied in the matter of the ripen fruit of the Vedic literature referred to above. The Vedic Fruit which is matured and ripen in knowledge is also spoken through the lips of Srila Sukdeva Goswami who is compared with the parrot not for his ability to recite the Bhagwatam exactly in the manner as he heard it from His learned father but because He could present the whole thing in a manner appealing to all classes of men.

The whole subject matter is so presented through the lips of Srila Sukdeva Goswami that any sincere audience who will lend his ears submissively to this message of the transcendental world, will at once relish the transcendental mellows distinguished from the perverted mellows of the material world. The ripen fruit is not dropped all of a sudden from the highest planet of *Krishna Loka* but it has comedown carefully being handled by the chain of desciplic succession without any change or disturbance in the formation of the soft and ripen fruit. Foolish people who do not come in the chain of such transcendental desciplic succession, commit great blunder by trying to understand the highest transcendental Rasa known by the name transcendental *Rasa Dance* quickly without following the foot prints of Sukdeva Goswami who presents the fruit very carefully by stages of transcendental realisation. One should be intelligent enough to know the position of Srīmad Bhagwatam by judging the personalities like Sukdeva Goswami who deals in the subject matter so carefully. This process of desciplic succession of the Bhagwat school suggests that in future also for all the time Srīmad Bhagwat has to be understood from a person who is factually a representative of Srila Sukdeva Goswami. A professional man who lives on the business of Bhagwat recitation illegally is certainly not a representative of Sukdeva Goswami. Such professional man's business is to earn his livelihood and therefore one should refrain from hearing the lectures of the professional man. Such professional man, goes upto the most confidential part of the literature without undergoing the gradual process of evolutionary stages of under-

standing the grave subject and he wants to draw the attention of the ordinary man to the *Rasa Dance* which is misunderstood by the foolish class of men. Some of them do take it up in the immoral sense while others want to cover it by their own stupid interpretation without following the foot prints of Srila Sukdva Goswami.

The conclusion is, therefore, that a serious student of *Rasa* may receive the message of *Bhagwatam* constainly in the line of the chain of desciplic succession from Srila Sukdeva Goswami who describes the *Bhagwatam* from the very beginning of the scripture and not whimsically to satisfy the mundaner who has very little knowledge in the transcendental science. *Srimad Bhagwatam* is so carefully presented that a sincere and serious student can at once have the ripen fruit of the Vedic knowledge simply drinking the nectarine juice through the mouth of Sukdeva Goswami or his bonafied representative.

TEXT No. 4

*Nāimishe nimisakshetre risayah shounakadayah
Satram swargaya lokaya sahasra samamasta.*

ENGLISH SYNONYMS

Naimishe—in the forest known as Naimisharanya, *Animishakshetre*—the spot which is specially favourite of Vishnu (who does not close his eyelids) *Risayah*—sages, *Shounakadayah*—headed by the sage Shounaka, *Satram*—sacrifice, *Swargaya*—the Lord who is glorified in heaven, *Lokaya*—and for the devotees who are always in touch with the lord, *Sahasra*—one thousand, *Samam*—years, *Asata*—performed.

TRANSLATION

Once upon a time the great sages headed by the sage Shounaka assembled at the specific holy place in the forest of Naimasharanya to perform a great sacrificial ceremony to be finished in one thousand of years and that for the satisfaction of Vishnu the Lord and his devotees.

PURPORT

The prelude of the Srimad Bhagwatam having been spoken in the previous three slokas the main topic of the great literature is now being attempted for presentation. Srimad Bhagwatam after first recitation by Srila Sukdeva Goswami, was repeated for the second time at Naimisharanya and the same incidence is narrated here.

In the *vayaviya Tantra*, it is said that *Brahma* the engineering deity of this particular universe, contemplated within his mind a great wheel which may be turned round for the space of the universe and thus the hub of the great circle is fixed at a particular place which is known as Naimisharanya. Similarly there is another reference of the forest of Naimisharanya in the *Baraha Puranam* where it is stated that by performance of sacrifices at this place the strength of demoniac people is curbed down. And thus people who are situated in the Brahminical culture do like this place of Naimisharanya for such performances.

The word *animisha* means without any twinkling of the eyelids and this is a special prerogative of Vishnu the Personality of Godhead. Therefore, it indicates the Lord Vishnu who is always offered all kinds of sacrifices just to please Him and thereby to please all his devotees. The devotees are always attached in the service of the Lord and others who are not attached in that way are fallen souls serving the penalties in the material existence. In the Bhagwat Geeta it is said that anything done within the material world without any reference for the pleasure of the Lord Vishnu, is the cause of further bondage for the performer. It is enjoined, therefore, that all our acts must be performed in the sacrificial way for the satisfaction of Vishnu and His devotees and that will bring in peace and prosperity for all the people of the world.

The great sages and thinkers are always anxious to do good to the people in general and as such the sages headed by Shounaka and others assembled at this holy place of Naimisharanya with a programme of performing a great and continuous chain of sacrificial ceremony with the same object in view. Forgetful men do not

know the right path of peace and prosperity. The sages know it well and, therefore, for the good of all men they are always anxious to think and perform acts which may bring about peace in the world as much as the eldest members of a family are always anxious to bring about peace and prosperity in the family specially and for the well being of all other living beings generally. They are sincere friends to all living entities and at the risk of all personal inconvenience they are always engaged in the service of the Lord for the good of all people. Lord Vishnu is just like a great tree and all others namely all kinds of living entities including the demigods, men, sidhwas, charanas, vidyadharas and all kinds of living beings are like the branches, twigs and leaves of the tree. As such by pouring water at the root of the tree all the parts and parcels of the tree are automatically nourished. Only the detached branches and leaves cannot be satisfied by such watering endeavour. The detached branches and leaves of the tree dry up gradually inspite of all sorts of watering plan on them. Similarly human being or the human society when it is detached from the relation of the personality of Godhead are like the detached branches and leaves and watering on such disintegrated parts of the whole tree is simply waste of energy and resources.

The modern materialistic society is detached from the relation of the Supreme Lord and all the plans that are being made by the atheistic leaders are sure to be baffled in the long run. They are experiencing the same defect in every step still they are not alert in the matter.

In this age the sacrifice by holding congregational chanting of the holy Name of the Lord is the prescribed method. The ways and means are most scientifically presented by Lord Shri Chaitanya Mahaprabhu and intelligent persons may take advantage of the teachings of Lord Shri Chaitanya Mahaprabhu in order to bring about real peace and prosperity of the people.

Srimad Bhagwatam is presented for the same purpose of guiding the actions of the modern men and gradually the matter will be explained more clearly in the text of the great literature.

TEXT No. 5

*Ta ekada tu munayah pratar huta agnayah
Satkritam sutam asinam prapachhu idam adarat*

ENGLISH SYNONYMS.

Ta—the sages, *Ekada*—one day, *tu*—but, *Munayah*—sages, *pratar*—morning, *huta*—burning, *agnaya*—fire, *satkritam*—due respects, *Sutam*—Sri Suta Goswami, *asinam*—seated on, *prapachhu*—made enquiries, *idam*—on this (as follows) *adarat*—with due regards.

TRANSLATION.

So one day the great sages after finishing the morning duties by burning the sacrificial fire and offering respectful seat to Srila Suta Goswami made enquiries about the following with great regards.

PURPORT.

Morning time is the best and the most suitable occasion for holding holy service and here are the indications for such spiritual association. The great sages offered to speaker of Bhagwat a respectful elevated seat for comfortable accomodation. Such seat is called the *Vyasa Asana* or the seat of Sri Vyasadeva. Sri Vyasadeva is the original spiritual preceptor for all men. And all other preceptors are considered to be His representative. Representative means one who can exactly present the view point of Sri Vyasadeva. Sri Vyasadeva impregnated the message of Bhagwatam unto Srila Suka Deva Goswami and Sri Suta Goswami heard it from him (Sri Suka Deva Goswami). All bonafied representatives of Sri Vyasadeva in the right chain of desciplic succession are to be understood as *Goswamins* because such Goswamins restrain all the senses from being deviated from the path of previous Acharyas. The Goswamins do not deliver lectures on Bhagwat capriciously but they execute the service most carefully with regard for his prediccessor who delivered the spiritual message unbroken.

The listeners of the Bhagwat from such bonafide representative of Sri Vyasadeva may put questions to the speaker for eliciting the clear meaning but it must not be done in challenging spirit but must be

submitted with great regard for the speaker and the subject matter. That is the way recommended in the Bhagwat Geeta. One must learn the transcendental subject by submissive aural reception and that also from the right sources. And thus the sages asked the speaker with great respect.

TEXT No. 6.

Rishaya Uchuh :—

Twaya khalu puranani setihasani cha anagha

Akhyatani api adhitani dharma shastrani yani uta.

ENGLISH SYNONYMS.

Rishaya—the sages, *uchuh*—said, *twaya*—by you, *khalu*—undoubtedly, *puranani*—supplimentary to the vedas with illustrative narration, *setihasani*—with the histories also, *cha*—and, *anagha*,—freed from all vices. *Akhyatani*—explained, *api*—although, *adhitani*—well read, *dharma shastrani*—scriptures giving right directions to progressive life. *yani*—all these, *uta*—said.

TRANSLATION

The sages said, “Respected Suta Goswami, you are completely freed from all vices. You are well versed in all the scriptures that are famous for religious life as well as in the Puranas and histories as you have gone through them under proper guidance as also explained them.

PURPORT.

A Goswami or the rightful representative of Srila Vyasadeva must be free from all kinds of vices. The preliminary vices are 1. Illicit connection with women, 2. Indulgence of unnecessary animal slaughter, 3. To live a life of intoxication and 4. Endeavouring in the matter of speculative gambling of all descriptions. A Goswami therefore, is freed from all these symptomatic uncleanness before he can dare to sit on the *Vyasa Asana*. Nobody should be allowed to sit on the *Vyasa Asana* who is not spotless in character with special reference to the above four principles. He shall not only be freed from all such vices but also he must be well versed in all revealed scriptures or the Vedas. The Puranas are also parts of the Vedas. And histories like the Mahabharata or Ramayana are also parts of

the Vedas. The Acharya or the Goswami must be well acquainted with all these literary field. To hear and explain them is more important than reading. One can only assimilate the knowledge of the revealed scriptures by hearing and explaining. Hearing is called *SHRABAN* and explaining is called *KIRTAN*. Therefore these two processes namely Shraban and Kirtan are two principal factors in the progressive spiritual life. One who has properly grasped the transcendental knowledge from the right source by submissive hearing only can properly explain the subject.

TEXT NO. 7.

*Yani Vedavidam Shrestho Bhagwan Badaryana
Anye Cha Munayah Suta Parabaravido Viduh*

ENGLISH SYNONYMS

Yani—all that, *vedavidam*—scholars of the Vedas, *shreshtho*—Seniormost, *Bhagwan*—incarnation of Godhead, *badarayana*—Vyasdeva, *anye*—others, *cha*—and, *munayah*—the sages, *Suta*—oh Suta Goswami, *Parabarovido*—amongst the learned scholars one who is conversant with physical and metaphysical knowledge. *Vidu*—one who knows.

TRANSLATION

The seniormost learned Vedantist Oh Suta Goswami, you are acquainted with knowledge of Vyasdeva who is incarnation of Godhead as well as with other sages who are fully conversant in all kinds of physical and metaphysical learnings.

PURPORT.

Srimad Bhagwat is the natural commentation of the *Brahma-Sutra* or the Vadrayani Vedanta Sutras. It is natural because Vyasdeva is author of both the Vedanta Sutras as well as Srimad Bhagwat the essence of all vedic literatures. Besides Vyasdeva there are other sages who are the authors of six different philosophical systems. They are Goutama, Kanada, Kapila, Patanjali, Juimine, Astabkra etc. Theism in complete is explained in the Vedanta Sutra whereas in other system of philosophical speculations,

practically no importance has been awarded to the ultimate cause of all causes. One is there expected to sit on Vyasa Asana after being conversant with all the systems of philosophy so that one can present fully the theistic views of Bhagwat in defiance of all other system. Srila Suta Goswami was the right type of teacher and therefore the sages at Naimisharanya elevated him on the seat of Vyasa Asana. Srila Vyasadeva is designated hearin as Personality of Godhead because He is the authorised-in-power incarnation of the Personality of Godhead.

TEXT NO. 8.

*Bethwa Twam Soumya Tat Sarbam Tatwata Tat Anugrahat
Bruyuh Snigdhasya Sisyasya Gurobo Guhyam Apyuta*

ENGLISH SYNONYMS

Bethwa—you are well conversant, *twam*—your honour, *Soumya*—on who is pure and simple, *tat*—those, *sarbom*—all, *tatwata*—in fact, *tat*—their, *anugrahat*—by the favour of, *sisyasya*—of the disciple, *snigdhasya*—of the one who is submissive, *gurobo*—of the spiritual masters, *apyutam*—endowed with.

TRANSLATION

And because you are submissive your spiritual masters have endowed you with all the favours, of the spiritual masters, for gentle disciples. As such you can let us know all that you learnt from them scientifically.

PURPORT

The secret of success in the spiritual advancement of knowledge is to satisfy the spiritual master and thereby to get his sincere blessings. Srila Viswanath Chakravarty Thakur has sung in his famous eight stanzas on the spiritual master as follows:—"I do offer my respectful obeisances unto the lotus feet of spiritual master whose satisfaction alone can please the—Personality of Godhead and whose dissatisfaction alone can play a havoc on the path of spiritual realisation." It is essential, therefore, that a disciple must be very much obedient and submissive to the bonafide spiritual master.

Srila Suta Goswami fulfilled all these conditions in the relation of a disciple and the spiritual master and, therefore, he was endowed with all the favours of the learned and self realised spiritual masters like Srila Vyasdeva and others. The sages of the Naimisharanya were confident about the qualities of Srila Suta Goswami and, therefore, they were anxious to hear from him.

TEXT NO. 9

*Tatra tatra anjasa ayusman bhabata jad vinischitam
Punsam ekantatah shreyah tat sansitum arhasi.*

ENGLISH SYNONYMS

Tatra—thereof, *tatra*—thereof, *anjasa*—made easy, *aynsman*—blessed with good duration of life, *bhabata*—by your goodself, *Jad*—whatever, *vinischitam*—ascertained, *tat*—those, *punsam*—for the people in generul, *ekantam*—absolutely, *shreyah*—ultimate good, *tat*—that, *nah*—to us, *samsitum*—to explain, *arhasi*—deserve.

TRANSLATION

You are, therefore, requested to explain to us what you ascertained to be the absolute and ultimate good for the people in general,—out of your considered and made easy opinion. Oh you are blessed with good old age.

PURPORT

In the Bhagwat Geeta worshiping the Acharyas is recommended. The acharyas and Goswamins are always compact in thought for the well being of the people in general specially for their spiritual well being. Spiritual well being is automatically followed by material well being. The Acharyas, therefore, give direction in the matter of spiritual well being of the people in general. Foreseeing the incompetencies of the people in this age of *Kali* or the iron age of quarrel, the sages enquired from the Suta Goswami the summary of all the revealed scriptures because the people of this age are almost condemned in every respect. The sages, therefore, enquired of the absolute and ultimate good for the people. The condemned state of affairs of the people of this age is described as follows :—

TEXT NO. 10

*Prayena alpa ayusah sabhya kalou asmin yuge janah
Mandah sumandamatayao mandabhagya hi upadrutah*

ENGLISH SYNONYMS

Prayena—almost always, *alpa*—meagre, *ayusah*—duration of life, *sabhya*—member of the learned society, *kalou*—in this age of Kali (quarrel), *asmin*—herein, *yuge*—age, *janah*—the public, *mandah*—lazy, *sumandamatayao*—misguided, *mandabhagya*—unlucky, *hi*—and above all, *upadrutah*—disturbed.

TRANSLATION

The public, men in this iron age of quarrel, are almost always meagre in the duration of life. Oh the member of learned society, they are not only so but also very lazy, misguided, unlucky and above all they are always disturbed.

PURPORT.

The specific qualification of the devotees of the Personality of Godhead is that they are always anxious for the improvement of the members of the public. As such the sages of the Naimisharanya did analyse the state of affairs of the people in this age of *Kali*. They found it by experience and foresight that the men in this age are of shortened duration of life. Duration of life is shortened not so much for want of sufficient food as it is on account of irregular habits. Regular habits and simple innocent food can keep up the standard of health of any common man. Over eating, oversense-gratification, artificial standard of living and depending too much on others' mercy kill the very vitality of human energy and thus they become shortened in the duration of life.

The people of this age are also very lazy not only in the matter of self-realisation but also in the matter of material prosperity. The human life is specially meant for self realisation i. e. to say to know what we are what is this world and what is the Supreme Truth. This life is meant for ending the miseries of material existence of hard struggle for life and going back to Godhead which

is our eternal Home. But on account of bad system of education they are completely aloof from such self-realisational path and even they come to know about it, unfortunately they become victims of misguided leaders.

They are not only victims of different political creeds and party but also they are victims of many types of sense gratificatory agencies such as the cinema shows, sporting, gambling, clubs, libraries bad associations, smoking, drinking, cheating, pilfering, bickerings and so on so forth. Their mind is always disturbed and full of anxieties on account of different engagements. In this age many unscrupulous men manufacture *imaginary religious faiths* without any reference to the standard vedic literatures of revealed scriptures and persons who are addicted to the abovementioned different types of sensegratificatory institutions are attracted by such institutions of religious faith. The result is that in the name of religious faith, so many, sinful acts are being enacted and the people in general are not in peace of mind nor healthy in constitution. The Brahmachary system of the student communities is no longer maintained neither the householders do observe the rules and regulations of *Grihastha Ashrma*. As such the so called *Vanaprastha* and the *Sanyasins* who come out of such *Grihastha ashrams*—are also deviated from the rigid path. The whole atmosphere is now surcharged with faithlessness. They are no more interested in the necessities of spiritual values. Matter and material sense gratifications is now the standard of civilization. And to maintain such material civilization they have formed into groups of nations, peoples, communities and there is constant strain of cold and hot war between the different groups of mankind. It has become very difficult, therefore, to raise the standard of humanity in the present distorted condition of the human society. The sages are anxious to get, out of the tangle, all the fallen souls. They are seeking the remedy from Srila Suta Goswami.

TEXT No. II

*Bhooreeni bhuri karmni shrotabyani bibhagasah
Atah sadho' tra jat saram samuddhritya manishaya
Bruhi bhadraya bhutanam yenamatma suprasidati.*

ENGLISH SYNONYMS

Bhooreeni—multifarious, *Bhuri*--many, *Karmani*—duties, *Shrotabyani*—to be learnt, *Bibhagasha*—by division of subject matter, *Atah*—therefore, *Sadho*—Oh the sage, *Atra*—herein, *Tat*—whatever, *Samuddhritya*—by selection, *Manishaya*—best to your knowledge, *Bruhi*—please tell us, *Bhadraya*--for the good of, *Bhutanam*—for the living beings, *Tena*—by which, *Atma*—self, *Suprasidati*—becomes fully satisfied.

TRANSLATION

There are multifarious varieties of scriptures and in all of them there are many many prescribed duties which are to be learnt for many many years even by division of subject matters. Oh the sage, please, therefore, select out the essence of all such scriptures and explain it for the good of all living beings so that they may become fully satisfied in heart by such instruction.

PURPORT

Atma or Self is distinguished from matter and material elements. It is spiritual in constitution and as such Atma is never satisfied by any number of plannings in the material field. All scriptures and instructions in spiritual values are meant for the satisfaction of the same self or Atma. But the mode of approach are of different varieties. Such multifarious varieties are recommended for different types of living being in different times and at different places. Therefore, the number of revealed scriptures are innumerable. There are different methods of prescribed duties in those multifarious scriptures. Taking into consideration of the fallen condition of the people in general of this age of Kali, the sages of Naimisharanya suggested to Srila Suta Goswami for picking up the essence of all such scriptures because in this age it is not possible for the fallen souls to undergo the lessons of all such scriptures in a systematic division of Varna and Ashram.

The Varna and Ashram society amongst the human being was considered to be the best institution for uplifting human being

to the spiritual plane and due to the awkward time it is not possible to execute the rules and regulations of that institutions. Neither it is possible for the people in general to quit completely connection of family life as it is prescribed by the Varnashram institution. The whole atmosphere is surcharged with opposing elements and considering all these in total, spiritual emancipation of the common man in this age is a difficult job. And why the matter was presented before Sri Suta Goswami is explained as follows.

TEXT NO. 12

*Suta janasi bhadram te bhagawan satwatam patih
Devakyam vasudevasya jato yasya chikirsaya.*

ENGLISH SYNONYMS

Suta—Oh Suta Goswami, *janasi*—you know, *bhadram te*—all blessings upon you, *sattwatam*—of the pure devotees, *patih*—protector, *devakyam*—In the womb of Devaki, *vasudevasya*—by Vasudeva, *jato*—born of, *yasya*—for the purpose of, *chikirsaya*—executing.

TRANSLATION

Oh Suta Goswami all blessing upon you. You know as to for what purpose the Personality of Godhead appeared in the womb of Devaki as the son of Vasudeva.

PURPORT

Bhagwan means the Almighty God who is the controller of all opulences, power, fame, beauty, knowledge and renunciation. And He is the protector of His pure devotees. God is equal to one and all but He is specially inclined to His devotees. *Sat* means the Absolute Truth. And persons who are servitors of the Absolute Truth are called *Sattwatas*. And the Personality of Godhead Who protects such pure devotees is known as the Protector of the *Sattwatas*. *Bhadram* to or blessings upon you is sign of anxiousness for knowing the truth from the speaker. Lord Sri Krishna the Supreme Personality of Godhead appeared in the presence of Devaki the wife of Vasudeva. Vasudeva is the symbol of transcen-

dental position wherein the appearance of the Supreme Lord takes place.

TEXT NO. 13

*Tat nah sushrusamananam arhasi anga anuvarnitum
Tasya avataarah bhutanam kshemaya cha bhavaya cha.*

ENGLISH SYNONYMS

Tat—those, *nah*—unto us, *shushrushamanam*—those who are endeavouring for, *aharasi*—ought to do it, *anga*—oh Suta Goswami, *anuvarnitum*—to explain by following the footprints of previous Acharyas, *yasya*—whose, *avataaram*—incarnation, *bhutanam*—of the living beings, *kshemaya*—for good, *bhavaya*—upliftment, *cha*—and.

TRANSLATION

Oh Suta Goswami, you ought to explain us, who are endeavouring for knowing it eagerly, the topic about the Personality of Godhead and His incarnations as they were done by the previous Acharyas,—because such description and hearing both are for the good and upliftment of living being.

PURPORT

The conditions for hearing the transcendental message of the Absolute Truth is fulfilled herewith. The first condition is that the audience must be very sincere and eager for hearing and the speaker must be in the line of disciplic succession from the recognised Acharya. The transcendental message of the Absolute is not understandable by materially absorbed instruments of the senses. They are gradually purified under the direction of a bonafide spiritual master. Therefore, one must be in the chain of disciplic succession and learn the spiritual art of submissive hearing. In this context of dealings between Suta Goswami and the sages of the Naimisharanya all the conditions are fulfilled ; *because Srila Suta Goswami is in the line of Srila Vyasadeva and the sages of the Naimisharanya are all sincere audience to get it from the line of Acharya.* As such the transcendental topics on the subject matter of Lord Sri Krishna's superhuman

activities, His incarnation, His birth, appearance or disappearance, His forms, His Names etc. all are easily understandable on fulfilling the above conditions. And such transactions of hearing and speaking help all men in spiritual realisation which is all round good for every one's upliftment.

TEXT NO. 14

*Apanna samsritim ghoram yan nama vivasha grinan
Tatah sadya vimuchyate yad viveti swam bhayam.*

ENGLISH SYNONYMS

Apanna—being entangled, *samsritim*—in the hurdle of birth and death, *ghoram*—too complicated, *yan*—what, *nama*—the absolute name, *vivasha*—unconsciously, *grinan*—chanting, *tatah*—from that, *sadya*—at once, *vimuchyate*—gets freedom, *yad*—that which, *viveti*—fears, *swayam*—personally, *bhayam*—fear itself.

TRANSLATION

Living beings, who are entangled in the hurdle of birth and death, even though too complicated, can get freedom at once even by unconsciously chanting the holy Name of Krishna which is feared even by the personified Fear.

PURPORT

Vasudeva or Lord Krishna the Absolute Personality of Godhead is the Supreme controller of everything and as such He is feared by all others. There is no body in the creation who is not afraid of the rage of the Almighty. Great Ashuras like Ravana, Hiranyakasipu, Kansa and others who were the most powerful amongst all living beings,—all were killed by the Personality of Godhead. And the Almighty Vasudeva has empowered His name also similarly like His Personal self and there is no difference in the identity of everything that is related with Him. It is stated herein that the name of Krishna is feared of even by the Fear personified. This indicates that the Name of Krishna is non different from Krishna. And, therefore, the Name Krishna is as much powerful as Lord Krishna Himself; there is no difference at all. Any one

therefore can take advantage of the Holy Name of Lord Sri Krishna even in the midst of greatest dangers. Transcendental Name of Krishna even He is uttered in unconscious state of mind and forced by circumstances, can help the reciter in getting freedom from the hurdle of birth and death.

TEXT No. 15

*Yad pada samshrayah suta munayah prasamanayah
Sadyah punanti apaspristah Swardhunya apa anusevaya.*

ENGLISH SYNONYMS.

Yad—whose, *pada*—lotus feet, *samshrayah*—those who have taken shelter of, *Suta*—oh Suta Goswami, *munayah*—great sages, *sadyah*—at once, *punanti*—sanctify, *apasprista*—simply by association, *swardhunya*—of the sacred Ganges, *apa*—water, *anusevaya*—bringing into use.

TRANSLATION

Oh Suta Goswami, the great sages who have completely taken shelter of the lotus feet of the Lord, can at once sanctify others who may come into touch with them while the water of the Ganges can do so after a prolonged use only.

PURPORT.

Pure devotees of the Lord are more potent than the water of the sacred river Ganges. One can derive spiritual benefit out of prolonged use of the Ganges water but one can be at once sanctified by the deliberate mercy of a pure devotee of the Lord. In the Bhagwat Geeta it is said that any person however low born may he be, as also the Sudras, women and the merchantile people all of them are welcome to take shelter of the Lotus feet of the Lord and by doing so they can be equally qualified for going back to Godhead. To take shelter of the Lotus feet of the Lord means to take shelter of the pure devotees. The pure devotees, who have no other business than to serve the Lord, are honoured with the words like '*Prabhupada*' '*Vishnupada*' that is to say such pure devotees are representatives of the Lotus feet of the Lord. Any one who, there-

fore, takes shelter of lotus feet of the pure devotee *i. e.* accepts pure devotee as the spiritual master, can at once be purified. Such devotees of the Lord are equally honoured like the Lord because they do the most confidential service of the Lord in delivering the fallen souls of the material world, whom the Lord wants to go back to home back to Godhead. Such pure devotees are better known as the Vice-Lord in the opinion of all revealed scriptures. Sincere disciples of pure devotee, offer the spiritual master equal position with the Lord but such pure devotee always considers himself as an humble servant of the servant of the Lord. That is the way of pure devotional path.

TEXT NO. 16.

*Ko ba bhagwatha tasya' punya slokedya karmanah
Suddhikamo na srinuad jashah kali malapaham.*

ENGLISH SYNONYMS

Ko—who, *Ba*—rather, *Bhagawatah*—of the Lord, *Tasya*—his, *Punya*—virtuous, *Slokedya*—worshipable by prayers, *Karmanah*—deeds, *Suddhikamo*—desiring deliverance from all sins, *Na*—not, *Srinuad*—does hear, *Jashah*—glories, *Kali*—of the age of quarrel, *Malapaham*—the agent for sanctification.

TRANSLATION

Who is there not willing to take to the business of hearing the virtuous glories of the Lord if he at all desires to get deliverance from all vices in this age of quarrel.

PURPORT

This age of Kali is the most condemned age on account of its quarrelsome features. The age of Kali is so much saturated with vicious habits of the fallen people that on a slight misunderstanding there is great fight. Persons who are engaged in the pure devotional service of the Lord without any desire for self aggrandisement and freed from the effects of fruitive actions and dry philosophical speculations, can only get out of the estrangements of the complicated age. The leaders of the people are very much anxious to live

in peace and friendship but they have no information of the simple method of hearing the glories of the Lord. On the contrary, such leaders of the people are against the process of ventilating the glories of the Lord. Or in other words the foolish leaders want to deny completely the very existence of the Lord. In the name of secular state such foolish leaders are enacting various plans every year but by the insurmountable intricacies of the material energy of the Lord, all such plans and progress are being continuously frustrated. But they have no eyes to see to such failure in the attempt of peace and friendliness. Here is the hint to get out of the hurdle. If we want actual peace and life in friendliness, we must open the road to understand the Supreme Lord Krishna and glorify Him for His virtuous activities as they are depicted in the pages of the Srimad Bhagwatam.

TEXT NO. 17

*Taysya kārmani udarāni parigeetāni suribhiḥ
Bruhiḥ nah śraddhādhananāṁ leelaya dadhataḥ kalam*

ENGLISH SYNONYMS

Tasaya--His, *Karmani*--transcendental acts, *Udarani*--magnanimous, *Parigeetani*--ventilated, *Suribhiḥ*--by the great souls, *Bruhiḥ*--please speak, *Nah*--unto us, *Śraddhādhananām*--ready to receive with respect, *Leelayah*--pastimes, *Dadahtah*--advented, *Kala*--incarnations.

TRANSLATION

His transcendental acts are very magnanimous and great learned sages like (Narada) and others do narrate them. Please, therefore, speak to us, who are all eager to hear them, about His adventures which He performed in His various incarnations.

PURPORT

The Personality of Godhead is never inactive as it is suggested by some less intelligent persons. His works are magnificent and magnanimous at the same time. His creations both material and spiritual all are wonderful things with all variegatedness and they

are described nicely by such liberated souls as Srila Narada, Vyasa, Valmiki, Devala. Asita, Madhya, Sri Chaitanya, Ramanuja, Vishnuswami, Nimbarka, Sridhara, Viswanath, Valadeva, Bhaktivinode, Siddhanta Saraswati and many such learned and self realised souls. His creations both material and spiritual both are full of opulence, beauty and knowledge but the spiritual realm is still more magnificent on account of its being full of knowledge, blissful and eternally existent. The material creations are manifested for sometime as perverted shadow of the spiritual kingdom like the cinematographic focus on screen and attracts people of less intelligent calibre who are attracted by false things. Such foolish men have no information of the real reality and take it for granted that the false material manifestation is all in all. But more intelligent men guided by the sages like Vyasa and Narada know that the eternal kingdom of God is more delightful larger and eternally full of bliss and knowledge. Those who are not conversant with the activities of the Lord in His transcendental realm are sometimes favoured by the Lord by His adventures as Incarnation wherein He displays the eternal bliss of His association in the transcendental realm. By such activities He attracts the conditioned soul of the material world where some of them are engaged in the false enjoyment of the material senses and others are engaged in the business of negativating the real life in the spiritual world. Such less intelligent persons are known as *Karmis* or the fruitive workers and the other is known as the *Jnanins* or dry mental speculators just to make an analysis of the material elements for distinguishing matter and spirit. And above these two classes of men there is the transcendental one known as the *Satwalas* or the Devotees who are not busy either in the rampant material activities nor in the business of material elimination. They are engaged in the positive service of the Lord and thereby derive the highest spiritual benefit unknown to the *Karmis* and *Jnanins*.

As the Supreme controller of both the material and spiritual worlds, the Lord has different incarnations of unlimited categories. Incarnations like Brahma, Rudra, Manu, Prithu, Vyasa etc. are

His material qualitative incarnations but His incarnations like Rama, Narasingha, Varaha, Vamana, etc. are His transcendental incarnations. Lord Shri Krishna is the Fountain Head of all incarnations and He is therefore the cause of all causes.

TEXT No. 18

*Atha akhyahi harer dhiman avatara kathah shubhah
Leela vidadhatah swaira iswarasya atma mayaa*

ENGLISH SYNONYMS

Atha—therefore, *Akhyahi*—describe, *Harer*—of the Lord, *Dhiman*—oh the sagacious, *Avatara*—incarnations, *Katha*—narratives, *Subhah*—auspicious, *Leela*—adventures, *Vidadhatah*—performed, *Swairam*—pastimes, *Iswarasya*—the supreme controller's, *Atma*—personal, *Mayaa*—energies.

TRANSLATIONS

Therefore oh the sagacious Suta Goswami, please narrate the transcendental pastimes of the Supreme controller Godhead's multi-incarnations which are auspicious adventures and pastimes executed by His internal potencies.

PURPORT

For creation maintenance and destructions of the manifested worlds, the Supreme Lord Personality of Godhead appears Himself in many thousands Forms of incarnations and the specific acts and adventures performed in those transcendental Forms are all auspicious. Fortunate persons who happen to see them personally during performance of the Lord's activities as well as those who hear those transcendental narrations, both are benefited by such pastimes.

TEXT NO. 19.

*Vayam tu na vitripyama uttamasloka vikrame
Yat shrinvatam rasa jnanam swadu swadu pade pade.*

ENGLISH SYNONYMS

vayam—we, *tu*—but, *na*—not, *vitripyama*—shall be in rest,

uttamasloka—the Personality of Godhead who is glorified by transcendental prayers, *vikrame*—adventures, *yat*—which, *shrinwatam*—by continuous hearing, *rasa*—humour, *jananam*—those who are conversant with, *swadu*—relishing, *swadu*—palatable, *padepade*—in every step.

TRANSLATION

We shall never be in rest even though continuously hearing the transcendental pastimes of the Personality of Godhead who is glorified by good prayers. Those who have developed the particular humour of transcendental mellow, do relish in every step such description of pastimes of the Lord.

PURPORT

That is the difference between mundane stories, fiction or history and transcendental pastimes of the Lord. It is for this reason only that the old history of the whole universe is inculcated with reference to the pastimes of the incarnations of Godhead. Ramayan, Mahabharat or the Puranas are histories of the bygone ages recorded in connection with the pastimes of the incarnation of the Lord so that the reading matter would remain overfresh even by repeated and repeated readings. For example let us take the matter of the Bhagwat Geeta or that of the Srimad Bhagwatam. Any one may go on reading these transcendental books repeatedly for the whole life and still he will find in them new light of information. Mundane news are static whereas the transcendental news are dynamic as much as the spirit is dynamic where as the matter is static. And those who have developed the humour for understanding the transcendental subject matter shall never become tired of hearing such narrations. One is satiated by mundane activities and no body is satiated by transcendental or devotional activities. *Uttama Sloka* means the literature which is not meant for the nescience. Mundane literature are *Tamas* or in the modes of darkness of ignorance whereas the transcendental literatures are different from them. They are above such modes of darkness and the light is more and more illuminated in course of progressive reading and realisation of transcendental sub-

ject matter. The so called liberated persons are never satisfied by repetition of the word *Aham Brahmasmi*. Such artificial realisation of Brahma becomes hackneyed and thus for relishing real humour they turn to the narrations of the Srimad Bhagwatam. And those who are not so much fortunate they turn to worldly matters of philanthropy and altruism. This means the Mayavada philosophy is mundane whereas the philosophy of the Bhagwat Geeta and that of the Srimad Bhagwatam are transcendental.

TEXT NO. 20.

*Kritaban Kila Karmani saha ramena keshabah
Atimartani Bhagwan Gurdha Kapata manusah.*

ENGLISH SYNONYMS.

Kritaban—done by, *Kila*—what and what, *saha*—along with, *Ramena*—Valarama, *Keshava*—Shri Krishna, *Atimartani*—superhuman *bhagwan*—the personality of Godhead, *gudha*—masked as, *Kapata*—apparently, *manushah*—human being.

TRANSLATION

Lord Sri Krishan the Personality of Godhead along with Valarama played apparently like the human being but He performed many superhuman acts although masked like that.

PURPORT

The doctirns of anthropomorphism or that of zoomorphism are never to be applied to Sri Krishna the Personality of Godhead. The theory that a man becomes God by dint of penance and austerities is very much rampant now a days specially in India. Since Lord Rama, Lord Krishna or Lord Sri Chatanya Mahaprabhu were detected by the sages and saints as the Personalty of Godhead in terms of the directions given in the revealed scriptures, many unscrupulous men have created their own concocted incarnations in so many ways. Specially in Bengal this practice of

creating an incarnation of God has become an 'ordinary business. Any popular personality with little traits of mystic powers creating some feats of jugglery will easily cause to become an incarnation of Godhead by popular votes. Lord Sri Krishna was not that type of incarnation but He was actually the Personality of Godhead from the very beginning of His appearance. He appeared before His so-called mother as four handed Vishnu and then at the request of the mother He became like a human child and at once left the place for another devotee at Gokul where He was accepted as the son of Nanda Maharaja and Jasoda Mata. Similarly Sre Valadeva the counter part of Lord Sri Krishna also was considered as human child born of another wife of Sri Vasudeva. In the Bhagwat Geeta it is said by the Lord that His birth and deeds are transcendental and any body who may be fortunate enough to know the transcendental nature of His birth and deeds will at once become a liberated soul eligible to go back to the kingdom of God. So to know the transcendental nature of birth and deeds of Lord Krishna is sufficient for one's becoming eligible for liberation and what to speak of knowing in further details. In the Bhagwat such transcendental nature of the Lord is described in nine cantos and in the tenth canto His specific pastimes have been taken up. We shall gradually know all these facts with the progress of reading the transcendental literature. But on the whole Lord exhibited His Divinity even from the lap of His mother. His deeds are all super human and the most wonderful act was done by Him by lifting the Hill of Goverdhan at the age of six years only. All these acts of the Lord definitely proved Him to be actually the Supreme Personality of Godhead but yet by His mystic covering He was always accepted as an ordinary human child by His so-called father and mother and other relatives. Whenever some herculean task was done by Him the father and the mother took it otherwise and they remained satisfied with the unflinching filial love for their son. As such the sages of Naimisharanya describes him as *apparently a human being* but actually He was the Supreme Almighty Personality of Godhead.

TEXT NO. 21.

*Kalim agatam ajanya kshetre asmin vaishnave
Vayamasina deergha satrena kathayam sakshane hareh.*

ENGLISH SYNONYMS.

Kalim— the age of Kali (iron age of quarrel) *Agatam*—having arrived, *Ajnaya*—knowing this, *Kshetra*—in this tract of land, *Vaishnave*—specially meant for the devotee of the Lord, *Vayam*—we, *Asina*—seated, *Deergha*—prolonged, *Satrena*—for performance of sacrifices, *Sakshana*—with time at our disposal, *Kathayam*—in the words of, *Hareh*—of the Personality of Godhead.

TRANSLATION

Knowing it well that the age of Kali has already begun we are assembled here with a prolonged programme for performing sacrifices in the shape of hearing the transcendental message of Godhead.

PURPORT

This age of Kali is not at all suitable for self realisation as it was done in the Satya yuga (Golden age) or as it was possible to be performed in the Treta or Dwapara yugas (silver and copper age). For self realisation, the people in the *Satya Yuoga*, when the duration of life was for one lac of years, the people would have it by performances of prolonged meditation. The same was attained in the *Tretayuga* (when the duration of life was for ten thousands of years) by performances of great sacrifices. In the *Dwapara Yug* (when the duration of life was for one thousand of years) the same thing was attained by worshiping the Lord. But in the *Kali Yuga* the maximum duration of life being one hundred years only and that also combined with various difficulties,—the process of self realisation is recommended by hearing and chanting the holy Name, Fame and Pastimes of the Lord. The sages of Naimisharanya began this process in that specific land for the devotees of the Lord. They became ready for hearing for a prolonged time even for one thousand of years as the programme was so made. From the examples of the sages at Naimisharanya it should be learnt by those

who want to make a perfection of self-realisation that regular recitation of the **Bhagwatam** and regular hearing thereof are the only way for self-realisation. Other attempts will be simply waste of time without any tangible result. Lord Sri Chaitanya Mahaprabhu preached this system of Bhagwat Dharma and He recommended all those who are born in India to take up the responsibility of broadcasting the messages of Lord Sri Krishna. Primarily the message of Lord Sri Krishna is the Bhagwat Geeta and when one is well established in the teachings of the Bhagwat Geeta one can take up the study of Srimalad Bhagwatam for further enlightenment in self-realisation.

TEXT NO. 22

*Twam nah sandarsito dhatra dustaram nistitirsatam
Kalim satwaharam punsam karnadhara ibarnavam*

ENGLISH SYNONYMS

Twam—your goodness, *Nah*—unto us, *Samdarsito*—meeting, *Dhatra*—by the providence, *Dustaram*—insurmountable, *Nistitirsatam*—for those desiring to cross over, *Kalim*—the age of Kali, *Satwaharam*—that which deteriorates the good qualities, *Punsam*—of the man, *Karnadahra*—captain, *Ibarnavam*—the ocean.

TRANSLATION

We think that your goodness is met by us by the will of providence just to accept you as the captain of the ship which desires to cross over the difficult ocean of Kali which deteriorates all the good qualities of the human being.

PURPORT

This age of Kali is very much dangerous for all the human being. The human life is simply meant for self-realisation but by the influence of this dangerous time they have forgotten completely the aim of life. In this age gradually people will lose duration of life, memory, finer sentiments, strength specially and the list of the anomalies for this age is given in the 12th canto of this great literature. As such it is very difficult for those who

want to utilise this life for self-realisation. The question of self realisation is gradually being forgotten and the people are too busy for sense gratification. Out of madness they frankly say there is no need of self-realisation because they do not know that this spot-life is but a fragment of our journey towards self-realisation. The system of education is meant for sense gratification and one learned man thinks over it as he sees it that the children of the age are being intentionally sent to the slaughter house of this age. Careful men, therefore, must be cautious of this dangerous age and if they at all want to cross over the dangerous ocean of Kali; they must follow the foot prints of the sages of Naimisaranya and accept Shi Suta Goswami or his bonafide representative as the captain of the ship. The ship is the message of Lord Srikrishna in the shape of the Bhagwat Geeta or the Shrimad Bhagwatam and one must get on board of the ship captained by such expert as Sri Suta Goswami. That is the introductory note for the persons who want to get rid of the dangers of this age.

TEXT NO. 23

*Bruhi yogesware krishne brahmanye dharma varmani
Swam kastham adhuno'pete dharmam kam saranam gatah*

ENGLISH SYNONYMS

Bruhi—please tell, *Yogesware*—the lord of all mystic powers, *Krishna*—lord Krishna, *Brahmanye*—the absolute truth, *Dharma*—religion, *Varman*—protector, *Swam*—own, *Kastham*—abode, *Adhuna*—now a days, *Apete*—having gone away, *Dharmam*—religion, *Kam*—unto whom, *Saranam*—shelter, *Gatah*—gone.

TRANSLATION

Please let us know as to whom the religious principles have taken shelter at the present moment when Sri Krishna the Absolute Truth and the Master of all mystic powers has had departed for His own abode.

PURPORT

Religion is the prescribed codes enunciated by the Personality

of Godhead Himself. Whenever there is gross misuse of the principles of religion, the Supreme Lord appears Himself to restore religious principles. In the Bhagwat Geeta also the same declaration is there and herein the sages of the Naimisharanya enquire on the same principles. The reply for this question is given later on that Srimad Bhagwatam is the transcendental sound representative of the Personality of Godhead and as such Srimad Bhagwatam is the full representation of transcendental knowledge and religious principles.

Thus end the **Bhaktivedanta Purports** of the first canto—first chapter of Srimad Bhagwatam in the matter of questions by the sages.

SECOND CHAPTER

Divinity and Devotional Service

TEXT NO. 1

इति सः स्नसंहृष्टो विप्राणां रौमहर्षणिः ।

प्रतिपूज्य वचस्तेषां प्रवक्तुमुपचक्रमे ॥

*Iti samprasna samhristo vipranam roumaharsanih .
Pratipujya vachas tesam pravaktum upachakrame.*

ENGLISH SYNONYMS

Iti—thus, *Samprasna*—perfect enquiries, *Samhristo*—perfectly satisfied, *Vipranam*—of the sages there, *Roumaharsani*—The son of Romasharsana namely Ugrashraba. *Pratipujya*—after thanking them, *Vachas*—words, *Tesam*—their, *Pravaktum*--to reply them, *Upachakrame*—attempted.

TRANSLATION

Thus the son of Romaharsan of the name Ugrashrava, after being satisfied fully on the perfect questionnaires of the Brahmins there, he attempted to reply them one by one and thanked them for their words.

PURPORT

The sages of the Naimisharanya asked from Suta Goswami six questions. And he is answering them one by one.

TEXT NO. 2

श्री सूतउवाच

यं प्रब्रजन्तमनुभेतमपेतकृत्यं द्विपायनो विरहकातर आशुहाव ।

पुत्रेति तन्मयतया तरवोऽभिनेदुस्तं सर्वभूतहृदयं मुनिमानतोऽस्मि ॥

Suta uvacha

Yam prabajantam anupetam apeta krityam

Dwaiipayana virah katara ashuhava

Putreti tanmayataya tarabo' vinedus

Twam sarva bhuta hridayam munim anatosmi

ENGLISH SYNONYMS

Suta—Suta Goswami, *Uvacha*—said, *yam*—whom, *Prabajantam*—while going for renounced order of life, *Anupetam*—without being reformed by sacred thread, *Apeta*—non ceremonised, *Krityam*—prescribed duties, *Dwaipeyana*—Vyasdeva, *Viraha*—separation, *Katara*—being afraid of, *Ajuhava*—exclaimed, *Putreti*—oh my son, *Tanmayataya*—being absorbed in that way, *Tarabo*—all the trees, *Avineduh*—responded, *Twam*—unto him, *Sarva*—all, *Hridayam*—heart, *Munim*—sage, *Anatosmi*—offer obeisances.

TRANSLATION

Srila Suta Goswami said, “let me offer my respectful obeisances unto the great sage, who can enter everyone’s heart and who was addressed ‘as my son’ by his father Vyasdeva while he was going away for renounced order of life without being reformed by sacred thread or undergoing the ceremonies observed by the higher castes. The trees absorbed in that way responded to the fearful father feeling the separation of the son.”

PURPORT

The institution of Varna and Ashrama prescribes many regulative duties for observation by the followers. In such prescribed duties, it is enjoined that a candidate willing to study the Vedas must approach a bonafide spiritual master and request him (the master) for accepting him (the candidate) as his disciple and thus reform him by the sacred thread. The sacred thread is the sign of those who are competent to study the Vedas from the Acharya or the bonafide spiritual master. Sri Sukadeva Goswami did not undergo any such purificatory ceremonies because from his very birth he was a liberated soul and there was no need for him to undergo such reformatory process.

It is taken for granted that a man is born as an ordinary being and by the purificatory processes he is born for the second time. In other words when he sees a newlight of spiritual progress of life and approaches a spiritual master for study of the *vedas*, the

spiritual master accepts only sincere enquirer as his disciple and gives him (the disciple) the sacred thread. By this process a man becomes twice born or a *Dwija*. After being qualified as *Dwija*, one may study the Vedas and after passing the examination in Vedas one becomes a *Vipra*. A *Vipra* or a qualified Brahmin thus realises the Absolute and makes further progress in life for spiritual advancement and thus becomes a *Vaishnava*. The *Vaishnava* stage is the post-graduate status of a Brahmin. A Brahmin must be necessarily a *Vaishnava* which means a self-realised learned Brahmin.

Srila Sukdeva Goswami was a *Vaishnava* from the beginning and, therefore, there was no necessity for him for undergoing all the processes of the *Varnasharam* institution. Ultimately the aim of *Varnashram Dharma* is to turn a crude man to become a pure devotee of the Lord or a *Vaishnava*. Any one, therefore, who becomes a *Vaishnava* accepted by the first class *Vaishnava* or *uttamadhikari* *Vaishnava*, is already a Brahmin, never mind in whatsoever family he might have taken his birth by the influence of his past deed. Sri Chaitanya Mahaprabhu accepted this principle and He recognised Srila Haridas Thakur as the Acharya of the Holy Name although Thakur Haridas appeared himself in the family of a Mohamedan. The conclusion is, therefore, that Srila Sukadeva Goswami was a born *Vaishnava* and, therefore, Brahminism was included in him even though he did not undergo any one of the ceremonies prescribed by the institution of *Varnashram Dharma*. Any low born fellow may he be a Kirata, Hun, Andhra, Pulinda, Pukkasa, Abhira, Sumbha, Yavana, Khasadaya or even lower than them can be delivered to the highest transcendental position, by the mercy of *Vaishnavas*. Srila Sukadeva Goswami was the instructor spiritual master of Sri Suta Goswami and, therefore, he offers his respectful obeisances unto him before he begins his speeches on the questionnaires of the sages at Naimisharanya.

TEXT NO. 3

यः स्वानुभावमखिलश्रुतिसारमेकमध्यात्मदीपमतिततिर्षतां तमोऽन्धम् ।

संसारिणां कर्हणयाऽऽह पुराणगुह्यं तं व्याससूनुमुपयामि गुह्यमुनीनाम् ॥

*Yah swanubhabam akahila sruti saram ekam
 Adhyatama deepam atititeersatam tamondham
 Samsarinam korunaya aha puranam guhyam
 Tam vyasasunam upayami gurum muninam.*

ENGLISH SYNONYMS.

Yah—he who, *Swanubhabam*—self assimilated (experienced)
Akhila—all round, *Sruti*—vedas, *Saram*—cream, *Ekam*—the only
 one, *Adhyatma*—transcendental, *Deepam*—torchlight, *Atititeersatam*—
 desiring to overcome, *Tamondham*—decply dark material existence,
Samsarinam—of the materialistic men, *Karunaya*—out of causeless
 mercy, *Aha*—said, *Purnam*—supplimentary to the Vedas, *Guhyam*—
 very confidential, *Tam*—unto him, *Vyasasunum*—the son of Vyasa-
 deve, *upayami*—let me offer my obeisances, *gurum*—spiritual master,
muninam—of the great sages.

TRANSLATION

Let me offer my respectful obeisances unto him who is the
 spiritual master of all sages and the son of Vyasa-deva, who, out of
 his great compassion for the gross materialists desiring to cross over
 the darkest region of material existence, said the most confidential
 suppliment of the cream of Vedic knowledge after having personally
 assimilated the same by experience.

PURPORT

In shis prayer of Srila Suta Goswami, practically the complete
 introduction of the Srimad Bhagwatam is summarised. Srimad
 Bhagwatam is the supplimentary natural commentation of the
 Vedanta Sutras. Vedanta Sutras or the Brahma Sutras were com-
 piled by Vyasdeva just to present a cream of all vedic knowledge.
 And Srimad Bhagwatam is the natural commentation of the same
 cream. Srila Sukadeva Goswami was a thoroughly passed Master
 of Art on the Vedanta Sutra and as such he personally realised the
 commentation, on the Vedanta Sutra under the heading of Srimad
 Bhagwatam. And out of his own accord just to show his boundless
 mercy upon the bewildered materialistic men, who wanted to cross

over the nescience completely,—said for the first time this confidential part of the supplements of the Vedic knowledge.

There is no use arguing that any materialistic man can be happy. Any materialistic man, however, great he may be even on the position of a Brahma down to the insignificant creature like the ant, cannot be happy. Every one is trying for himself to make a permanent plan for happiness but he is becoming baffled in the next moment because that is the law of material energy. Therefore, the materialistic world is the darkest region of God's creation. The unhappy materialistic man can get out of it simply for desiring to get out of it. Unfortunately they are so much foolish that they do not wish to get out of it. They are there compared with the camel. The camel relishes thorny twigs although thorns cut its tongue and there is discharge of blood within the mouth. The fact is that the camel tastes its own blood emanating out of the cuts by the thorny creepers but the camel relishes the thorns because it becomes tasteful being mixed up with its own blood. Similarly the camel and ass like materialist tastes his own blood as sweet as honey and does not wish to get out of it even though he is always harassed by his own material creations. Such materialist is called the *Karmis*. Out of such crores of *Karmis* only a few may feel tired of such material engagements and desire to get out of the hurdle. And such intelligent persons are called *Jnanins*. The Vedanta Sutra is meant for such *Jnanins*. But Srila Vyasadeva as He is the incarnation of power of the Supreme Lord, could foresee the misuse of the Vedanta Sutra by unscrupulous men, and, therefore, He personally made a commentation of the Vedanta Sutra in the shape of the Bhagwat Puranam. It is clearly said that this Bhagwat is the original commentation of the Brahma Sutras. Not only that Srila Vyasadeva instructed the same to His own son Srila Sukadeva Goswami who was already on the liberated stage of transcendence. Srila Sukadeva Goswami realised it personally and then explained it. By the mercy of Srila Sukadeva Goswami the Bhagwat-Vedanta-Sutra has become as easy for all those sincere souls who want to get out of the material existence.

Srīmad Bhagwatam is the only one unrivalled commentation

of the Vedanta Sutra. Sripad Sankaracharya intentionally did not touch it because he knew it well that it would be difficult for him to surpass the natural commentation. He made his *Sarirak Bhasya* and his so called followers deprecated the Bhagwatam as something new presentation. One should not, therefore, be misled by such propaganda of the Mayavada school against the Bhagwatam. The sincere student may know it from this introductory sloka that Srīmad Bhagwatam is the ONLY ONE transcendental literature meant for those who are Paramhansas and completely freed from the material disease called by the name malice. The Mayavadins are envious of the Personality of Godhead inspite of Sripad Shankaracharya's admission that Narayana the Personality of Godhead is above the material creation. The envious Mayavadi cannot have an access in the Bhagwatam but those who are really anxious for getting out of this material existence may take shelter of this Bhagwatam because it is uttered by such liberated personality as Srīlā Sukdeva Goswami. It is the transcendental torchlight through which one can see perfectly the transcendental Absolute—Truth realised as **Brahma, Paramatma or Bhagawan.**

TEXT 4

नारायणं नमस्कृत्य नरं चैव नरोत्तमम् ।
देवीं सरस्वतीं व्यासं ततो जयमुदीरयेत् ॥

*Narayanam namaskritya naram cha eva narottamam
Devīm saraswatīm vyaśam tato jayam udirayet.*

ENGLISH SYNONYMS.

Narayanam—the personality of Godhead, *Namaskritya*—after offering respectful obeisance, *Naramcha eva*—narayan rishi, *Narottamam*—the supermost of the human being, *Devīm*—the goddess, *Saraswatīm*—the mistress of learning, *Vyaśam*—vyasdeva, *Tato*—thereafter, *Jayam*—all that is meant for conquering, *Udirayet*—be announced.

TRANSLATION

One should utter the means of conquest (Srimad Bhagwatam) after offering respectful obeisances 1. to the Personality of Godhead

Narayana, 2. to the Naranarayan Rishi who is the supermost human being 3. to the mother Saraswati the goddess of learning then 4. to Srila vyasadeva (the author)

PURPORT

All the Vedic literatures and the Puranas are meant for conquering the darkest region of material existence. The living being is in the state of forgetfulness of his relation with God on account of his too much attraction for material sense gratification from the time immemorial. His struggle for existence in the material world is a perpetual affair and it is not possible for him to get out of it by plan making business. If he at all wants to make conquest over this perpetual struggle for existence he must re-establish his eternal relation with God. And one, who wants to adopt such remedial measures, must take shelter of these literatures like the Vedas and the Puranas. Foolish people say that the Puranas have no connection with the Vedas. Actually the Puranas are supplementary explanations of the Vedas for different types of men. All men are not equal. There are men who are conducted under the mode of goodness, there are others who are under the mode of passion and there are others who are conducted under the modes of ignorance. The Puranas are so divided that any class of men can take advantage of them and gradually regain the lost position and get out of the hard struggle for existence. Srila Suta Goswami shows the way of chanting the Puranas and the same may be followed by persons who may be preachers of the Vedic literatures and the Puranas. Srimad Bhagwat is the spotless Purana and it is specially meant for them who are desirous to get out of the material entanglement for good.

TEXT NO. 5

मुनयः साधु पृष्ठोऽहं भवद्भिलोकमंगलम् ।

यत्कृतः कृष्णसंप्रश्नो येनात्मा सुप्रसीदति ॥

*Munayah sadhu pristo' ham bhavatbhir loka managalam
Yat kritah Krishna samprashno yena atma suprasidati.*

ENGLISH SYNONYMS

Munayah—oh the sages, *Sadhu*—this is just relevant, *Pristo*—questioned, *Aham*—myself, *Bhavatbhi*—by you all, *Loka*—the world, *Mangalam*—welfare, *Yat*—because, *Kritah*—made, *Krishna*—The Personality of Godhead, *Samprasana*—relevant question, *Yena*—by which, *Atama*—self, *Suprasidati*—completely pleased.

TRANSLATION

Oh the sages,

I have been justly questioned by you. It is relevant because there is public welfare in the question as they are in relation with Krishna. And this sort of questions only can please the self completely.

PURPORT

As it is stated hereinbefore that in the Bhagwatam the absolute Truth is to be known so the questions, of the sages in the Naimisharanya are proper and just because they are made in relation with Krishna Who is the Supreme Personality of Godhead Absolute Truth. In the Bhagwat Geeta the Personality of Godhead says that in all the Vedas there is nothing but an urge for searching Him (Lord Krishna).^{*} As such the questions in relation with Krishna is the sum and substance of all the Vedic enquiries.

The whole world is full of questions and answers. The birds, beasts or the man all are busy in the matter of perpetual questions and answers. In the morning the birds in the nest become busy with questions and answers in the evening also the same birds come back and again become busy with questions and answers. The human being unless he is fast asleep at night he is busy with questions and answers. The businessmen on the market place is busy with questions and answers and so also the lawyers in the court and the students in the schools and colleges. The legislators in the parliament are also busy with questions and answers and the politicians or the press representatives all are busy with questions and answers. But they go on making such questions and answers for the whole life and still they

^{*}B.G. 15/15

are not at all satisfied. Satisfaction of the soul can only be obtained by questions and answers on the subject of Krishna.

Krishna is our most intimate master, friend, father or son and object of conjugal love. Forgetting Krishna we have created so many objects of questions and answers but none of them are able to give us complete satisfaction. Any thing except Krishna can give us temporary satisfaction only and if we have to have complete satisfaction we must take to the questions and answers about Krishna. We cannot live for a moment without being questioned or without giving answers. Because the Srimad Bhagwatam deals in questions and answers in relation with Krishna, we can derive the highest satisfaction only by reading and hearing this transcendental literature. Learn the Srimad Bhagwatam and make an all round solution of all problems regarding social, political or religious matters. Srimad Bhagwetam and Krishna is the sumtotal of all things.

TEXT NO. 6.

स वै पुंसां परो धर्मो यतो भक्तिरधोक्षजे ।
अहैतुक्यप्रतिहता ययाऽऽत्मा सम्प्रसीदति ॥

*Sa bai punsam paro dharmo yato bhakti radhokshaje
Ahaituki apratihata yaya atma samprasidati.*

ENGLISH SYNONYMS

Sa—that, *Punsam*—for the mankind, *Bai*—certainly, *Paro*—sublime, *Dharmo*—occupation, *Yato*—by which, *Bhakti*—devotional service, *Adhokshaje*—unto the transcendence, *Ahaituki*—causeless, *Apratihata*—unbroken, *Yaya*—by which, *Atma*—self, *Samprasidati*—completely satisfied.

TRANSLATION

The most perfect occupation for all human kind is what is conducive to the attainment of devotional service of transcendence Supreme Personality of Gadhead. Such devotional service must be unmotivated and undeterred so that the same shall completely satisfy the self.

PURPORT

In this statement of Sri Suta Goswami's speech, answer of the first question, by the sages of Namisharaya, is given. The question by the sages was to summarise the whole range of revealed scriptures and present the most essential part of them, so that the fallen people or the people in general may take it up very easily. The Vedas prescribe two different types of occupations by the human being. The one is called the *Pravirtte Marga* or the path of sense enjoyment and the other is called the *Nivirtti Marga* or the path of renunciation. The path of enjoyment is inferior quality of occupation but the path of sacrifice for the Supreme cause is superior quality of occupation. Material existence of the living being is a diseased condition of actual life. Actual life is spiritual existence or *Brahmabhuta* existence where life is eternal blissful and full of knowledge. Material existence is non-eternal, illusory and full of miseries. There is no happiness at all but false attempt to get rid of the miseries is called wrongly as happiness. Therefore, the path of progressive material enjoyment which is temporary, miserable and illusory is inferior quality of occupation. But devotional service of the Supreme Lord which leads one to eternal blissful and all cognisant life, is called superior quality of occupation. The superior quality of occupation is sometimes obstructed by mixing it up with inferior quality of occupation. For example adoption of devotional service for some material gain is certainly an obstruction to the progressive path of renunciation. Renunciation or abnegation for ultimate good is certainly better occupation than enjoyment in the diseased condition of life which aggravates the symptoms of disease and its duration. As such devotional service of the Lord must be pure in quality *i.e.* **without the least desire for material enjoyment** by accruing the fruits of work or enjoying a sense of knowledge only without any practical purpose. One should, therefore, accept the superior quality of occupation in the form of devotional service of the Lord without any tinge of unnecessary desire, fuitive action and philosophical speculation, which alone can lead one to perpetual solace of the service,

We have purposely denoted *Dharma* as occupation, because the root meaning of the word *Dharma* is that which sustains one's existence. A living being's sustenance of existence is to co-ordinate his activities in terms of his eternal relation with the Supreme Lord Krishna. Krishna is the central pivot of living beings and He is the all attractive Living Entity or Eternal Form amongst all other living beings or eternal Forms. Each and every living being has his eternal form in the spiritual existence and Krishna is the central attraction for all of them. Krishna is the complete whole and everything else is His part and parcel. The relation is of one service and the served. This relation of service and the served is transcendental as such relation is completely distinguished from our experience in the material existence. This relation of service and the served is the most congenial form of intimacy. One can realise it with the progress of devotional service and as such every one should engage himself in that transcendental loving service of the Lord even in the present conditional state of material existence. That will gradually give one the clue to the actual life and please his self in complete satisfaction.

TEXT NO. 7.

वासुदेवे भगवति भक्तियोगः प्रयोजितः :

जनयत्याशु वैराग्यं ज्ञानं च यदहैतुकम् ॥

Vasudeve bhagwati bhaktiyogah prayojitah
Janayati asu vairagyam jnanancha yat ahaitukam

ENGLISH SYNONYMS

Vasudeve—unto Krishna, *bhagwati*—unto the Personality of Godhead, *bhaktiyogah*—contact of devotional service, *janayati*—does produce, *asu*—very soon, *vairagya*—detachment, *jnanam*—knowledge, *cha*—and, *yat*—that which, *ahaitukam*—causeless.

TRANSLATION

By the process of applying devotional service unto the Personality of Godhead Shri Krishna, the immediate result is that causeless knowledge and detachment follow.

PURPORT

Those who consider devotional service of the Supreme Lord Shri Krishna, as something like material emotional affairs may argue that in the revealed scriptures, sacrifice, charity, austerity, knowledge, mystic powers and similar other processes of transcendental realisations are recommended. And according to them *Bhakti* or devotional service of the Lord, is meant for those who cannot perform the high grade activities. Generally it is spoken that the Bhakti cult is meant for the Sudras, Vaishya and the less intelligent women class. But that is not the actual fact. Bhakti cult is the topmost of all other transcendental activities and therefore it is both sublime and easy at the same time. It is sublime for the pure devotees who are serious about getting in contact with the Supreme Lord and easy for the neophytes who are just on the threshold of the house of Bhakti cult. It is a great science to achieve the contact of the Supreme Personality of Godhead Shri Krishna and it is open for all living beings including the Sudras, Vaishyas, Women or even lower than the Sudras who are called low born, and what to speak of the higher class men like the qualified Brahmins and the great self realised Kings? The other high grade activities designated as sacrifice, charity, austerity etc. all are corollary factors following the pure and scientific Bhakti cult.

The principles of knowledge and detachment are two important factors on the path of transcendental realisation. The whole spiritual process is meant for having perfect knowledge of everything material and spiritual and the effect of such perfect knowledge is that one gets consequently detachment from material affection and attachment for spiritual activities. Detachment for material things does not mean to become inert altogether as it is considered by men with poor fund of knowledge. *Naiskarma* means not to undertake such activities which will produce good or bad effects. Negation does not mean negation of the positivity. Negation of the non-essentials does not mean negation of the essential. Similarly detachment from material forms does not mean nullifying the positive form. The Bhakti cult is meant for realisation of the positive form. When the positive

form is realised the negative forms are automatically eliminated. Therefore, with the development of Bhakti cult *i.e.* with the application of the positive service to the positive form one gets naturally detached from the negative forms as one gets detached from inferior quality of things after achievement of superior quality of things. Similarly the Bhakti cult being the supermost occupation of the living being the latter certainly gets retired from inferior occupation of material sense enjoyment. That is the sign of a pure devotee. He is neither fool nor engaged in the inferior energies of material values. How this happens cannot be ascertained by dry reasoning but it actually happens by the Grace of the Almighty. The conclusion is that one who is pure devotee has all the other good qualities namely knowledge, detachment etc. but one who has only knowledge of detachment may not be well acquainted with the principles of Bhakti cult which is the supermost occupation of the human being,

TEXT NO. 8

धर्मः स्वनुष्ठितः पुंसां विष्वक्सेनकथासु यः ।
नोत्पादयेद्यदि रतिं धर्म एव हि केवलम् ॥

*Dharma swanusthitah punsam viswaksena kathasu yah
Na utpadayet yadi ratim sharma eva hi kevaam*

ENGLISH SYNONYMS

Dharma—occupation, *Swanusthitah*—executed in terms of one's own position, *Punsam*—of the humankind, *Viswaksena*—personality of Godhead (plenary portion), *Kathasu*—in the message of, *Yah*—what is, *na*—not, *Utpadayet*—does produce, *Yadi*—if, *Ratih*—attraction, *Shrama*—useless labour, *Eva*—only, *Hi*—certainly.

TRANSLATION

Occupational activities according to one's own position executed by the human kind, turns into useless labour only if such activities do not provoke attraction for the message of the Personality of Godhead.

PURPORT

There are different occupational activities in terms of man's different conception of life. To the gross materialist who cannot see anything beyond the gross material body, there is nothing beyond the senses and as such their occupational activities are limited by concentrated and extended selfishness. Concentrated selfishness is around personal body as it is generally seen amongst the lower animals. Extended selfishness is manifested in human society in the form of family, social, communal, national or international selfishness of the gross bodily comfort. Above these gross materialists there are other mental speculationists who hover aloft the mental spheres and the occupational duties become thoughtful poetry, philosophy or some *ism* with the same aim of selfishness limited by the body and the mind. But above the body and mind there is the dormant spirit soul whose absence from the body makes the whole range of bodily and mental selfishness completely null and void. But less intelligent people have not information of the need of the spirit soul.

Because the foolish people have no information of the soul and how spirit soul is beyond the purview of the body and the mind, therefore all their occupational duties can not give them complete satisfaction. Herein the question of satisfaction of the self is raised. The self is beyond the gross body and subtle mind and he is the potent active principle of the body and mind. Without knowing the need of the dormant soul how one can be happy simply by emolument of the body and mind. The body and the mind are but superfluous outer coverings of the spirit soul but the soul's needs must be fulfilled. Without knowing the needs of the bird in the cage, simply by cleansing the cage the bird can not be satisfied.

The need of the spirit soul is that he wants to get out of the limited sphere of material bondage and wants to fulfil the desire for complete freedom. He wants to get out of the covered walls of the greater universe. He wants to see the free light and the spirit. That complete freedom is achieved when he meets the complete Spirit

Personality of Godhead. There is dormant affection of God within everyone; spiritual existence is manifested through the gross body and mind in the form of perverted affection for the matter gross and subtle. We have to engage ourselves, therefore, in such occupational engagement as will be able to evoke our divine consciousness. This is possible only by the process of hearing and chanting of the divine activities of the Supreme Lord and any occupational activity which does not help in achieving such Stage of attachment for hearing and chanting the transcendental message of Godhead, is said herein as simply waste of time. Because other occupational duties call it by any *ism* can not give liberation to the soul. Even the activities of the salvationists are considered to be useless on account of its failure to pick up the Fountain head of all liberties. Gross materialist can see it practically that his material gain is limited only by time and space either in this world or in the other. Even he goes up to the *Swargaloka* that is also not the permanent abode for the hankering soul. The hankering soul must be satisfied by perfect scientific process of perfect devotional service.

TEXT NO. 9.

धर्मस्य ह्यापवर्गस्य नार्थोऽर्थयिष्योपकल्पते ।

नार्थस्य धर्मैकान्तस्य कामो लाभाय हि स्मृतः ॥

Dharmasya hi apavargasya na artho arthaya upakalpate

Na arthasya dharma aikantasya kamo labhaya hi

smritah.

ENGLISH SYNONYMS

Dharmasya—occupational engagement, *hi*—certainly, *apavargasya*—ultimate liberation *na*—not, *artha*—end, *arthaya*—for material gain *upakalpate*—is meant for, *na*—neither, *arthasya*—of material gain, *dharmaikantasya*—for one who is engaged in the ultimate occupational service, *Kama*—sense-gratification, *labhaya*—attainment of, *hi*—exactly, *smritah*—is described by the great sages.

TRANSLATION

All occupational engagements are certainly meant for ultimate liberation and they are never meant for material gain. Similarly

material gain for one who is engaged in the ultimate occupational service, is never meant by the sages for attainment of sense gratification.

PURPORT

We have already discussed it that pure devotional service of the Lord is automatically followed by perfect knowledge and detachment for material existence. But there are others who consider that all kinds of different occupational engagements including the terms of religiosity are meant for material gain. General tendency of any ordinary man in any part of the world is to gain some material profit in exchange of religious or any other occupational service. Even in the vedic literatures for all sorts of religious performances an allurements of material gain is offered and most people are attracted by such allurements or blessings of religiosity. Why such so called men of religiosity are allured by material gain ? Because material gain can endow with the blessings of fulfilling desires which in turn satisfy sense gratification. This cycle of occupational engagements including so called religiosity followed by material gain and material gain followed by fulfilment of desires. Sense gratification is the general way for all sorts of fully occupied men. But in the statement of Suta Goswami as per the verdict of the Srimad Bhagwatam, this is nullified by the present sloka.

One should not engage himself in any sort of occupational service only for the material gain nor material gain should be utilised for the matter of sense gratification. How material gain should be utilised is described as follows—

TEXT NO. 10

कामस्य नेन्द्रियप्रोतिर्लाभो जीवेत यावता ।

जीवस्य तत्त्वजिज्ञासा नाथो यश्चेह कर्मभिः ॥

Kamasya na indriya pritir labho jeeveta yavata

Jeevasya tatwajijnasa na artho jascheha karmabhih.

ENGLISH SYNONYMS

Kamasya—of desires, *na*—not, *indriya*—senses, *priti*—satisfaction, *labho*—gain, *jeeveta*—self preservation, *yavata*—so much so, *jeevasya*—of the living being, *tatwa*—absolute truth, *jijnasa*—enquiries, *na*—not, *artha*—end, *jascheha*—whatsoever else, *karmabhik*—by occupational activities.

TRANSLATION

Life's desires must not be directed towards the matter of sense gratification. One should desire only for a healthy life or self preservation because the life of a human being is meant for enquiring about the Absolute Truth and nothing more should be desired by all occupational service.

PURPORT

The complete bewildered material civilization is wrongly directed towards the fulfilment of desires in sense gratification. In such civilization, in all spheres of life the ultimate end is sense gratification. In politics, social service, altruism, philanthropy and ultimately in religiosity or even in the matter of salvation the very same tint of sense-gratification is ever increasingly predominant. In the political field the leaders of men fight with one another for the matter of fulfilling their personal sense gratification. The voters adore the so-called leaders only on the promise of the voters' sense gratification. As soon as the voters are dissatisfied in their own sense satisfaction they dethrone the leaders and the leaders almost always disappoint the voters by not satisfying their senses. The same thing is applicable in all other fields and no body is serious about the problems of life. Even those who are on the path of salvation, desire to become one with the Absolute Truth and desire to commit a spiritual suicide for the matter of sense gratification. But the Bhagwat says that one should not live for the matter of sense gratification. One should satisfy the senses so much so as it is required for self-preservation and not for sense-gratification. Because the body is made of senses which also require a certain extent of satisfaction there are regulative directions for satisfaction of such senses. But they are not meant for unrestricted

sense enjoyment. For example marriage or combination of a man with a woman is necessary for progeny but it is not meant for sense enjoyment. In the absence of such voluntary restraint, there is the propaganda for family planning but the foolish men do not know that family planning is automatically executed as soon as there is search after the Absolute Truth. Seekers of the Absolute Truth are never allured by the unnecessary engagements in sense gratification because the serious student seeking after the Absolute Truth is always overwhelmed with the work of researching the Truth. In every sphere of life, therefore, the ultimate end must be seeking after the Absolute Truth and that sort of engagement will make every one happy on account of being less engaged in the matter of variety of sense-gratification. And what is that Absolute Truth is explained as follows :—

TEXT NO. 11

वदन्ति तत्तत्त्वविदस्तत्त्वं यज्ज्ञानमद्वयम् ।
ब्रह्मेति परमात्मेति भगवानिति शब्दयते ॥

*Vadanti tat tatwavidas tatwam yad jnanam adwayam
Brahmeti paramatma iti bhagawan iti sabdyate.*

ENGLISH SYNONYMS

Vadanti—they say, *tat*—that, *tatwavidas*—the learned souls, *tatwam*—the absolute truth, *yad*—which, *jnanam*—knowledge, *adwayam*—non-dual, *brahmeti*—called by the name of Brahman, *Paramatma iti*—called by the name of Paramatma, *bhagawan iti*—called by the name of Bhagawan, *sabdyate*—it is so sounded.

TRANSLATION

Learned transcendentalists who know the Absolute Truth call the nondual substance as Absolute Who is known as **Brahman**, **Paramatma** or **Bhagwan**.

PURPORT

The Absolute Truth is both subject and object and there is no qualitative difference there. Therefore, Brahman, Paramatma and

Bhagwan are qualitatively one and the same. The same substance is realised as impersonal Brahman by the student of Upanishads, as localised Parmatma by the Hiranyagarvas or the *yogis* and as Bhagwan by the devotees. In other words Bhagwan or the Personality of Godhead is the last word of the Absolute Truth. Parmatma is partial representation of the Personality of Godhead and impersonal Brahman is the glowing effulgence of the Personality of Godhead as the sun rays are to the Sun-God. Less intelligent student of either of the above schools sometimes argues in favour of his own respective realisation but those who are perfect seers of the Absolute Truth know it well that the above three features of the One Absolute Truth are different perspective view of the seer from different angles of vision.

As it is explained in the first sloka of the first chapter of the Bhagwat, the Supreme Truth is self-sufficient, cognisant and freed from the illusion of relativity. In the relative world the knower is different from the known but in the Absolute Truth both the knower and the known are the one and the same thing. In the relative world the knower is the living spirit or superior quality of energy whereas the known is inert matter or inferior quality of energy. Therefore, there is a duality of inferior and superior quality of energy whereas in the Absolute realm both the knower and the known are of the same superior quality energy. There are three kinds of energies of the Supreme Energetic. There is no difference between the energy and energetic but there is difference of quality in the matter of energies. The absolute realm and the living entities are of the same superior quality of energy but the material world is of inferior quality of energy. The living being in contact with the inferior quality of energy is illusioned as belonging to the inferior quality of energy and therefore there is the sense of relativity in the material world. In the Absolute there is no such sense of difference between the knower and the known and therefore everything there is Absolute,

TEXT NO 12

तच्छ्रद्धधाना मुनयो ज्ञानवैराग्ययुक्तया ।
पश्यन्त्यात्मनि चात्मानं भक्त्या श्रुतगृहीतया ॥

Tat shraddhadhana munaya jnana vairagya yuktaya
Pasyanti atmani cha atmanam bhaktiya shruta grihitaya.

ENGLISH SYNONYMS

Tat—that, *shraddhadhana*—seriously inquisitive, *munaya*—sages, *jnana*—knowledge, *vairagya*—detachment, *yuktaya*—well equipped with, *pasyanti*—see. *atmani*—within himself, *atmanam*—the Paramatma, *bhaktiya*—in devotional service, *shruta*—the Vedas, *grihitaya*—well received.

TRANSLATION

That Absolute Truth is realised by the seriously inquisitive student or sages well equipped with knowledge and detachment by performance of devotional service in terms of hearing the Vedanta Sruti.

PURPORT

The Absolute Truth is realised in full by the process of devotional service of the Lord Vasudeva or the Personality of Godhead who is full fledged Absolute Truth. Brahman is his transcendental bodily effulgence and Parmatma is His partial representation. As such Brahman or Parmatma realisation of the Absolute Truth is partial realisation of the Absolute Truth. There are four different types of living beings. They are 1. The *Karmis*, 2. the *Jnanins*, 3. the *Yogins* and 4. the *Devotees*. The *Karmis* are materialistic whereas the other three are transcendentalists. First class transcendentalists are the devotees who have realised the Supreme Person ; Second class transcendentalists are those who have partially realised the plenary portion of the Absolute Person. And the third class transcendentalists are those who have barely realised the spiritual focus of the Absolute Person. As stated in the Bhagwat Geeta and other Vedic literatures the Supreme Person is realised by devotional service which is backed by full knowledge and detachment from the material association. We have already

discussed the point that devotional service is followed by knowledge and detachment of material association. As Brahman and Parmatma realisation is imperfect realisation of the Absolute Truth so the means of realising Brahman and Parmataman *i.e.* the path of *Janna* and *yoga* are also imperfect means of realising the Absolute Truth. Devotional service which is based on the foreground of full knowledge combined with detachment of the material association fixed up on the aural reception of the Vedanta Sruti,— is the only perfect method of realising the Absolute Truth by the seriously inquisitive student. Devotional service is not, therefore, meant for the less intelligent class of transcendentalist. There are three classes of devotees namely first, second and third class. The third class devotees or the neophytes who have no knowledge neither detachment from the material association but are simply attracted with the preliminary processes of worshiping the Deity in the temple are called material devotees. Material devotees are more attached to material benefit than transcendental profit. Therefore, one has to make definite progress from the position of material devotional service to the second class devotional position. In the second class position the devotee can see four principles in the devotional line namely, the Personality of Godhead, his devotees, the ignorant and the envious. One has to raise himself at least to the stage of a second class devotee and thus become eligible to know the Absolute Truth.

A third class devotee, therefore, has to receive the instructions of devotional service from authoritative sources of Bhagwat. No. 1 Bhagwat is the established personality of devotee and the other Bhagwat is the message of Godhead. The third class devotee has, therefore, to go to the Personality of devotee in order to learn the instructions of devotional service. Such Personality of devotee is not a professional man who earns his livelihood by the business of Bhagwat. Such devotee must be a representative of Sukdeva Goswami like Suta Goswami and must preach the cult of devotional service for allround benefit of all people. A neophyte devotee has very little taste for hearing from the authorities. Such neophyte

devotee makes show of hearing from the professional man and dictates to the professional man to satisfy his senses. This sort of hearing and chanting has spoiled the whole thing and one should be very much careful about the faulty process. The holy messages of Godhead as they are inculcated in the Bhagwat Geeta or in the Srimad Bhagwatam are undoubtedly transcendental subjects but even though they are so, such transcendental matters are not to be received from the professional man who spoils the whole thing like the serpent spoils the milk simply by touch with the tongue.

A sincere devotee must, therefore, be prepared to hear the Vedic literature like the **Upnishad, Vedanta** and other literatures left by the previous authorities or Goswamins for the benefit of his progress. Without hearing such literatures nobody can make actual progress. And without hearing and following the instructions the show of devotional service becomes an anachronism and therefore a sort of disturbance in the path of devotional service. Unless, therefore, devotional service is not established on the principles of *Sruti, Smriti, Puranam, Pancharatra* authorities, the make show of devotional service should at once be rejected and an unauthorised devotee should never be recognised as pure devotee. By assimilation of such messages from the Vedic literatures one can see the all pervading localised aspect of the Personality of Godhead within his own self constantly. This is called *Samadhi*.

TEXT NO. 13

अतः पुम्भिर्द्विजश्चेष्टा वर्णाश्रमविभागज्ञः ।

स्वनुष्ठितस्य धर्मस्य संसिद्धिर्हरितोषणम् ॥

Atah pumbhih dwijashresthah varnashrama bibhagasah

Swanusthitya dharmasya samsiddhir hari toshanam

ENGLISH SYNONYMS

Atah—so, *pumbhi*—by the human being, *dwijashresthah*—oh the best amongst the twice born, *varnashram*—institution of four castes and orders of life, *bibhagasah*—by the division of, *swanusthitya*—of one's own prescribed duties, *dharmasya*—occupational, *samsiddhi*—highest perfection, *hari*—the personality of Godhead, *toshanam*—pleasing.

TRANSLATION

Oh the best amongst the twiceborn, it is, therefore, concluded that the highest perfection achieved in the matter of discharging one's own prescribed occupational duties, in terms of the division of the institution of four castes and orders of life, —**is to please the Personality of Godhead.**

PURPORT

Human society all over the world is divided into four castes and four order of life. The four castes are 1. the intelligent caste, 2. the martial caste, 3. the productive caste and 4. the labour caste. These castes are classified in terms of one's work and qualification and not by birth. Then again there are four orders of life namely 1. the student life, 2. the house holder's life, 3. the retired life and 4. the devotional life. In the best interest of the human society there must be such divisions of life otherwise no social institution can grow up in healthy state. And in each and every one of the abovementioned division of life, **the aim must be to please the Supreme Authority of the Personality of Godhead.** This institutional function of human society is known as the system of *Varnashram Dharma* which is quite natural for the civilised life. The Varnashram institution is contemplated for evolving a sense of realising the Absolute Truth and not for artificial domination of one division upon the other. When the aim of life i.e. realisation of the Absolute Truth is missed by too much attachment for the matter of *Indriyapriti* or sense gratification as it is already discussed herein before, the institution of the Varanasharam is utilised by selfish men to pose an artificial predominance over the weaker section. In the *Kaliyuga* or in the age of quarrel this artificial predominance is already current, but the saner section of the people know it well that the division of castes and orders of life is meant for smooth social intercourse with high thinking self-realisation and not for any other purpose.

Herein the statement of Bhagwat is that the highest aim of life or the highest perfection of the institution of the Varnashram Dhrama is to co-operate jointly for the satisfaction of the Supreme Lord which is also confirmed in the Bhagwat Geeta too.*

*B. G. 4/13.

TEXT NO. 14

तस्मादेकेन मनसा भगवान् सात्वतां पतिः ।

श्रोतव्यः कीर्तितव्यश्च ध्येयः पूज्यश्च नित्यदा ॥

*Tasmat ekena manasa bhagwan satwatam patih
Shrotabyah kirtitabyas cha dheyah pujyas cha nityadah*

ENGLISH SYNONYMS

Tasmat—therefore, *Ekena*—by one, *Manasa*—attention of the mind, *Bhagawan*—the Personality of Godhead, *Satwatam*—of the devotees, *Patih*—protector, *Shrotabyah*—is to be heard, *Kirtitabyas*—to be glorified, *Cha*—and, *Dheyah*—to be remembered, *Pujyas*—to be worshipped, *Cha*—and, *Nityadah*—constantly.

TRANSLATION

Therefore, the Personality of Godhead Who is the Protector of the devotees, must be always heard of, glorified, remembered and worshipped with one attention.

PURPORT

If realisation of the Absolute Truth is the ultimate aim of life, it must be carried out by all means. In any one of the above mentioned status and order of life the four processes namely 1 glorifying some body, 2 hearing of some body, 3 remembering of some body or 4 worshipping of some body are general occupation. Without these principles of life no body can exist. Activities of the living being means engagements in these different four principles of life. Specially in the modern society all activities are more or less dependent on hearing and glorifying propaganda. Any man of any social status becomes an well known man in the human society within a very short time if he is simply glorified truly or falsely in the daily news papers that man of course becomes at once an important man. Sometimes political leaders of a particular party are also so advertised by paper propaganda and by such glorifying method an insignificant man becomes an important man—within no time. But such propaganda work by false glorification of an non-glorified living being cannot bring about any good either for

the particular man or for the society. Temporary reaction may have some effect on such propaganda but there is no permanent effect. As such, such occupational activities are simply waste of time. Actual object of glorification is the Supreme Personality of Godhead Who has created the whole thing manifested before us. We have broadly discussed this fact in the beginning of the *Jammadysya sloka* of Bhagwat. Therefore the tendency of glorifying others or hearing others may be turned for the real glorified Supreme Being and that will bring in the desired result.

TEXT NO. 15.

यदनुध्यासिना युक्ताः कर्मग्रन्थिनिबन्धनम् ।
छिन्दन्ति कोविदास्तस्य को न कुर्यात्कथारतिम् ॥

*Yad anudhya asina yuktah karma granthi nibandhanam
Chhindanti kovidas tasya ko na kuryat katha ratim.*

ENGLISH SYNONYMS

Yad—which, *anudhya*—remembrance, *asina*—sowrd, *yuktah*—being equipped with persons, *karma*—reactionary work, *granthi*—knot, *nibandhanam*—interknit, *chhindanti*—cut, *kovida*—intelligent, *tasya*—His, *ko*—who, *na*—not, *kuryat*—shall not do, *katha*—messages, *ratim*—attention.

TRANSLATION

Intelligent persons do cut off the interknit of the knot of reactionary work, by remembrance of the Personality of Godhead. Therefore, who will not, give attention to His message.

PURPORT

Contact of the spiritual spark living being with material elements is the point of interknitting knot. Unless that knot is cut off the living being has to undergo fruitive action and reactions of his endless work. Liberation means freedom from the cycle of reactionary work and this liberation automatically follows for one who constantly remembers the transcendental pastimes of the Personality of Godhead. The reason is that all activities of the

Supreme Lord or His Leela are transcendental to the modes of material energy. They are all attractive spiritual activities and therefore, constant association of the spiritual activities of the Supreme Lord, gradually spiritualise the remnescence of the conditioned soul and ultimately unlocks the interknitting knot of material bondage.

Liberation from the material bondage is, therefore, a bye-product of devotional service. Attainment of spiritual knowledge is not sufficient to ensure liberation to such learned fellow. Such knowledge must be overcoated with devotional service so that ultimately the devotional service only predominates and liberation is made possible. Even the reactionary work of the fruitive workers, can lead one to liberation when the same is overcoated with devotional service. *Karma* overcoated with devotional service is called *Karma Yoga*. Similarly emperic knowledge overcoated with devotional service is called *Jnana Yoga*. Pure *Bhaktiyoga* is independent of such *Karma* and *Jnana* because that alone can not only endow one with liberation from the conditional life but also can award the transcendental loving service of the Lord.

Therefore, any sensible man who is above the average man with poor fund of knowledge, must do constantly remember the Personality of Godhead by hearing about Him, by glorifying Him, by remembering Him and by worshipping Him always without any interval. That is the perfect way of devotional service. The Goswamins of Vrindaban who were authorised by Lord Sri Chaitanya Mahaprabhu to preach the Bhakt Cult, rigidly followed this rule and made immense literatures of transcendental science for our benefit. They have chalked out ways for all classes of men in terms of the divisions of different status and order of life in pursuance of the teachings of *Srimad Bhagwatam* and similar other authoritative scriptures.

TEXT NO. 16

शुश्रूषोः श्रद्धावानस्य वासुदेवकथारविः ।
स्यान्महत्सेवया विप्राः पुण्यतीर्थनिषेवणात् ॥

*Shushrusoh shraddhanasya Vasudeva katha ruchih,
Sat mahatsevaya viprah punyatirtha nesevanat.*

ENGLISH SYNONYMS

Shushrusoh—one who is engaged in hearing, *Shraddhadhnasya*—with care and attention, *Vasudeva*—in respect of Vasudeva, *Katha*—message, *Ruchi*—affinity, *Sat*—is made possible, *Mahatsevaya*—by service rendered to pure devotees, *Vipra*—oh the twice born, *Punyatirtha*—those who are cleansed of all vice, *Nesevanat*—by service.

TRANSLATION

Oh the twice born sages, by serving those devotees who are completely freed from all ranges of vice, a standard of great service is done. And as the result of such great service affinity in the messages of Vasudeva is made possible.

PURPORT

The conditioned life of a living being is set up by the revolting attitude against the Lord. There are classes of men called by the name *Devata* or godly living being and the *Ashuras* or the demoniac living beings who are against the authority of the Supreme Lord. In the Bhagwat Geeta (16th ch.) a vivid description of the Ashuras is given in which the Ashuras are said to be put into greater and greater state of ignorance life after life like the lower animals in which there is no information of the Absolute Truth the Personality of Godhead. These Ashuras are gradually rectified into God-consciousness by the mercy of the Lord's liberated servitors in different countries and climate according to the Supreme Will. Such devotees of God are very confidential associates of the Lord and when they come to save the human society from the dangers of Godlessness, they are known somewhere as the powerful incarnation of the Lord, the Son of the Lord, the Servant of the Lord, the associate of the Lord but none of them declare falsely that they are themselves God. This blasphemy is declared by the Ashuras and the demoniac followers of such Ashuras also accept a pretender as God or His incarnation.

In the revealed scriptures there is definite informations of these incarnations of God and no body can be accepted as God or incarnation of God without reference to the above mentioned revealed scriptures.

These servants of God are to be respected as God by the devotees who actually want to go back to Godhead. Such servants of God are called *Mahatmas* or the Trithas and they make various propaganda according to the particular time and space. The standard quality of the Servants of God is that they canvass people to become devotee of the Lord and never tolerate the blesphemy of being called as God. Sri Chaitanya Mahaprabhu was God himself according to the authoritative indications of the revealed scriptures but He played the part of a devotee. Anywhere any person who knew Him to be God Himself addressed Him as God. He used to block His ears with the hands murmuring with the Name of Lord Vishnu. He strongly protested against being called as God although undoubtedly He was God Himself. This behaviour of the Lord is just to warn unscrupulous men who take false pleasure in the matter of being addressed as God.

These servants of God come with a mission of life to propagate God—consciousness in the human society and intelligent persons should co-operate with them in every respect. By serving the the servant of God, one can please God more than directly serving the Lord. The Lord is more pleased when He sees that His servants are properly respected because such servants of God who risk everything for the service of the Lord are very very dear to the Lord. The Lord declares in the Bhagwat Geeta that no body is dearer to Him than those who risk everything for the preaching work of God's glory.* By serving the servants of the Lord gradually one gets the quality of such servants and this particular qualification of serving the servant of God makes one qualified with the urge for hearing the glorification of God. This eagerness for hearing about God is the first qualification of a devotee eligible for entering into the kingdom of God.

*B. G. 18/69

TEXT NO. 17

शृण्वतां स्वकथां कृष्णः पुण्यश्चवगकीर्तनः ।
हृद्यन्तःस्थो ह्यभद्राणि विधुनोति सुहृत्सताम् ॥

Srinwatam swakatham krishnah punya sharvana kirtanah
Hridyantsstho hi abhadrani vidhonoti suhrit satam.

ENGLISH SYNONYMS

Srinwatam—those who have developed the urge for hearing the message of, *Swakath*—His own words, *Krishna*—The Personality of Godhead, *Punya*—virtues, *Shravana*—hearing, *Keertana*—chanting *Hridyantsstha*—within on's heart, *hi*—certainly, *Abhadrani*—desire to enjoy matter, *Vidhonoti*—cleanses, *Suhrit*—benefactor, *Satam*—of the truthful.

TRANSLATION

Sri Krishna the personality of Godhead who is also the Paramatama in every one's heart and the benefactor of the truthful devotee, does cleanse the desire for material enjoyment in the heart of the devotee who has developed the urge for hearing His (Krishna's) messages which are themselves virtuous when properly heard and chanted.

PURPORT

Messages of the Personality of Godhead Sri Krishna are non-different from Him. Whenever, therefore, offenceless glorification and hearing of the same is undertaken, it is to be understood that Lord Krishna is present there in the form of Transcendental Sound which is as much powerful as the Lord is personally. Sri Chaitanya Mahaprabhu in his *Sikshastak*, declares it clearly that the holy Name of the Lord has all the potencies of the Lord and He has endowed His innumerable Names with the same potency. There is no rigid fixture of time and any one can chant the holy name with attention and reverence at his convenience. The Lord is so kind to us that He can be present before us personally in the Form of sound transcendental but unfortunately we have no taste for hearing and glorifying the Lord's Name and activities. We have

already discussed this point of developing a taste for hearing and chanting the holy sound. It is done through the medium of service to the pure devotee of the Lord.

The Lord is reciprocally respondent to His devotees. When He sees it that a devotee is completely sincere in getting admittance in the transcendental service of the Lord and thus becomes eager to hear about Him, the Lord acts from within the devotee in such a way so that the devotee may easily go back to Him. The Lord is more anxious to take us back into His Kingdom than we can desire. Most of us do not desire at all to go back to Godhead. Only a very few men want to back to go Godhead. But any one who desires so to go back to Godhead, Sri Krishna helps such sincere devotee in all respects.

No body can enter into the kingdom of God unless one is perfectly cleared of all sins. The material sins are products of our desires to lord it over the material nature. It is very difficult to get rid of such desires. Women and wealth these two items are very difficult problems for the devotee making progress on the path of going back to Godhead. Many stalwarts in the devotional line fell a victim of these allurements and thus retreated from the path of liberation. But when one is helped by the Lord Himself the whole thing becomes as easy as anything by the Divine Grace of the Lord.

To become restless in the contact of women and wealth is not an astonishment, because every living being is associated with such things from a remote time practically immemorial and it takes time to recover from the foreign nature. But if one is engaged in the matter of hearing the glories of the Lord, gradually he realises the real position. By the grace of God such devotee gets sufficient strength to defend himself from the state of disturbances and gradually all disturbing elements are eliminated from his mind.

TEXT NO. 18.

नष्टप्रायेष्वभद्रेषु नित्यं भागवतसेवया ।
भगवत्युत्तमश्लोके भक्तिर्भवति नैष्ठिकी ॥

*Nasta prayeshu abhadresu nityam bhagwata sevaya
Bhagawati uttama sloke bhaktir bhavati naishthiki.*

ENGLISH SYNONYMS

Nasta—destroyed, *prayesu*—almost to nil, *abhadresu*—all that is inauspicious, *nityam*—regularly, *bhagwata*—Srimad Bhagwatam, or the pure devotee, *sevaya*—by serving, *bhagwati*—unto the Personality of Godhead, *uttama*—transcendental, *sloke*—prayers, *bhaktir*—loving service, *bhavati*—comes into being, *naishthiki*—irrevocable.

TRANSLATION

By regular attendance in the Bhagwat—class or rendering service unto the pure devotees all that is inauspicious in the heart of a candidate becomes destroyed almost to nil and thus loving service unto the Personality of Godhead, who is praised with transcendental songs, comes into being an irrevocable fact.

PURPORT

Here is the remedy for eliminating all inauspicious things within the heart considered to be obstacles in the path of self realisation. The remedy is the association of the *Bhagwats*. There are two types of Bhagwats namely the book Bhagwat and the devotee Bhagwat. Both the Bhagwats are competent remedies and both of them or either of them can be good enough for eliminating the obstacles. A devotee Bhagwat is as good as book Bhagwat because the devotee Bhagwat leads his life in terms of the book Bhagwat and the book-bhagwat is full of information about the Personality of Godhead and His pure devotees who are also Bhagwats. Bhagwatam book or the person is identical.

The devotee-Bhagwat is direct representative of Bhagwan the Personality of Godhead. So by pleasing the devotee-Bhagwat one can receive the benefit of book-Bhagwat. Human reason fails to understand how by serving the devotee-Bhagwat or the book Bhagwat one gets gradual promotion on the path of devotion. But actually these are facts as they are explained by Srila Naradadeva who happened to be a maid-servant's son in his previous life. The

maid servant was engaged in the menial service of the sages and thus he also got contact of them. And simply by associating with them and accepting the remnants of food-stuff left by the sages, the son of the maid servant got the chance of becoming the great devotee and Personality like Srila Naradadeva. These are the miraculous effects of the association of Bhagwats. And to understand these effects practically it may be noted that by such association of the Bhagwats sincerely one is sure to receive transcendental knowledge very easily and the result is that he becomes fixed up in the business of devotional service of the Lord. The more the progress is made in the devotional service under the guidance of the Bhagwats, the more one becomes fixed up in the transcendental loving service of the Lord. The messages of the book Bhagwat, therefore, has to be received from the devotee Bhagwat and combination of these two Bhagwats will help the neophyte devotee to make progress on and on.

TEXT No. 19

तदा रजस्तमोभावाः कामलोभादयश्च ये ।
चेत एतैरनाविद्धं स्थितं सत्त्वे प्रसीदति ॥

*Tada rajas tamo bhavah kamalova dayascha ye
Cheta etair anabiddham stitham satve prasidati.*

ENGLISH SYNONYMS

Tada—at that time, *Rajas*—the mode of passion, *Tamo*—the mode of ignorance, *Kama*—lust and desire, *Lova*—hankering, *adayas*—others, *Cha*—and, *Ye*—whatever they are, *Cheta*—the mind, *Etair*—by these, *Anabiddham*—without being affected, *Stitham*—being fixed up, *Satve*—in the mode of goodness, *Prasidati*—thus becomes fully satisfied.

TRANSLATION

As soon as irrevocable loving service is fixed up in one's heart at that time the effects of the nature's modes of passion and ignorance such as lust, desire and hankerings etc do disappear from one's heart and he becomes fixed up in the mode of goodness which makes him completely happy.

PURPORT

A living being in his normal constitutional position he is fully satisfied in spiritual bliss. This state of existence is called *Brahmabhuta* or *Atmanand* state or the state of self satisfaction. This self satisfaction is not like the satisfaction of the inactive fool. The inactive fool is in the state of foolish ignorance while the self satisfied *Atmanandi* is transcendent to the material state of existence. This stage of perfection is attained as soon as one is fixed up in the irrevocable devotional service. Devotional service is not inactivity but it is the activity of the soul unalloyed.

The soul's activity becomes adulterated in contact with matter and as such the diseased activities are expressed in the form of lust, desire, hankerings, inactivity, foolishness and sleep. The effect of devotional service becomes manifest by complete elimination of these effects of passion and ignorance. The devotee is fixed at once in the mode of goodness and he makes further progress to rise up to the position of *Vasudeva* or the state of unmixed Satwa or *Suddha-Satwa* state. In this *Suddha-Satwa* state only one can see, eye to eye, Krishna always on account of pure affection for the Lord.

A devotee is always in the mode of unalloyed goodness and as such no body has any cause of harm from the devotees of the Lord. Whereas the non-devotee class, however, educated they may be is always harmful to one another. A devotee is neither a fool nor passionate. The opposite number namely the harmful, fool and passionate cannot be a devotee of the Lord however one may advertise as a devotee by the outward dress. A devotee is always qualified with all the good qualities of God. Quantitatively such qualifications may be different between the Lord, and His devotees but qualitatively both of them are one and the same.

TEXT NO. 20

एवं प्रसन्नमनसो भगवद्भक्तियोगतः ।
भगवत्तत्त्वविज्ञानं मुक्तसंगस्य जायते ॥

*Ebam prasanna manaso bhagwatbhakti yogatah
Bhagawat tatwa vijnanam mukta sangasya jayate.*

ENGLISH SYNONYMS

Ebam—thus, *prasanna*—enlivened, *manasa*—of the mind, *Bhagwatbhakti*—devotional service of the Lord, *yogatah*—by contact of, *Bhagawat*—in the matter of the Personality of Godhead, *tatwa*—knowledge, *vijnam*—scientific, *mukta*—liberated, *sangasya*—of the association, *jayayete*—becomes effective.

TRANSLATION

Thus (when one is positively fixed up in the mode of unalloyed goodness) the enlivened minded man effected by contact of devotional service of the Lord, can positively know scientific knowledge of the Personality of Godhead in the stage of liberation from all material association.

PURPORT

In the Bhagwat Geeta it is said that out of many thousands of ordinary men one fortunate man endeavours for perfection of life. Mostly they are conducted by the modes of passion and ignorance and thus they are engaged always in the matter of lust, desire, hankerings, ignorance and sleep. Out of such man-like many animals there is actually a man who knows the responsibility of human life and thus tries to make a perfection of life by following the prescribed duties. And out of such many thousands of persons who have thus attained success in the matter of human life, one may know scientifically about the Personality of Godhead Sri Krishna.* In the same Bhagwat Geeta it is also said that scientific knowledge of Sri Krishna is understood only by the process of devotional service (Bhaktiyoga).†

The very something is confirmed herein in the above words. No ordinary man or even one who has attained success in the matter of human life can know scientifically or perfectly the Personality of Godhead. Perfection of human life is attained when one can understand that he is not the product of matter but he is in

*B, G. 7/6. †18/55.

fact spirit. And as soon as one understands that he has nothing to do with matter, he at once ceases his material hankerings and become enlivened minded as a spiritual being. This attainment of success is possible when one is above the modes of passion or ignorance or in other words when one is actually a Brahmin by qualification. Brahmin is the symbol of *Sata Guna* or the modes of goodness. And others who are not in the mode of goodness are either *Kshatriya*, *Vaishya*, or *Sudra* or less than the Sudras. The Brahminical stage is the highest stage of human life on account of the good qualities. So nobody can be a devotee unless one is at least in the qualification of the Brahmin. Or the devotee is already a Brahmin by action. But that is not the end of it. As referred to above such Brahmin has to become a Vaishnava in fact to be actually in the transcendental stage. A pure Vaishnava is liberated soul and is transcendental to the position of a Brahmin even. In the material stage even the Brahmin is also conditioned soul. Because in the Brahminical stage the conception of Brahman or the transcendence is realised but in that stage scientific knowledge of the Personality of Godhead must be lacking. One has to surpass the Brahminical stage and reach the Vasudeva stage to understand the Personality of Godhead Krishna. The science of the Personality of Godhead is the subject matter for study of the post graduate students in the spiritual line. Foolish men or the men with poor fund of knowledge only do not understand the Personality of Godhead and they interpret Krishna according to their respective whims. The fact is, however, that one cannot understand the science of the Personality of Godhead unless one is freed from the contamination of the material modes even up to the stage of the Brahmin. When a qualified Brahmin becomes a Vaishnava in fact in the enlivened stage of liberation he can know what is actually the Personality of Godhead.

TEXT NO. 21.

भिद्यते हृदयग्रन्थिश्छिद्यन्ते सर्वसंशयाः ।
क्षीयन्ते चास्य कर्माणि दृष्ट्वा एवात्मनीश्वरे ॥

*Bhidyate hridaya granthis chhidryante sarva samsayah
Ksheyante cha asya karmani drista eva atmani isware.*

ENGLISH SYNONYMS

Bhidyate—pierced, *hridaya*—heart, *granthis*—knots, *chhidryante*—cut into pieces, *sarva*—all, *samsayah*—misgivings, *ksheyante*—terminated, *cha*—and, *assya*—his, *karmani*—chain of fruitive actions, *drista*—having seen, *atmani*—unto the self, *isware*—dominating factor.

TRANSLATION

The knot of one's heart is thus pierced and all misgivings are cut into pieces. The chain of fruitive actions are terminated along with the seeing of one's self the dominating factor.

PURPORT

Attainment of scientific knowledge of the Personality of Godhead means seeing of one's own self simultaneously. So far the identity of the living being as spirit self is concerned, there are number of speculation and misgivings. The materialist does not believe in the existance of the spirit self and emperic philosophers believe in the imporsonal feature of the whole spirit without any individuality of the living beings. But the transcendentalists affirm it that the Soul and the Super Soul are two different identities qualitatively one but quantitatively different. And there are many other theories and believers in dtfferent manners. And all these different speculations are at once cleared off as soon as Sri Krishna is realised in truth by the process of *Bhaktiyoga*. Sri Krishna is like the sun and the materialistic speculations about the Absolute Truth are like the darkest midnight. As soon as the Krishna Sun is arisen within one's heart, the darkness of materialistic speculations about the Absolute Truth and the living beings are atonce cleared off. In the presence of the Sun the darkness cannot stand and the relative truths that were hidden within the dense darkness of ignorance become clearly manifested by the mercy of Krishna who is residing in every one's heart as the Super Soul.

In the Bhagwat Geeta the Lord says that in order to show special favour to His pure devotees, He Personally, eradicates the dense darkness of all misgivings by switching on the light of pure knowledge within the heart of a devotee.* Therefore, on account of the Personality of Godhead's taking charge of illuminating the heart of His devotee, certainly a devotee, engaged in His service in transcendental love, cannot remain in darkness about everything in Absolute and the relative truths. The devotee cannot remain in darkness and because a devotee is enlightened by the Personality of Godhead, his knowledge is certainly perfect than those who speculate on the Absolute Truth by dint of one's own limited power of approach. Such knowledge is called *Parampara* or the deductive knowledge coming down from the authority to the submissive aural receiver bonafide by service and surrender. One cannot challenge the authority of the Supreme and know Him also at the same time. He reserves the right of not being exposed to such challenging spirit of an insignificant spark of the whole subjected to the control of illusory energy. The devotees are submissive and therefore the transcendental knowledge descends from the Personality of Godhead to Brahma and from Brahma to his sons and disciples in succession and helped by the Supersoul within such devotees. That is the perfect way of learning transcendental knowledge.

This enlightenment of the devotee perfectly enables him to distinguish the spirit from the matter because the knot of spirit and matter is unlocked by the Lord. This knot is called as *Ahamkara* which falsely obliges a living being to become identified with matter. As soon as, therefore, this knot is loosened the cloud of all doubts are at once cleared off. He sees his Master and fully engages himself in the transcendental loving service of the Lord making a full termination of the chain of fruitive action. In the material existence, a living being creates his own chain of fruitive work and enjoys the good and bad effects of those actions life after life. But as soon as he engages himself in the loving service of the Lord, he at once becomes free from such chain of *Karma* and all his actions do no more create any reaction as they are grown in the material energy.

*B. G. 10/11.

TEXT NO 22.

अतो वै कवयो नित्यं भक्ति परमया मुदा ।
वासुदेवे भगवति कुर्वन्त्यात्मप्रसादनीम् ॥

Ato bai kavayo nityam bhaktim paramaya muda
Vasudeve bhagwati kurvanti atma prasadanim.

ENGLISH SYNONYMS

Ato—therefore, *bai*—certainly, *kavayo*—all transcendentalists, *nityam*—from time immemorial, *bhaktim*—service unto the Lord, *paramaya*—supreme, *muda*—with great delight, *vasudeve*—Sri Krishna, *Bhagwati*—the Personality of Godhead, *kurvanti*—do render, *atma*—self, *prasadanim*—that which enlivens.

TRANSLATION

All transcendentalists, therefore, certainly render devotional service to Lord Krishna the Personality of Godhead with great delight and from time immemorial because such devotional service is enlivening to the self.

PURPORT

Speciality of devotional service unto the Personality of Godhead Lord Sri Krishna is specifically mentioned herewith. Lord Sri Krishna is the *Sayamrupa* Personality of Godhead and all other forms of Godhead beginning from Sri Valadeva, Samkarshan, Vasudeva, Aniruddha, Pradyumna, Narayana, Purasha Avatars, Guna Avataras, Leela Avatars, Yuga Avatars and many other thousands manifestations of the Personality of Godhead are Lord Sri Krishna's plenary portions and integrated Parts. The living entities are separated parts and parcels of the Personality of Godhead. Therefore Lord Sri Krishna is the original form of Godhead and He is the last word in the Transcendence. As such He is more attractive to the higher transedentalists who participate in the eternal pastimes of the Lord. In other Forms of the Personality of Godhead except Sri Krishna and Valadeva there is no facility for intimate personal contact as they are displayed in transcendental pastimes of the Lord at Brajabhumi. The transcendental pastimes of Lord Sri Krishna is

not newly accepted as it is argued by some less intelligent persons but His pastimes are eternal which is manifested in due course once is a day of Brahmaji as the sun rises on the Eastern horizon at the end of every 24 twenty four hours.

TEXT NO. 23.

सत्त्वं रजस्तम इति प्रकृतेर्गुणास्तै ।

युक्तः परः पुरुष एक इहास्य धत्त ॥

स्थित्यादये हरिविरिञ्चिहरेति संज्ञाः ।

श्रेयांसि तत्र खलु सत्त्वतनोर्नृणां स्युः ॥

*Satwam rajas tamo iti prakriter gunas tai
Yuktah parah purusha eka ihasya dhatte
Sthityadaye hari Virinchi hareti samgah
Shreamsi tatra Khalu Satwa tano nrinam syuh.*

ENGLISH SYNONYMS

Satwam—goodness, *rajas*—passion, *tamo*—darkness of ignorance, *iti*—thus, *prakiter*—of the material nature, *gunas*—qualities, *tair*—by them, *yuktah*—associated by, *parah*—transcendental, *purusha*—the Personality, *eka*—one, *ihasya*—of this material world, *dhattye*—accepts, *sthiyadaye*—for the matter of creation, maintenance and destruction etc., *Hari*—Vishnu the Personality of Godhead, *Virinchi*—Brahma, *Hara*—Lord Shiva, *iti*—thus, *samgah*—different features, *shreamsi*—ultimate benefit, *tatra*—therein, *khalu*—of course, *satwa*—goodness, *tano*—form, *nrinam*—of the human being, *syuh*—derived.

TRANSLATION

The transcendental personality of Godhead is indirectly associated with the three modes of material nature namely goodness, passion ignorance and just for material world's creation, maintenance and destruction He accepts the three qualitative forms of Brahma, Vishnu and Maheswara trio. Out of them the Form of the quality of Goodness (Vishnu) is just suitable for deriving the ultimate benefit for all human beings.

PURPORT.

Why Lord Shri Krishna by his plenary parts shall be rendered devotional service as it is explained above, is confirmed by this

statement. Lord Shri Krishna and all His plenary parts are *Vishnu Tatva* or the Lordship of Godhead. From Sri Krishna the next manifestation is Valadeva. From Valadeva is Samkarshan, from Samkarshan is Narayana again from Narayana there is the second Samkarshan and from this Samkarshan the Vishnu Purusha Avatars. The Vishnu or the deity of the quality of goodness in the material world is the Purusha Avatara known as *Khirodashayee* Vishnu or Paramatama. Brahma is the deity of Rajas (passion) and Shiva for ignorance. They are three departmental heads of the three qualities of this material world. Creation is made possible by the quality of passion and endeavour, it is maintained by the goodness of Vishnu and when it is required to be destroyed Lord Shiva does it by *Tandab Nritya*. The materialists and the foolish human beings do worship Brahma and Shiva respectively. But the pure transcendentalists do worship the Form of Goodness Vishnu in His various Forms. Vishnu is manifested by His millions and billions of integrated forms and separated forms. The integrated forms are called Godhead and the separated forms are called the living entities or the *Jivas*. But either the jivas or Godhead both of them have their original spiritual forms. The Jivas are sometimes subjected under the control of the material energy but the Vishnu forms are always controller of the material energy. When Vishnu or the Personality of Godhead appears in the material world He comes to deliver the conditioned living beings who are under the material energy. Such living being appears in the material world with intention of lordling it over falsely and thus become entrapped by the three modes of nature. As such the living entities have to change the material coverings for undergoing different terms of imprisonment. The prison house of the material world is created by Brahma under instruction of the Personality of Godhead and at the conclusion of a *Kalpa* the whole thing is destroyed by *Shiva*. But so far maintenance of the prison house is concerned it is done by Vishnu as much as the state prison-house is maintained by the state. Any one, therefore, who may wish to get out of this prison house of material existence which is full of miseries like repetition of birth, death, diseases and oldage, he must please Lord Vishnu

for such liberation. Lord Vishnu is worshipped by devotional service only and if any one has to continue the prison-life in the material world he may ask for relative facilities from the different demigods like Shiva, Brahma, Indra, Varuna, etc. for temporary relief. No such demigods can however release the imprisoned living being from the conditioned life of material existence except Vishnu. As such the ultimate benefit may be derived from Vishnu the Personality of Godhead.

TEXT NO. 24.

पार्थिवादारुणो धूमस्तस्मादग्निस्त्रयीमयः ।

तमसस्तु रजस्तस्मात्सत्त्वं यद्ब्रह्मदर्शनम् ॥

*Parthibad daruno dhumas tasmad agnis trayee mayah
Tasmasas tu rajas tasmad satwam yad Brahma Darshanam.*

ENGLISH SYNONYMS

Parthibad—from earth, *Daruno*—fire wood, *Dhumas*—smoke, *Tasmat*—from that, *Agnis*—fire, *Trayee*—vedic sacrifices, *Tamasas*—the mode of ignorance, *Tu*—but, *Rajas*—the mode of passion, *Tasmat*—from that, *Satwam*—the mode of goodness, *Yad*—which, *Brahma*—the Absolute Truth, *Darshanam*—realisation.

TRANSLATION

The fire wood is a transformation of the earth and smoke is better than the raw wood. And fire is still better because by fire we can derive so many benefits by superior knowledge (Vedas). Similarly Rajas quality of matter is better than the tamas quality but Satwa quality is the superior quality by which one can realise the Absolute Truth.

PURPORT.

As explained above that one can get release from the conditioned life of material existence by the devotional service of the Personality of Godhead, it is further comprehended herein that one has to rise upto the platform of the mode of goodness (Satwam) so that one can be eligible for the devotional service of the Lord. But

there is impediment in such progressive path and any one even from the platform of *tamas* quality one can gradually rise up to the *Satwam* platform by the expert direction of the spiritual master. Such desiring candidates must, therefore, approach an expert spiritual master for such progressive march and the bonafide expert spiritual master is competent to direct a disciple from any stage of life *tamas*, *rajas* or *satwam*.

It is mistake, therefore, to consider that worship of any quality or any form of the Supreme Personality of Godhead is equally beneficent. Except Vishnu all other separated forms are manifested under the conditions of the material energy and therefore, the forms of material energy cannot help any one to rise up to the platform of *Satwa* which alone can liberate a person from the material bondage.

Uncivilised state of life or the life of the lower animals are controlled by the modes of *Tamas*. Civilised life of man with a passion for various type of material benefits is the stage of *Rajas*. The *Rajas* stage of life has a slight clue to the realisation of the Absolute Truth in the forms of fine sentiments in philosophy art and culture with moral and ethical principles but the modes of *Satwam* is still higher stage of material quality which actually helps one in realising the Absolute Truth. In other words as there is the qualitative difference between the three modes of nature similarly there is difference between the different kinds of worshipping method as well as the respective results derived out of the predominating deities namely *Brahma*, *Vishnu* and *Hara*.

TEXT NO. 25.

भेजिरे मुनयोऽथाग्रे भगवन्तमधोक्षजम् ।
सत्त्वं विशुद्धं क्षेमाय कल्पन्ते येऽनु तानिह ॥

Bhejire munayo thagrey bhagwantama adhoksajam
Satwan vishuddham kshemaya kalpante ye anu taniha.

ENGLISH SYNONYMS

Bhejire—rendered service unto, *munayothagrey*—thus before all the sages, *Bhagwantam*—unto the Personality of Godhead, *Adhoksjam*

—the transcendence, *Satwam*—existence, *Vishuddham*—above the three modes of nature, *Kshemaya*—for deriving the ultimate benefit, *Kalpante*—deserve, *Te*—those, *Anu*—follow, *Tan*—those, *Iha* in this material world.

TRANSLATION

All previous great sages rendered service unto the transcendental Personality of Godhead on account of His transcendental existence above the three modes of material nature,—for deriving ultimate benefit of being freed from the material condittons. Any one who follows such great authorities is also eligible for such liberation from this material world.

PURPORT

The purport of performing religiosity is neither to profit by material gain nor to get the simple knowledge of discerning matter from spirit. The ultimate aim of religious performances is to get oneself released from the material bondage and regain the life of freedom in the transcendental world where the Personality of Godhead is the Supreme Person. Laws of religiosity are, therefore, directly enacted by the Personality of Godhead and except the *Mahajans* or the authorised agents of the Lord, no body knows the purpose of religiosity. There are twelve particular agents of the Lord who know the purpose of religiosity and all of them render transcendental service unto Him. Persons who desire their own good may follow these Mahajans and thus attain the Supreme benefit.

TEXT No. 26.

मुमुक्षवो घोररूपान् हित्वा भूतपतीनय ।
नारायणकलाः शान्ता भजन्ति हानसूयव ॥

*Mumukshabo ghoram Rupam hitwa bhupatin atha
Narayanakalah shanta bhajanti hi anasyabah*

ENGLISH SYNONYMS

Mumukshabah—persons desiring liberation, *Ghoram*—horrible, ghastly, *Rupam*—forms like that, *Hitwa*—rejecting, *Bhupatin*—

demigods, *Atha*—for this reason, *Narayana*—the Personality of Godhead, *Kalah*—plenary portions, *Shanta*—all blissful, *Bhajanti*—do worship, *Hi*—certainly, *Anasuyabah*—non-envious.

TRANSLATION

Persons who are serious about liberation from the material conditions are certainly non-envious and respectful to all and yet they reject the horrible and ghastly forms of demigods and do worship the all blissful forms of Vishnu and his plenary portions.

PURPORT.

The Supreme Personality of Godhead Sri Krishna, Who is the Original Person of the Vishnu categories, expands Himself in two different categories namely integrated plenary portions and separated parts and parcels. The separated parts and parcels are the servitors and the integrated plenary portions of Vishnu Tatwas are the worshipful object of being served.

All demigods who are empowered by the Supreme Lord are also separated parts and parcels. They do not belong to the categories of Vishnu Tatwa. The Vishnu Tatwas are equally powerful living beings like the original Form of the Personality of Godhead and they display only different categories of powers in consideration of different time and circumstances. The separated parts and parcels are powerful by limitation. They have not got unlimited power like the Vishnu Tatwas. As such the Vishnu Tatwas or the plenary portions of Narayana the Personality of Godhead are never to be classified in the same categories of the parts and parcels. If any one does so he becomes at once offender by the name *Pasandi*. In the age of Kali many foolish persons commit such unlawful offences and equalise the two categories as one and the same.

The separated parts and parcels have different positions in the estimation of material powers and some of them are like *KalaBhairaba*, *Smashan Bhairaba*, *Shani*, *Mahakali*, *Chandika*. These demigods are worshipped mostly by those who are in the lowest categories of the mode of darkness or ignorance and there are others who are

in the modes of passion to worship demigods like Brahma, Shiva, Surya, Ganesh and many such deities urged by the desire of material enjoyment. But those who are actually situated in the mode of goodness Satwa Guna of the material nature, do worship only Vishnu Tatwas. Vishnu Tatwas are represented by various names and forms such as Narayana, Damodara, Vaman, Govinda, Adhoksaja, etc. The qualified Brahmins do worship the Vishnu Tatwas represented by the Shalagram Shila and so also some of the higher castes like the Kshatriyas and Vaishyas also do worship the Vishnu Tatwas generally.

Such highly qualified Brahmins situated in the mode of goodness have no grudge against the mode of worship of others. They have all respects for other demigods even though they are ghastly looking like the Kala Bhairaba or Mahakali etc. They know very well that these horrible features of the Supreme Lord are all different servitors of the Lord under different conditions, but yet they reject the worship of such horrible or good looking features of the demigods and they concentrate only on the Forms of Vishnu because they are serious about liberations from the material conditions. The demigods even to the stage of Brahma the Supreme of all the demigods, can not offer liberation to any body. Hiranya Kashipu underwent a severe type of penances for becoming eternal in life but his worshipful deity Brahma could not satisfy him with such blessings. Therefore Vishnu is called *Muktipada* or the Personality of Godhead who can bestow upon us *Mukti* liberation and none else. The demigods being as good as other living entities within the material world they are all liquidated at the time of annihilation of the material structure. They are themselves unable to get liberation and what to speak of giving liberation to their different devotees. The demigods can award upon the worshippers some temporary benefit only and not the ultimate one.

It is for this reason only the candidates for liberation do, deliberately reject the worship of other demigods although they have no disrespect for any one of them,

TEXT NO. 27

रजस्तमः प्रकृतयः समशीला भजन्ति वै ।
पितृभूतप्रजेशादीन् श्रियैश्वर्यप्रजेष्ववः ॥

*Rajas tamah prakritayah samashila bhajanti bai
Pitri bhuta prajeshadeen Shriha aishwarya praja
ipshavah.*

ENGLISH SYNONYMS

Rajas—the mode of passion, *tamah*—the mode of ignorance, *prakritayah*—of that mentality, *shamashila*—of the same categories, *bhajanti*—do worship. *bai*—actually, *pitri*—the forefathers, *bhuta*—other living beings, *prajeshadeen*—controller of the cosmic administration, *shriah*—enrichment, *aishwarya*—wealth and power, *praja*—aristocracy, *ipshavah*—so desiring,

TRANSLATION

Those who are in the modes of passion and ignorance and persons of the same category do worship the forms of forefathers, other living beings and the deities of the cosmic administration urged by a desire to be materially benefitted with women, wealth and aristocracy.

PURPORT

There is no need of worshipping demigods of whatsoever category for those who are serious about going back to Godhead. In the Bhagwat Geeta it is clearly said that those who are mad after material enjoyment they only approach the different demigods for temporary benefit which are meant for men with poor fund of knowledge.* We should never desire to increase the depth of material enjoyment. Material enjoyment should be accepted only up to the point of bare necessities of life and not more or less than that. To accept more material enjoyment means to bind up one self more and more in the miseries of the material existence. More wealth, more women and false aristocracy are some of the demands of the materially disposed man because he has no information of the benefit derived out of Vishnu worship. By Vishnu worship one can derive benefit for this life as well as for the life after death.

*B.G. 7/20, 23,

Forgetting these principles, foolish people who are after more wealth, more wives and more children do worship the demigods of different dimensions. The aim of life is just to end the miseries of life and not to increase them.

For material enjoyment there is no need of approaching the demigods. Because the demigods are but servants of the Lord. As such they are duty-bound to supply necessities of life in the form of water, light, air etc. which are essential parts of living conditions. **One should work hard and worship the Supreme Lord by the fruits of one's hard labour for existence and that should be the motto of life.** One should be careful about his occupational service with faith in God in the proper way and that will lead one gradually on the progressive march to Back to Godhead.

Lord Sri Krishna when He was personally present at Braja-dhama He stopped the worship of **Indra** demigod and advised the residents of Braja to worship their business and to have faith in God. Worshipping the multi demigods for material gain is practically a perversity of religion. This sort of religious activities have been condemned in the very beginning of the Bhagwat as **Kaitaba Dharma**. There is only one religion in the world to be followed by one and all and that is the **Bhagwat Dharma** or the religion which teaches to worship The Personality of Godhead and no one else.

TEXT No. 28.

वासुदेवपरा वेदा वासुदेवपरा मखाः ।
 वासुदेवपरा योगा वासुदेवपराः क्रियाः ॥
 वासुदेवपरं ज्ञानं वासुदेवपरं तपः ।
 वासुदेवपरो धर्मो वासुदेवपरा गतिः ॥

*Vasudeva para veda vasudeva para makhah
 Vasudeva para yoga vasudeva para Kriah
 Vasudeva param jnanm vasudeva param tapah
 Vasudeva paro dharmo vasudeva para gatih*

ENGLISH SYNONYMS.

Vasudeva—the personality of Godhead, *para*—ultimate goal, *Veda*—revealed scriptures, *Vasudeva*—the personality of Godhead, *Para*—for worshipping, *Makha*—sacrifices, *Vasudeva*—the personality of Godhead, *Para*—the means of attaining, *Yoga*—mystic paraphernalia, *Vasudeva*—the personality of Godhead, *Para*—under His control, *Kriah*—fruitive activities, *Vasudeva*—the personality of Godhead, *Param*—the supreme, *Jñānam*—knowledge, *Vasudeva*—the personality of Godhead, *Param*—best, *Tapah*—austerity, *Vasudeva*—the personality of Godhead, *Para*—superior quality, *Dharma*—religiosity, *Vasudeva*—the personality of Godhead, *Para*—ultimate, *Gatih*—goal of life.

TRANSLATION

The ultimate knowable object in the revealed scriptures is Sri Krishna the Personality of Godhead. The purpose of performing sacrifices is to please Him. The mystic paraphernalia are performed for realising Sri Krishna. All fruitive activities are ultimately rewarded by Him only. He is the Supreme knowledge and all severe austerities are performed to know him. Religion means to do devotional service unto Him. And He is the Supreme Goal of life.

PURPORT

Sri Krishna the Personality of Godhead is the only object of worship is confirmed in these two slokas. In the Vedic literature there is the same objective of establishing relation with Vasudeva, to act according to that established relation and ultimately revive our lost loving service unto Him. That is the sum and substance of the Vedas. In the Bhagwat Geeta the same theory is confirmed by the Lord in His own words that the ultimate purpose of the Vedas is to know Him only. All the revealed scriptures are prepared by the Lord by His incarnation in the body of Srila Vyasdeva just to remind the fallen souls conditioned by material nature about Sri Krishna the Personality of Godhead. Except the Personality of Godhead no other demigod can award freedom from the material

bondage. That is the verdict of all the Vedic literatures. Impersonalists who have no information of the Personality of Godhead minimise the omnipotency of the Personality of Godhead and put Him on equal footing with all other living beings and for this act such impersonalists do get freedom from the material bondage with great difficulty. Because they can only surrender unto Him after many many births and culture of transcendental knowledge.

One may argue that the Vedic activities are based on sacrificial ceremonies. That is true. But all such sacrifices are also meant for realising the truth about Vasudeva. Another Name of Vasudeva is *Yajna* and in the *Baagwat Geeta* it is clearly stated that all sacrifices and all activities are to be conducted for the satisfaction of *Yajna* or *Vishnu* the Personality of Godhead. Similarly the *Yoga* system. *Yoga* means to get into touch with Supreme Lord. The process however, includes several bodily features as *Ashana*, *Dhyana*, *Pranayama*, *Meditation* etc. and all of them are meant for concentrating upon the localised aspect of Vasudeva represented as *Paramatma*. *Paramatma* realisation is partial realisation of Vasudeva and if one is successful in that attempt one realises Vasudeva in full. But by ill luck most of the yogins are stranded by the powers of mysticism achieved through the process of bodily features. Illfated yogins become captivated by the wonderful material powers thus achieved and again become conditioned by the laws of Nature and fall down from the higher status of perfection. These fallen yogins are given chance in the next birth by placing them in the family of good learned Brahmins or in the family of rich merchantile community just to execute the unfinished task of Vasudeva-realisation. If such fortunate Brahmin and the son of a rich man properly utilise the chance they can easily realise Vasudeva by good association of saintly persons, Unfortunately such preferential persons are captivated again by material wealth and honour and practically forget the aim of his life.

So also the culture of knowledge. According to *Bhagwat Geeta* there are about eighteen items in the matter of culturing knowledge. And by such culture of knowledge one becomes gradually *prideless*,

devoid of vanity, nonviolent, forbearing, simple, devoted to the great spiritual masters, controller of the senses. By culture of knowledge one becomes unattached to hearth and home and becomes conscious of the miseries due to death, birth, oldage and diseases. And a sumtotal of all such culture of knowledge culminates into devotional service of the Personality of Godhead Vasudeva. Therefore, Vasudeva is the ultimate aim of culturing all different branches of knowledge. Culture of knowledge leading one to the transcendental plane of meeting Vasudeva is real knowledge. Physical knowledge by its all branches is condemned in the Bhagwat Geeta as *Ajnan* or the opposite number of knowledge. Ultimate aim of physical knowledge is to satisfy the senses which means prolongation of the term of material existence and thereby continuing the status of three fold miseries. So prolonging the miserable life of material existence is nescience. But the same physical knowledge leading to the way of spiritual understanding helps in ending the miserable life of physical existence and begins the life of spiritual existence in the plane of Vasudeva.

The same is for all kinds of austerities, *Tapasya* means voluntary acceptance of bodily pains for achieving some higher end of life. Ravana and Hiranyakasipu underwent a severe type of bodily torture for achieving the end of sense gratification. Some times modern politicians also undergo severe type of austerities for achieving some political end. They are not actually *Tapasya*. One should accept voluntary bodily inconvenience for the sake of knowing Vasudeva because that is the way of real austerities. Otherwise all other forms of austerities are classified in the group of the modes of passion and ignorance. Passion and ignorance cannot end the miseries of life. Only the mode of goodness can mitigate the threefold miseries of life. Vasudeva and Devaki, the so called father and mother of Lord Krishna, underwent, panances to get Vasudeva as their son. Lord Sri Krishna is the Father of all living being.* As such He is the original living Being of all other living beings He is the original Eternal Enjoyer amongst all other enjoyers. Therefore no body can be His begetting father as it is ill conceived by the less intelligent class of men. Lord Sri Krishna agreed to become

*B.G. 14/4.

the son of Vasudeva and Devaki being pleased at their severe type of austerities. Therefore if any austerities have to be done, it must be done in terms of achieving the end of knowledge of Vasudeva.

Vasudeva is the Original Personality of Godhead Lord Shri Krishna. As explained before the original Personality of Godhead expands Himself by innumerable Forms. Such expansion of forms are made possible by His various energies. His energies are also multifarious and as such His internal energies are superior and external energies are inferior in quality. This is explained in the Bhagwat Geeta as the *Para* and *Apara Prakritis*.* So His expansions of various forms which take place in terms of the internal energies are superior forms whereas the expansions which take place in terms of the external energies are inferior forms. The living entities are also His expansions. The living entities who are expanded by His internal potency are eternally liberated persons whereas those who are expanded in terms of the material energies are eternally conditioned souls. Therefore, all culture of knowledge, austerities, sacrifice, activities shall be aimed at changing the quality of the influence that is acting upon us. For the present we are all being controlled by the external energy of the Lord and just to change the quality of the influence, we must have to endeavour for it by cultivating spiritual energy. In the Bhagwat Geeta it is said that those who are *Mahatmas* or those whose mind has been so broadened as to be engaged in the service of Lord Krishna,—are under the influence of the internal potency and the effect is that such broad minded living beings are constantly engaged in the service of the Lord without any deviation. That should be the aim of life. And that is the verdict of all the vedic literatures. No body should bother himself with fruitive activities or dry speculation of transcendental knowledge. Everyone should at once engage himself in the transcendental loving service of the Lord. One should not also deviate himself in the engagement of worshipping different demigods working as different hands of the Lord for creation, maintenance or destruction of the material world. There are innumerable powerful demigods for looking over the external management of the material world. They are all different

*B.G. 7/4-6.

assisting hands of Lord Vasudeva. Even Lord Shiva or Lord Brahma are included within the list of the demigods but Lord Vishnu or Vasudeva is always transcendently situated. Even though He accepts the quality of goodness of the material world He is still transcendental to all the material modes. The following example will clear that matter more explicitly. In the prison house there are the prisoners and the managers of the prison house. Both the managers and the prisoners are bound up by the laws of the King. But the King even though he sometimes comes in the prison does not mean that the King is also bound up by the laws of the prison house. The King is the creator of the prison house as well as the officers and by His order the prisoners are put in the prison house. The King is therefore always transcendental to the laws of the prison house as much as the Lord is always transcendental to the laws of the material world.

TEXT NO. 29

स एवेदं ससर्जग्रे भगवानात्ममायया ।

सदसद्रूपया चासौ गुणमय्यागुणो विभुः ॥

Sa eva idam sasarja agre bhagwan atmamayaya

Sad asad rupaya cha asou gunamayee aguna bibhuh

EXGLISH SYNONYMS

Sa—that, *Eva*—certainly, *Idam*—this, *Sasarja*—created, *Agre*—before, *Bhagwan*—the Personality of Godhead, *Atmayaya*—by His personal potency, *Sad*—the cause, *Asad*—the effect, *Rupaya*—by forms, *Cha*—and, *Asou*—the same Lord, *Gunamayee*—in the modes of material nature, *Aguna*—transcendental, *Bibhu*—the Absolute.

TRANSLATION

That Absolute Personality of Godhead (Vasudeva) in the beginning of the material creation, created the causal and effectual energies in His transcendental position by His own internal energy.

PURPORT

The position of the Lord is always transcendental because the causal and effectual energies required for the creation of the material world, were also created by Him. He is therefore, unaffected by

the qualities of the material modes. His existence, form, activities and paraphernalia all existed before the material creation.* **He is all spiritual** and has nothing to do with the qualities of the material world which are qualitatively distinct from the spiritual qualities of the Lord.

TEXT NO. 30

तया विलसितेष्वेषु गुणेषु गुणवानिव ।
अन्तप्रविष्ट आभाति विज्ञानेन विजृम्भितः ॥

Taya vilasitesu esu gunesu gunaban iva
Antapravista avati vijñanena bijrimbhitah

ENGLISH SYNONYMS

Taya—by them, *Vilasiteesu*—although in the function, *Esu*—these, *Gunesu*—the modes of material nature, *Gunaban*—affected by the modes; *Eva*—as if, *Antah*—within, *Pravista*—entered into, *Avati*—appears to be, *Vijñanena*—by transcendental consciousness, *Bijrimbhita*—fully enlightened.

TRANSLATION

The Lord (Vasudeva) after creating the ingredients in potency expands Himself by entering into the creative elements. And although He is within the functional affairs and appears to be one of the created beings, He is fully enlighten in his transcendental position.

PURPORT

The living entities are separated parts and parcels of the Lord and the conditioned living entities who are unfit for the spiritual kingdom are strewn within the material world to enjoy matter to fullest extent and as Paramatma and eternal friend of the living entities the Lord by one of His plenary portion accompanies the living entities to guide them in their material enjoyment and to become witness of all the activities. While the living entities do enjoy the material conditions the Lord keeps up His transcendental position without being affected by such material atmosphere. In the Vedic literatures (Srutī) it is said that there are two birds in

*Sripad Shankaracharya the head of the Mayavada school, accepts this transcendental position of Lord Krishna. Vide his commentation on B.G.

one tree.* One of them is eating the fruit of the tree while the other is witnessing the actions. The Witness is the Lord and the fruit eater is the living entity. The fruit eater living entity has forgotten his real identity and is overwhelmed in the fruitive activities of the material conditions but the Lord Parmatma is always full in transcendental knowledge. That is the difference between the Super Soul and the conditioned Soul. The conditioned soul living entity is controlled by the laws of Nature while the Paramtma or the Super Soul is the controller of the material energy.

TEXT NO. 31

यथा ह्यवहितो वह्निर्दारुष्वेकः स्वयोनिषु ।
नानेव भाति विश्वात्मा भूतेषु च तथा पुमान् ॥

*Yatha hi abahite bahnir darusu swayonisu
Naneva bhati viswatma cha tatha puman.*

ENGLISH SYNONYMS

Yatha—as much as, *Hi*—exactly like, *Abahito*—surcharged with, *Bahnir*—fire, *Darusu*—in the wood, *Swayonisu*—the source of manifestation, *Naneva*—like different entities, *Viswatma*—the Lord as Paramatma, *Cha*—and, *Tatha*—in the same way, *Puman*—the Absolute Person,

TRANSLATION.

The Lord Paramatma is surcharged like the fire in the wood within everything in matter and appears to be of many varieties although He is Absolute one without second.

PURPORT

Lord Vasudeva the Supreme Personality of Godhead by one of His plenary part expands Himself all over the material world and His existence can be perceived even within the atomic energy. Matter antimatter proton neutron all are different sources of manifestation of the Paramatma feature of the Lord by proper culture only. As from the wood the infested fire can be manifested by proper manipulation or as butter can be churned out of the milk so also the presence of the Lord as Paramatma can be felt by the

*Dwa suparna sayuja sakhaya samanam briksham parisaswajate tayoannya pippalam swadbatwannanya abhichaksititi. (Srutimantra)

process of legitimate hearing and chanting of the transcendental subject. The transcendental subject is specially dealt in the Vedic literatures like the Upanishads and Vedanta and Srimad Bhagavatam is the bonafide explanation of the same Vedic literatures. The Lord can be realised through the aural reception of the transcendental message and that is the only source of experiencing transcendental subject. As fire is kindled from the wood by another piece of fire similarly the divine consciousness of man can be kindled up by another divine grace. His Divine Grace the Spiritual master can kindle up the spiritual fire from the woodlike living entity by imparting proper spiritual messages injected through the receptive ear. Therefore one is required to approach the proper spiritual master with receptive ear only and the Divine existence is thus gradually realised. The difference of animality and humanity lies in this process only. A human being can hear properly while the animal cannot.

TEXT NO. 32

असौ गुणमयैर्भवैर्भूतसूक्ष्मेन्द्रियात्मभिः ।

स्वनिर्मितेषु निर्विष्टो भुङ्क्ते भूतेषु तद्गुणान् ॥

*Asau gunamayair bhavai bhuta sukshma indriyn atmavih
Swanirmetesu nirvisto bhungte bhutesu tadgunan*

ENGLISH SYNONYMS

Asau—that Parmatma, *Gunamayair*—influenced by the modes of nature, *Bhavai*—naturally, *Bhuta*—created, *Sukshma*—Subtle, *Indriya*—senses, *Atmavih*—by the living beings, *Swanirmetesu*—in the matter of his own creation, *Nirvisto*—entering, *bhungte*—causes to enjoy, *Tadgunan*—those modes of nature.

TRANSLATION

That Supersoul enters into the body of the created beings and influenced by the modes of material nature causes to enjoy, the living beings in different bodies, by the subtle mind the effects of the modes of nature.

PURPORT

There are eighty four lacs species of living beings beginning from the highest intellectual being Brahma down to the insignificant ant and all of them are enjoying the material world in terms of the desire of the subtle mind and gross material body. The gross material body is based on the conditions of the subtle mind and the senses are created according to the desire of the living being. The Lord as Parmatma helps the living being in getting material happiness because the living being is helpless in all respect to obtain his desired things. He proposes and the Lord disposes. In another sense the living beings are parts and parcels of the Lord. They are therefore one with the Lord. In the Bhagwat Geeta the living beings in all varieties of bodies have been claimed by the Lord as His sons. The sufferings and enjoyment of the sons are indirectly the suffering and enjoyment of the father. Still the father is not in any way affected directly with the sufferings and enjoyment of the sons. He is so kind that He constantly remains with the living being as Parmatma and always tries to convert the living being towards the real happiness,

TEXT NO. 33

भावयत्येष सत्त्वेन लोकान् वै लोकभावनः ।
लीलावतारानुरतो देवतिर्यङ्नरादिषु ॥

Bhavayati esa sattvena lokan bai lokabhavanah
Leela avatar amurata deva tiryang naradisu.

ENGLISH SYNONYMS

Bhavayati—maintains, *Esa*—all these, *Sattvena*—in the mode of goodness, *Lokan* - all over the universe, *Bai*—generally, *Lokabhavanah*—the master of all the universes, *Leela*—pastimes, *Avatara*—incarnation, *Amurato*—assuming the role, *Deva*—the demigods, *Tiryyang*—lower animals, *Naradisu*—in the midst of human beings.

TRANSLATION

Thus the Lord of the universes maintains all the universal planets domiciled by the demigods, human beings or other than

the human beings,—by His pastimes and incarnations just to reclaim the living beings there in the mode of pure goodness.

PURPORT

There are innumerable material universes and in each and every universe there are innumerable planets inhabited by different grades of living entities in different modes of nature. The Lord (Vishnu) incarnates Himself in each and every one of them and in each and every type of living societies. He manifests His transcendental pastimes amongst them just to create the mentality of going back to Godhead. The Lord does not change His original transcendental position but He appears to be differently manifested according to the particular time circumstances and society.

Sometimes He incarnates Himself or empowers a suitable living being to act for Him but all the same the purpose is the same that the Lord wants the suffering living being to go back to home go back to Godhead. The happiness which the living beings are hunkering after is not to be found within any corner of the innumerable universes and material planets. The eternal happiness which the living being wants is obtainable in the kingdom of God and the forgetful living beings under the influence of material modes have no information of the Kingdom of God. He therefore comes to propagate the message of the Kingdom of God either personally as incarnation or through His bonafide representatives as the good son of God. Such incarnation or the sons of God are not only making propaganda of going Back to Godhead within human society but also the propaganda work in going on in all types of societies including demigods or those who are other than the human beings.

Thus end the Bhaktivedanta Purports of the First Canto—
Second Chapter of Srimad Bhagwatam in the matter of Divinity
and Devotional Service.

THIRD CHAPTER

Description of Incarnations of Godhead.

TEXT NO. 1.

सूत उवाच

जगृहे पौरुषं रूपं भगवानन्महदादिभिः ।
सम्भूतं षोडशकलमादौ लोकसिसृक्षया ॥

Sutauwach

*Jagrihe pourusham rupam bhagawan mahadadivih
Sambhutam sodashakalam adou loka sisrikshaya.*

ENGLISH SYNONYMS

Sutauvacha—suta said, *Jagrihe*—accepted, *pourusham*—plenary portion as Purusha incarnation, *rupam*—form, *bhagawan*—the personality of Godhead, *mahadadivih*—along with the ingredients of material world, *sambhutam*—thus there was the creation of, *sodashakalam*—sixteen primary principles, *adou*—in the beginning, *loka*—the universes, *sisrikshaya*—on the intention of creating.

TRANSLATION

Suta said, in the beginning of the creation the Lord first of all expanded Himself in the universal form of Purusha incarnation primarily with all the ingredients of material creation. And thus at first there was the creation of the sixteen principles of material action. This was on the intention of creating the material universes.

PURPORT

As it is said in the Bhagwat Geeta that the Personality of Godhead Sri Krishna maintains this material universes by extending His part of plenary expansions, so this Purusha Form is the confirmation of the same principle. The Original Personality of Godhead Vasudeva or Lord Krishna who is famous as the son of king Vasudeva or King Nanda, the very same Personality of Godhead is full with all opulences, all potencies, all fame all beauties, all

knowledge and all renunciations. Part of his opulences is manifested as impersonal Brahman and part of His opulences is manifested as Paramatma. This Purusha feature of the same Personality of Godhead Sri Krishna is the Original Parmatma Manifestation of the Lord. There are three Purusha features in the matter of material creation and this Form who is known as the Karanodaka-Shayee Vishnu is the first of the three. The others are known as the Garvodaksayee Vishnu and the Khirodakashayee Vishnu which we shall know one after another. The innumerable universes are generated from skinholes of this Karanodakasayee Vishnu and in each one of the universes the Lord enters as Garvodakasayee Vishnu.

In the Bhagwat Geeta this is also mentioned that the material world is created at certain interval and then again it is destroyed. This creation and destruction is done by the Supreme will on account of the conditioned souls or the *Nityabadhya* living beings. The nityabadhya or the eternally conditioned souls have the sense of individuality or *Ahamkara* which dictates them for sense enjoyment which they are unable to have constitutionally. The Lord is the only enjoyer and all others are enjoyed. The living beings are predominated enjoyer. But the eternally conditioned souls forgetful of this constitutional position have strong aspiration for enjoying. This chance of enjoying the matter is given to the conditioned souls in the material world and side by side they are given the chance of understanding the real constitutional position. Those fortunate living entities who catch up the truth and surrender unto the Lotus feet of Vasudeva after many many births in the material world, become one of the eternally liberated souls and thus are allowed to enter into the kingdom of Godhead. After this such fortunate living entities have no more to come within the occasional material creation. But those who can not catch up the constitutional truth are again kept merged into the *Mahat Tatwa* at the time of annihilation of the material creation. When the creation is again set up this Mahat Tatwa is again let lose and this Mahat Tatwa contains all the ingredients of material manifestations including the conditioned souls. Primarily this Mahat Tatwa is divided into sixteen parts namely the five gross material elements and

the eleven working instruments or senses. It is like the cloud in the clear sky. In the spiritual sky, the effulgence of Brahman is spread all round and the whole system is dazzling in spiritual light. The Mahat Tatwa is assembled in some corner of the that vast unlimited spiritual sky and the part which is thus covered by the Mahat Tatwa is called the material sky. This part of the spiritual sky, called the Mahta Tatwa, is only an insignificant portion of the whole spiritual sky, and within this Mahat Tatwa there are innumerable universes. All these universes collectively is produced by the Karanarvashayee Vishnu called also the Mahavisnu who simply throws His glance only to impregnate the material sky to manifest.

TEXT NO. 2

यस्याम्भसि शयानस्य योगनिद्रां वितन्वतः ।

नाभिह्रदाम्बुजादासीद्ब्रह्मा विश्वसृजां पतिः ॥

*Yasya ambhasi sayanasya yoganidram vitanwatah
Navi hradambujad asit brahma viswa srijam patih*

ENGLISH SYNONYMS

Yasya—whose, *Ambhasi*—in the water, *Sayanasya*—lying down, *Yoganidram*—sleeping in meditation, *Vitanwatah*—ministering, *Nave*—navel, *Hradad*—out of the lake, *Ambujad*—from the lotus, *Asit*—became manifested, *Brahma*—the grand father of the living beings, *Viswa*—the universe, *Srijam*—the engineers, *Patih*—master.

TRANSLATION

Another plenary part of the Purusha is lying down within the water of the universe from the navel lake of His body which has sprouted the lotus stem (which is the body of the universe) and on the top, from the lotus flower Brahma the master of all engineers of the universe, is generated.

PURPORT

The First Purusha is the Karanodakashayee Vishnu. From the skinholes of Him innumerable universes have sprung up. In

each and everyone of them the Purusha enters as the Garbhodakashayee Vishnu. He is lying in half portion of the universe full with water of His body. And from the navel of Garbhodakashayee Vishnu has sprung up the stem of the lotus flower the birth place of Brahma who is the father of all living beings and the master of all the demigod engineers engaged in the matter of perfect design and working of the universal order. Within the stem of the lotus there are fourteen divisions of planetary system and the earthly planets are situated in the middle. Upwards there are other better planetary systems and the topmost system is called Brahmaloaka or the Satyaloka. Downwards the earthly planetary system there are seven downwards planetary systems domiciled by the Ashuras and similar other most materialistic living beings.

From this Garbhodakashayee Vishnu there is expansion of the Kshirodakashayee Vishnu who is the collective Paramatma of all living beings. He is called Hari and from Him all incarnations within the universe are expanded.

Therefore, the conclusion is that the Purusha Avatar is manifested in three features namely first the Karanodakashayee who creates aggregate material ingredients in the Mahat Tattawa, second the Garbhodakashayee Who enters in each and every Universe and third the Kshirodakashayee Vishnu Who is the Paramatma of every material object organic or inorganic. One who knows these Plenary features of the Personality of Godhead knows also Him (Godhead) properly and thus the knower becomes freed from the material conditions of birth, death, oldage and diseases as it is confirmed in the Bhagwat Geeta. In this sloka the subject matter of Mahavishnu is summarised. The Mahavishnu lies down in some part of the spiritual sky by His own free will and thus He does lie on the ocean of Karana from where He glances over His material nature and the Mahat Tatwa is at once created. Thus electrified by the power of the Lord the material nature creates at once innumerable universes just like in due course a tree is decorated with innumerable grown up fruits all at a time. The seed of the tree is sown by the cultivator and the tree or creeper in due course becomes manifested with so many fruits. Nothing can take place without a cause. The

Karana ocean is therefore called the Causal Ocean. Karana means Causal. We should not foolishly accept the theory of creation by the atheist without any cause. The description of such atheists is given in the Bhagwat Geeta. The atheist does not believe in the creator neither he can give any good explanation of the theory of creation. Material nature has no power to create without the power of the Purusha as much as a Prakriti or woman cannot produce any child without the connection of a Purusha. The Purusha impregnates and the Prakriti delivers. We should not expect milk from the fleshy bags in the neck of the goat although they look like breastly nipples. Similarly we should not expect any creative power from the material ingredients, we must believe in the power of the Purusha who impregnates the Prakriti or nature. And because the Lord wished for lying down in meditation the Material Energy created innumerable universes also at once and in each of them the Lord lay Himself down and thus all the planets and the different paraphernalia was created at once by the will of the Lord. The Lord has unlimited potencies and as such He can perform as He likes in perfect planning although Personally He has nothing to do and no body is greater or equal to Him. That is the verdict of Veda.

TEXT NO. 3

यस्यावयवसंस्थानैः कल्पितो लोकविस्तरः ।
तद्वै भगवतो रूपं विशुद्धं सत्त्वमूर्जितम् ॥

*Yasya avayava samsthanaih kalpito loka vistarah
Tadbai bhagabato rupam visudhawam satwamurjitam.*

ENGLISH SYNONYMS

Yasya—whose, *Avayava*—bodily expansion, *Samasthanaih*—situated in, *Kalpato*—is imagined, *Tadbai*—but that is, *Bhagbato*—of the personality of Godhead, *Rupam*—form, *Visuddham*—purely, *Satwam*—existence, *Urjitam*—excellence.

TRANSLATION

It is conceived that all the universal planetary system are situated on the extensive bodily features of the Purusha but

He has nothing to do with the created material ingredients. His body is eternally in spiritual existence per excellence.

PURPORT

The conception of Virata Rupa or Viswa Rupa of the Sureme Absolute Truth is specially meant for the neophyte materialist who can hardly think of the transcendental Form of the personality of Godhead. To them a form means something of this material world and as such an opposite conception of the absolute is necessary for them in the beginning to concentrate their mind in the power extension of the Lord. As stated above the Lord extends His potency in the form of Mahat Tatwa which includes all material ingredients. The extension of power by the Lord and the Lord Himself personally are one in one sense but at the same time the Mahat Tatwa is different also from the Lord. Therefore the potency of the Lord and the Lord are non-different. The conception of the Virata Rupa specially for impersonalist is thus non different from the eternal Form of the Lord. This eternal Form of the Lord exists prior to the creation of the Mahat Tatwa and it is stressed here that the eternal Form of the Lord is per excellence spiritual or transcendental to the modes of material nature. The very same transcendental Form of the Lord is manifested by His internal Potency and the formation of His multifarious manifestation of incarnations are always of the same transcendental quality without any touch of the Mahattattwa.

TEXT NO. 4.

पश्यन्त्यदो रूपमदभ्रचक्षुषा सहस्रपादोरुभुजाननाद्भुतम् ।
सहस्रमूर्धश्चवणाक्षिनासिकं सहस्रभौल्यम्बरकुण्डलोल्लसत् ॥

Pasyanti adah adabhra chakshusa
Sahasrapado uru bhujanana adbhutam
Sahasra murdha shravana akshi nasikam
Sahasra moulia ambara kundala ullasat

ENGLISH SYNONYMS

Pasyanti—see, *Adah*—the form of the Purusha, *Adabhra*—perfect, *Chaksusa*—by the eyes. *Sahasrapada*—thousands of legs,

Uru—thighs, *Bhujanana*—hands and faces, *Adbhutam*—wonderful, *Sahasra*—thousands of, *Murdha*—heads, *Shravan*—ears, *Akshi*—eyes, *Nasikam*—noses. *Sahasra*—thousands, *Moulya*—garlands, *Ambara*—dress, *Kundala*—earring, *Ullasat*—all glowing,

TRANSLATION

The devotees with their perfect eyes do see the transcendental Form of the Purusha Who have thousands of legs, thighs, arms, and faces all extraordinary. In that body there are thousands of heads ears, eyes and noses. They are decorated with thousands of helmets dressed in garlands and glowing earrings.

PURPORT

With our present materialised senses we cannot perceive anything about the transcendental Lord. Our present senses are to be rectified by the process of devotional service when the Lord becomes Himself revealed to us. In the Bhagwat Geeta it is confirmed that the transcendental Lord can be perceived only by pure devotional service. So it is confirmed in the Vedas that devotional service only can lead one to the side of the Lord and devotional service only can show Him. In the Brahma Samhita also it is said that the Lord is always visible to the devotees whose eyes have been anointed with the tinge of devotional service. So we have to take information of the transcendental form of the Lord from persons who have actually seen Him in perfect eyes smeared with devotional service. In the material world also we do not always see things in our own eyes but we perceive it through the experience of them who have actually seen or done things. If that is the process for experiencing a mundane object it is more perfectly applicable in the matters transcendental. So with patience and perseverance only we can realise the transcendental subject matter regarding the Absolute Truth and His different Forms. He is formless to the neophytes but He is in transcendental Form for the expert servitor.

TEXT NO. 5

एतन्नानावताराणां निधानं बीजमव्ययम् ।

यस्यांशंशेन सृज्यन्ते देवतिर्यङ्नरादयः ॥

*Etat nana avataranam nidhanam vijam avyam
Tasya ansa ansena sriyante deva tiryang naradayah*

ENGLISH SYNONYMS.

Etat—this (Form), *Nana*—multifarious, *Avataranam*—of the incarnations, *Nidhanam*—source, *Vijam*—seed, *Avyam*—indestructible, *Tasya*—whose, *Ansa*=plenary portion, *Ansena*—part of the plenary portion, *Sriyante*—create, *Deva*—demigod, *Tiryang*—animals, *Naradayah*—humanbeings.

TRANSLATION

This (second manifestation of Purusha) Form is the source and indestructible seed of multifarious incranations within the universe and from the particles and portion of this form different living entities like the demigods, humanbeing or other than human beings are created.

PURPORT

The Purusha after creating innumerable universes in the Mahat Tattwa enters in each of them as the second Purusha Garbhodakashayee Vishnu. When He saw that within the Universe it is all darkness and is full of space only without any resting place, He filled up half of the universe with water out of His own perspiration of the body and He laid Himself down on the same water. This water is called Garbhodak. Then from His navel the stem of the lotus flower sprouted and on the flower petals the birth of Brahma, or the master engineer of the universal plan, took place. Brahma became the engineer of the Universe and the Lord Himself took charge of the maintenance of the Universe as Vishnu. Brahma is generated from Rajaguna of the Prakriti or the modes of passion in nature and Vishnu became the Lord of the modes of goodness. Vishnu being transcendental to all the modes, He is always aloof from the materialistic affection. This is already explained before. And from Brahma there is Rudra who is in-charge of the modes of ignorance or darkness. He destroys the whole creation by the will of the Lord. Therefore all the three namely Brahmā, Vishnu and Rudra all are incarnations of the

Garvohodakashayee Vishnu. From Brahma the other demigods like the Dakshya, Marichyadi, Manu and many others became incarnated for generating living entities within the Universe. This Garbhodaka Shayee Vishnu is glorified in the Vedas in the hymns of Garvastuti which begins with the description of the Lord as having thousands of heads etc. The Garbhodakshayee Vishnu is the Lord of the Universe and although He appears to be lying within the Universe, He is always transcendental. This is also already explained. Vishnu Who is the Plenary Portion of the Garbhodakshayee Vishnu is the Super Soul of the Universal life and He is known as the maintainer of the Universe or Khirodashayee Vishnu. So the three features of the Original Purusha is thus understood. And all the incarnations within the Universe are emanations from this Khirodashayee Vishnu,

In different millennium there are different incarnations and they are innumerable although some of them are very prominent as Matsya, Kurma, Varaha, Rama, Nrisingha, Vaman, etc. and so many others. These incarnations are called Leela incarnations. Then there are qualitative incarnations such as the Brahma, Vishnu, Shiva or Rudra who takes charge of the different modes of material nature.

Lord Vishnu is non-different from the Personality of Godhead. Lord Shiva is in the marginal position between the Personality of Godhead and the living entities or Jivas. Brahma is always a Jiva tatwa. The highest pious living being or the greatest devotee of the Lord is empowered with the potency of the Lord for creation and He is called the Brahma. His power is like the power of the sun reflected in valuable stones and jewels. When there is no such living being to take charge of the post of Brahma the Lord Himself becomes a Brahma and takes charge of the post.

Lord Shiva is not ordinary living being. He is the plenary portion of the Lord but because Lord Shiva is in direct touch with the material nature He is not exactly in the same transcendental position as Lord Vishnu. The difference is like that of milk and curd. Curd is nothing but milk and yet it cannot be used in place of the milk.

The next incarnations are the Manus. Within one day's duration of the life of Brahma (which is calculated by our solar year as 4300000×1000 years) there are fourteen Manus. Therefore there are four hundred and twenty Manus in one month of Brahma and five thousands and forty Manus in one year of Brahma. Brahma lives for one hundred years of his age and therefore there are 5040×100 or five lacs and four thousands of Manus in the duration of Brahma's life. There are innumerable universes with one Brahma in each of them and all of them are created and annihilated during the breathing time of the Purusha. Therefore one can simply imagine how many crores of Manus are there by one breathing of the Purusha.

The Manus who are prominent within this Universe are as follows; Yajna as Swayambhuva Manu, Bibhu as Swarochis Manu, Satyasen as Uttam Mahu, Hari as Tamas Manu, Vaikuntha as Raibata Manu, Ajita as Chaksusa Manu, Vaman as Vaibswata Manu. (The present age is under the Vaibaswata Manu) 'Sarbahouma as Savarnya Manu, Rishava as Daksysa Savarnya Manu, Viswaksen as Brahma Savarnya Manu, Dharmasetu as Dharma Savarnya Manu, Sudhama as Rudra Savarnya Manu, Yogeswar as Deva Savarnya Mauu, Vrihatbhanu as Indrasavarnya Manu. These are the names of one set of fourteen Manus covering 4300000×1000 solar years as described above.

Then there are the *Yugavatars* or the incarnation of the millenniums. The Yugas are known as the Satya Yuga, Treta Yuga Dwapara Yuga and the Kali Yuga. The incarnations of each Yuga are of different colour. The colours are like White, Red, Black, and Yellow. In the Dawapara Yuga Lord Krishna in black colour appeared and in the Kaliyuga Lord Chaitanya in yellow colour appeared.

So all the incarnations of the Lord are mentioned in the revealed scriptures. There is no scope for a misnomer to become an incarnation without the reference of Shastras. The incarnation does not declare Himself as the incarnation of the Lord but great sages indicate them by the symptoms mentioned in the revealed

scriptures. The features of the incarnation and the particular type of mission which He has to execute are mentioned in the revealed scriptures.

Apart from the direct incarnations there are innumerable empowered incarnations. They are also mentioned in the revealed scriptures. Such incarnations are directly as well as indirectly empowered. When they are directly empowered they are called the incarnation but when they are indirectly empowered they are called Bibhutis. Such directly empowered incarnations are the Kumaras, Narada,, Prithu, Sesha, Ananta etc. So far Bibhutis are concerned they are very explicitly described in the Bhagwat Geeta in the Bibhutyoga chapter. And for all these different types of incarnations the fountain Head is the Garbhodakashayee Vishnu.

TEXT NO. 6

स एव प्रथमं देवः कौमारं सर्वमास्थितः ।

चचार दुश्चर ब्रह्म ब्रह्मचर्यमखण्डितम् ॥

Saeva prathamam devah koumaram sargam ashritah
Chachara duscharam brahma brahma charyam akhanditam.

ENGLISH SYNONYMS

Sa—that, *eva*—certainly, *prathamam*—first, *koumaram*—under the names of Kumaras (unmarried) *sargam*—creation, *ashritam*—under the, *chachara*—performed, *duscham*—very difficult to do *brahma*—being in the order of Brahman, *brahmacharya*—under disciplinary action for realising the Absolute (brahman) *akhanditam*—unbroken.

TRANSLATION

The creation of the material world is effected, it is maintained and then again it is annihilated at certain interval. So there are different names of the creations in terms of particular type of Brahma the father of the living beings in the creation. These kumaras as abovementioned appeared in the *koumara* creation of the material world and to teach us the process of Brahman realisation, they underwent a severe type of disciplinary action as bache-

lors. These kumaras are empowered incarnations. And before executing the severe type of disciplinary actions all of them became qualified Brahmins. This example suggests that one must acquire first the qualifications of the Brahmin not simply by birth but also in quality and then one may undergo the process of Brahma realisation.

TEXT NO. 7

द्वितीयं तु भवायास्य रसातलगतं महीम् ।
उर्द्धारिष्यन्नुपादत्त यज्ञेशः शौकरं वपुः ॥

*Dwitiyam tu bhavaya asya rasatalam gatam mahim
Urdharisyan upadatta yajnesah shoukaram vapuh.*

ENGLISH SYNONYMS

Dwitiyam—the second, *tu*—but, *bhavaya*—for welfare, *asya*—of this earth, *rasatalam*—the most downwards, *gatam*—having gone, *mahim*—the earth, *urdharisyan*—lifting up, *upadatta*—established, *yajnesa*—the proprietor or the supreme enjoyer, *shoukaram*—Hoggish, *vapuh*—incarnation.

TRANSLATION

The Supreme enjoyer of all sacrifices accepted the Hoggish incarnation as the second in the list and for the welfare of the earth He uplifted it from the downwards-most part of the universe.

PURPORT

The indication is that for each and every incarnation of the Personality of Godhead the particular part of function executed is also mentioned. There cannot be any incarnation without any particular part of function and such functions are always extraordinary which are impossible to be done by any living being. The incarnation of Hog was to take out the earth out of the pluto's region full of filthy matter. To pick up something from the filthy place is done by the hog and the all powerfull Personality of Godhead played the wonder to the Asuras who hid the earth in such filthy place. There is nothing impossible for Him and although the Personality of Godhead played the part of a hog, still by the devotees He is worshipped staying always in transcendence.

TEXT NO. 8

तृतीयमृषिसगं वै देवर्षित्वमुपेत्य सः ।
तन्त्रं सात्वतमाचष्ट नैष्कर्म्यं कर्मणां यतः ॥

*Tritiyam rishisargam bai devarshitvam upetya sa
Tantram satwatam achasta naiskarmam karmanam jatah*

ENGLISH SYNONYMS

Tritiyam—the third one, *rishisargam*—the millennium of the Rishi, *bai*—certainly, *devarshitvam*—incarnation of the Rishi amongst the demigods, *upetya*—having been got up, *sa*—he, *tantram*—exposition of the Vedas, *satwatam*—which is specially meant for devotional service, *achasta*—collected, *naiskarmam*—nonfruitive, *karmanam*—of work, *jatah*—from which.

TRANSLATION

The third empowered incarnation in the Form of Devarashi Narada Who is a great sage amongst the demigods, was accepted by the Personality of Godhead in the millennium of Rishi. He made the collection of exposition of the vedas in the matter of devotional service which causes nonfruitive action on the activities of man.

PURPORT

The great Rishi Narada Who is an empowered incarnation of the Personality of Godhead propagates all over the universe in the matter of devotional service of the Lord. All great devotees of the Lord all over the universe and in different planets and species of life are His disciples. Sirila Vyasadeva the compiler of the Srimad Bhagwatam is also one of His disciples. He is the author of **Narada Pancharatra** which is the exposition of the vedas particularly for devotional service of the Lord. This Narada Pancharatra trains the Karmis or the fruitive workers to achieve liberation from the bondage of fruitive work. The conditioned souls are mostly attracted by the fruitive work because they want to enjoy life by the sweat of their own brow. The whole universe is full of fruitive workers in all species of life. The fruitive works

include all kinds of economic development plans. But the law of nature provides that every action has its resultant reaction and the performer of the work is bound up by such reactions good or bad. The reaction of good work is comparatively material prosperity, whereas the reaction of bad work is comparatively material distress. But material conditions either in so called happiness or in so called distress, all are meant factually for distresses only at the ultimate issue. Foolish materialist has no information how to obtain eternal happiness in unconditional state. Sri Narada Panchratra gives treatment to these foolish fruitive workers for realising the reality of happiness. He gives direction to the diseased men of the world how one's present engagement can lead one to the path of spiritual emancipation. The physician gives direction to the patient to take treated milk in the form of curd for his sufferings from indigestion due to his taking another milk preparation. So the cause of the disease and the remedy of the disease may be the same thing but it must be treated by the expert physician like Narada to kill the material disease. The Bhagwat Geeta also gives the same solution for serving the Lord by the fruits of one's labour. That will lead one to the path of Naiskarma or liberation.

TEXT NO. 9

तुर्ये धर्मकलासर्गे नरनारायणावृषी ।
भूत्वाऽऽत्मोपशमोपेतमकरोद् बुश्चरं तपः ॥

Turye dharmakalasarge Narayanou rishi
Bhutwa atmopashamam upetam akorat
uscharam tapah.

ENGLISH SYNONYMS

Turye—in the fourth of the line, *Dharmakala*—wife of Dharmraj, *Sarge*—being born of, *Naranarayanou*—of the name of Nara and Narayan, *Rishi*—sages, *Bhutwa*—becoming, *Atmopashamam*—controlling the senses, *Upetam*—for achievement of, *Akarot*—undertook, *Duscharam*—very strenuous, *Tapah*—penance,

TRANSLATION

In the fourth incarnation, He (the Lord) became the twin sons of the wife of King Dharma of the Names Nara and Narayan. And so becoming He undertook exemplary severe type of penances for controlling the senses.

PURPORT

As it was advised by King Rishava to His sons, *Tapasya* or voluntary acceptance of penances for realisation of the Transcendence is the only duty of the human being; it was so done by the Lord Himself in an exemplary manner to teach us. The Lord is very kind upon the forgetful souls. He, therefore, comes Himself leaves behind Him necessary instructions for them and also sends His good sons as representative to call all the conditioned souls Back to Godhead. Recently within the memory of everyone Lord Chaitanya also appeared for the same purpose to show special favour to fallen souls of this age of iron industry. The incarnation of **Narayana** is worshipped—still at **Badrinarayana** on the range of Himalayas.

TEXT NO. 10

पञ्चमः कपिलो नाम सिद्धेशः कालविप्लुतम् ।

प्रोवाचासुरये सांख्यं तत्त्वग्रामविनिर्णयम् ॥

Panchamah kapilo nama siddheshah kalaviphutam

Provacha ashuraya samkhyam tatwagrama vinirnayam

ENGLISH SYNONYMS

Panchmah—the fifth one, *Kapilo*—kapila, *Nama*—of the name, *Siddheshah*—the foremost amongst the perfects. *Kala*—time, *Viplutam*—lost, *Provacha*—said, *Asuraye*—unto the Brahmin of the name Asuri, *Samkhyam*—metaphysics, *Tatwagramam*—the sumtotal of creative elements, *Vinirnayam*—exposition.

TRANSLATION

The fifth incarnation advented Himself by the name of Lord Kapila who is the foremost amongst the perfect beings. He made

an exposition of the creative elements and metaphysics before Asuriya Brahmin of the name, the system being lost in course of time.

PURPORT

The sumtotal of the creative elements are twenty four in all. Earth and every one of them are explicately explained in the system of **Samkhya Philosophy**. The Samkhya Philosophy is generally called the metaphysics by the European scholars. The aeteological meaning of Samkhya is what explains very lucidly by analysis of the material elements. This was done for the first time by Lord Kapila who is said herein as the fifth in the line of incarnations.

TEXT NO. 11

षष्ठे अत्रेरपत्यत्वं वृतः प्राप्तोऽनसूयया ।
अन्वीक्षिकीमलर्काय प्रह्लादादिभ्य ऊचिवान् ॥

*Sastham atrer apatyatwam britah prapto anasuya
Anwikkhikim alarkaye prahradivya uchivan*

ENGLISH SYNONYMS

Sastham—the sixth one, *Atrer*—of Atri, *Apatyatwam*—sonhood, *Britah*—being prayed for, *Prapto*—obtained, *Anasuya*—by Anasuya, *Anwikkshikim*—on the subject of transcendence, *Alarkaya*—unto Alarka, *Prahradivya*—unto Prahlad etc, *Uchivan*—spoke.

TRANSLATION

As it was prayed for by Anusuya, the sixth incarnation of the Purusha was the son of the sage Atri, in the womb of Anusuya. He spoke on the subject of transcendence to Alarka, Prahlad and others (Jadu, Hai hai etc.)

PURPORT

The Lord incarnated Himself as the son of Rishi Atri and Anasuya. The History of the birth of Datyatreya as an incarnation of the Lord is mentioned in the **Brahmanda Puranam** in connection with the story of the devoted wife. It is said there that

Anusuya the wife of Rishi Atri prayed before the Lords Brahma Vishnu and Shiva as follows : “My Lords if you are pleased on me and if you desire me to ask from you some sort of blessings then I may pray that you all my Lords combined together become my son.” This was accepted by the Lords and as Dattatreya the Lord expounded the philosophy of the spirit soul and specially instructed all about them to Alarka, Prahlad, Jadu, Haihai etc.

TEXT NO. 12

ततः सप्तम आकूत्यां रुचेर्यज्ञोऽभ्यजायत ।

स यामाद्यैः सुरगणैरपात्स्वायम्भुवान्तरम् ॥

Tatah sapthama akutyam rucher yajna avyajayata

Sa yamadyaih suraganair apat swayambhuba antaram

ENGLISH SYNONYMS

Tatah—after that, *Sapthama*—the seventh in the line, *Akutyam*—in the womb of Akuti, *Rucher*—by the Prajapati Ruchi, *Yajna*—lord’s incarnation of the name, *Avyajayata*—advented, *Sa*—he, *Yamadyaih*—alongwith Yama etc. *Suraganai*—demigods, *Swayambhubantaram*—the change of Swayambhuba Manu period, *Apat*—ruled over.

TRANSLATION

The seventh incarnation in the line was advented as Yajna the son of Prajapati Ruchi and his wife Akuti. He controlled the period changed by the Swayambhuba Manu assisted by the demigods as His son Yama and others.

PURPORT

The administrative posts occupied by the demigods for maintaining the regulations of the material world are offered to the highly elevated pious living beings. When there is scarcity of such highly elevated pious living being, the Lord incarnates Himself as Brahma, Prajapati, Indra etc. and takes up the charge. During the period of Swayambhuba Manu (the present period is of Vaivaswata Manu) there was no suitable living being who could occupy the post of Indra the King in the Indraloka (heaven) planet. The

Lord Himself at that time became the Indra and assisted by His own sons like Yama and other demigods the Lord Yanjna ruled over the administration of the universal affairs.

TEXT NO. 13

अष्टमे मेरुदेव्यां तु नाभेजति उरुकमः ।
दशयन् वर्त्म धीराणां सर्वाश्रमनमस्कृतम् ॥

Astame merudevyaṁ tu naver jatah urukramah
Darshayan vartma dhiranam sarva ashrama namaskritam

ENGLISH SYNONYMS.

Astame—in the eighth of the incarnations, *merudevyaṁ tu*—in the womb of Merudevi the wife of, *naver*—king Navi, *jatah*—took birth, *urukramah*—the all powerful Lord, *darshayan*—by showing, *vartma*—the way, *dhiranam*—of the perfect beings, *sarva*—all, *ashrama*—orders of life, *namaskritam*—honoured by.

TRANSLATION

In the eighth of the line of incarnations the Lord advented Himself as the (king Rishava) son of king Navi and his wife Merudevi. In this incarnation the Lord showed the path of perfection which is followed by those who have fully controlled the senses and who are honoured by all the orders of life.

PURPORT

Society of the human being is naturally divided into eight by orders and status of life. They are the four divisions of occupation and four division of cultural advancement. The intelligent class of men, the administrative class of men, the productive class of men and the labourer class of men are the four divisions of occupation. And the student life, the householder's life, retired life and renounced order of life are four status of cultural advancement towards the path of spiritual realisation. Out of these the renounced order of life or the order of *Sanyas* is considered the highest of all and a Sanyasi is constitutionally the Spiritual Master for all the order and division of social status. In the Sanyas-order also there are four stages of upliftment in the matter of perfection. Such stages are

called the *Kutichak*, *Vahudak*, *Paribrajakacharya*, and the *Paramhansa*. The paramhansa stage of life is the highest stage of perfection. This order of life is respected by all others. Maharaj Rishava the son of King Navi and Merudevi, was an incarnation of the Lord and He instructed His sons to follow the path of perfection by *Tapasya* which sanctifies one's existence and thus one attains to the stage of spiritual happiness which is eternal and ever increasing. Every living being is searching after happiness but none of them know it where eternal and unlimited happiness is obtainable. Foolish men seek after material sense pleasures as substitute for real happiness but such foolish men forget that temporary so-called happiness derived out of sense pleasures, is also enjoyed by the dogs and hogs. No animal, birds or beast is bereft of this sense pleasure. In every species of life except the human form of life, such happiness of sense pleasure is immensely obtainable. The human form of life is therefore, not meant for such cheap happiness. The human life is meant for attaining eternal and unlimited happiness by spiritual realisation. This spiritual realisation is obtained by *Tapasya* or under going voluntarily the path of penance and abstinence from material pleasures. Those who have been trained up for abstinence in the material pleasures, are called the *Dheera* or the men undisturbed by incitement of the senses. These Dheeras only can accept the orders of Sanyas and they can only gradually rise up to the status of the Paramhansa which post is adored by all members of the society. King Rishava propagated for this mission and at last stage He became completely aloof from the material bodily needs which is a rare stage not to be imitated by foolishmen but that is to be worshipped by all stages of social orders.

TEXT NO. 14

ऋषिभिर्वाचितो भेजे नवमं पार्थिवं वपुः ।

दुग्धेमामोषधीर्विप्रास्तेनायं स उशत्तमः ॥

Rishivir yachito bheje navabam parthibam bapuh

Dugdha emamoshadhir viprah tena ayam sa ushattamah.

ENGLISH SYNONYMS

Rishivir—by the sages, *yachito*—being prayed for, *bheje*—accepted, *navabam*—the ninth one, *parthibam*—the ruler of the earth, *bapuh*—body, *dugdha*—milking, *emam*—all these, *oshadhi*—product of the earth, *vipra*—oh the Brahmins, *tena*—by him, *ayam*—this, *ushattamah*—beautifully attractive.

TRANSLATION

Oh the Brahmins, the ninth incarnation of the Lord was advented by Him being prayed for by the sages. He accepted the body of king (Prithu) who cultivated the land by various produce and for that reason the earth is so beautiful and attractive.

PURPORT

Before the advent of King Prithu, there was great havoc of maladministration due to the vicious life of the previous king or the father of Maharaj Prithu. The intelligent class of men of the society (namely the sages and the Brahmins) not only prayed the Lord to come down but also they dethroned the previous king. It is the duty of the king to be pious and thus looking after the all round welfare of the citizens. Whenever there is some negligence on the part of the King in the matter of discharging the King's duty, the intelligent class of men must dethrone such worthless king. The intelligent class of men however do not occupy the royal throne because they have much more important duty for welfare of the public. Such intelligent class of men instead of occupying the royal throne they prayed for the incarnation of the Lord and the Lord came as Maharaj Prithu. Real intelligent class of men or qualified Brahmins never aspire after political post. Maharaj Prithu excavated many produce from the earth and thus not only the citizens became happy to have such good king but also the complete sight of the earth became beautiful and attractive.

TEXT NO. 15

रूपं स जगृहे मात्स्मं चाक्षुषोदधिसम्प्लवे ।
नाव्यारोप्य महीमय्यामपाद्वैवस्वतं मनुम् ॥

Rupam sa jagrihe matsyam chakshuso 'dadhi samplabe
Nabyaropya mahim myam apad baibaswatam manum

ENGLISH SYNONYMS

Rupam—form, *Sa*—he, *Jagrihe*—accepted, *Chakshuso*—of the name, *Odhadhi*—water, *Samplabe*—inundation, *Nabi*—on the boat, *Aropya*—keeping on, *Mahim*—the earth, *Mayam*—drowned in, *Apad* protected, *Vaivaswatam*—of the name, *Manum*—Manu the father of man.

TRANSLATION

When there was complete inundation after the period of Chakusha Manu and the whole world was within deep water, the Lord accepted the form of Fish and protected the Vaivaswata Manu keeping him up on a boat.

PURPORT

According to Sripad Sridhar Swami the original commentator on the Bhagwat there is not always a devastation after the change of every Manu. And yet this inundation after the period of Chakshusa Manu, took place in order to show some wonders to Satyabrata. But Sri Jiva Goswami has given definite proofs from such authoritative scriptures like Vishnudharmottar, Markendeya Puran, Haribansa etc. that there is always a devastation after the end of each and every Manu. Srila Viswanath Chakarbarty has also supported Srila Jiva Goswami and he (Sri Chakarbarty) has also quoted from *Bhagwatamritam* about this inundation after each Manu. Apart from this the Lord, in order to show special favour to Satyabrata a devotee of the Lord: in this particular period, incarnated Himself.

TEXT NO. 16

सुरासुराणामुदधिं मथन्तां मन्दराचलम् ।
 दध्ने कमठरूपेण पृष्ठे एकादशे विभुः ॥

Sura asuranam udadhim mathnatam mandarachalam
Dadhre kamatha rupena pristha ekadashe vibhuh.

ENGLISH SYNONYMS

Sura—the theist, *Asuranam*—of the atheists, *Udadhim*—in the Ocean, *Mathnatam*—churning, *Mandarachalam*—the hill of the name, *Dadhre*—sustained, *Kamatha*—tortoise, *Rupen*—in the form of, *Pristha*—shell, *Ekadashe*—eleventh in the line, *Vibhuh*—the Great.

TRANSLATION.

The eleventh incarnation of the Lord took the form of the Tortoise and gave His shell as the resting place of the Mandarachalam Hill used as the churning rod while the theist and the atheist of the universe were all engaged in the task.

PURPORT

Sometimes both the atheist and the theist were engaged in producing nectarine from the sea so that all of them could become deathless by drinking the same. At that time the Mandarachalam Hill was used as the churning rod and the shell of Lord Tortoise incarnation of Godhead, became the resting place of the hill in the sea water.

TEXT NO. 17

धान्वन्तरं द्वादशमं त्रयोदशमेव च ।
अपाययत्सुरानन्यान्मोहिन्या मोहयन् स्त्रिया ॥

Dhanwantaram dwadashamam trayodasham eva cha
Apayayat suran anyan mohinya mohayan stria.

ENGLISH SYNONYMS.

Dhanwantaram—of the name incarnation of Godhead, *Dwadashamum*—the twelfth in the line, *Trayodasham*—the thirteenth in the line, *Eva*—certainly, *Cha*—and, *Apayayat*—gave for drinking, *Suran*—the demigods, *Anyan*—others, *Mohinya*—by charming beauty, *Mohayan*—alluring, *Stria*—in the form of a woman.

TRANSLATION

In the twelfth incarnation, the Lord appeared as Dhanwantari and in thirteenth in the line He allured the atheist by charming

beauty of a woman and gave for drinking the nectarine to the demi-gods.

TEXT NO. 18

चतुर्दशं नारसिंहं बिभ्रद्वैत्येन्द्रमुजितम् ।
ददार करजैरुरावेरकां कटकृद्यथा ॥

*Chaturdasham narasigam vibhrad daityendram Urjitam
dadara karajairurau erakam katakridyatha*

ENGLISH SYNONYMS.

Chaturdasham—the fourteenth in the line, *Narasingham*—the incarnation of the Lord half man and half lion, *Vibhrad*—advented, *Daityendram*—the king of the atheist, *Urjitam*—strongly built, *Dadara*—bifurcated, *Karajai*—by the nails, *Urou*—on the lap, *Erakam*—canes, *Katakrid*—carpenter, *yatha*—justlike.

TRANSLATION

In the fourteenth incarnation, the Lord appeared as Narasingh and bifurcated the strong body of the atheist (Hiranyakashipu) by the nails just like the carpenter pierces the cane.

TEXT NO 19

पञ्चदशं वामनकं कृत्वागादध्वरं बलेः ।
पदत्रयं याचमानः प्रत्यादित्सुस्त्रिविष्टपम् ॥

*Punchadasham vamanakam kritwa agadaddhwaram
Baleh padatrayam yachamana pratyaditsu stripistapah.*

ENGLISH SYNONYMS

Panchadasham—the fifteenth in the line, *Vamanakam*—the Dwarf Brahmin, *Kritwa*—by assumption of, *Agad*—went, *Adhwarm* arena of sacrifice, *Valeh*—of the king Bali, *Padatrayam*—three steps only, *Yachmuna*—begging, *Pratyaditsu*—willing at heart for returning, *Stripistapah*—The kingdom of the three planetary system.

TRANSLATION

In the fifteenth incarnation the Lord assumed the form of a

Dwarf Brahmin (Vamana) and reached the arena of sacrifice arranged by Maharaj Bali. Although at heart He was willing to get back the kingdom of the three planetary system He simply asked for donation of three steps of land.

PURPORT

The Almighty God willing can bestow upon any one the kingdom of the universe from a very small beginning and similary He can take away the kingdom of the universe on the plea of begging a small peice of land.

TEXT NO. 20

अवतारे षोडशमे पश्यन् ब्रह्मद्रुहो नृपान् ।

त्रिःसप्तकृत्वः कुपितो निःक्षत्रामकरोन्महीम् ॥

*Avatare sodasame pasyan brahmadruha niripan
trisaptakritwah Kupitoh nih kshatriyam akarot makim*

ENGLISH SYNONYMS

Avatare—in the incarnation of the Lord, *Sodasame*—sixteenth, *Pasyan*—seeing, *Brahmadruha*—disobidient to the orders of the Brahmins, *Nripan*—The kingly order, *Trisapta*—thrice seventimes, *Kritwa*—had done, *Kupito*—being enraged. *Nih*—negation, *Kshatriyam*—the administrative class, *Akorat*—did perform, *Mahim*—the earth.

TRANSLATION

In the sixteenth order of the incarnation of Godhead (Bhrigupati) the Lord for twenty one times made completely negation of the administrative-class of men being angry on them on account of their rebellion against the order of the Brahmins (the intelligent class of men).

PURPORT

The Kshatriyas or the administrative class of men are expected to rule the planet by the direction of the intelligent class of men. The Brahmins being the intelligent class of men they give direction

to the rulers intems of the standard shatras or the books of revealed knowledge and rulers carry on the administration according to that direction. Whenever there is disobedience on the part of the Kashatriyas or the administrative class on the orders of the learned and intelligent Brahmins, the administrators are removed by force from the posts and arrangement is made for better administration

TEXT NO. 21

ततः सप्तदशे जातः सत्यवत्यां पराशरात् ।
चक्रे वेदतरोः शाखा दृष्ट्वा पुंसोऽल्पमेधसः ॥

*Tatah saptdashe jatah satyabatyam parasharat
Chakre vedatroh shakha dristwa punshosalpamedhasah*

ENGLISH SYNONYMS

Tatah—thereafter, *Saptdashe*—in the seventeenth order of incarnations, *Jatah*—advented, *Satyabatyam*—in the womb of Satyavati, *Parasarat*—by Parasaramuni, *Chakre*—prepared, *Vedotarlh*—besides the vedas, *Shakha*—branches, *Dristwa*—by seeing, *Punsa*—the people in general, *Alpamedasah*—less intelligent.

TRANSLATION

Thereafter in the seventeenth order of the incarnation of God-head Sri Vyasadeva appeared in the womb of Satyabati by Parasara Muni and He divided the one Veda into several branches and sub-branches seeing the people in general as less intelligent.

PURPORT

Originally the Veda is one. But Srila Vyudeva divided the original Veda into four namely Sam Yaju Rik Atharva and then again they were explained in different branches like the Puranas and the Mahabharat. Vedic language as well as the subject matter is very difficult for ordinary men. It is understood only by the highly intelligent and self realised Brahmins. But the present age of Kali is full of less intelligent men. Even those who are born by

a Brahmin father are, in the present age, as good as the Sudras and the woman. The twice born men namely the Brahmin, Kshatriyas and the Vaishyas are expected to undergo cultural purificatory process known as *Samaskaras* but on account of bad influence of the present age the so-called members of the Brahmin and other high order family, are no more highly cultured. They are called the *Dwijabandhu* or the friends and family members of the twice-born. But these *Dwijabandhus* are classified amongst the Sudras and the woman. Srila Vayaudeva divided the Veda in various branches and sub-branches on account of these less intelligent class of men like the *Dwijabandhus*, sudras and the women,

TEXT NO. 22

नरदेवत्वमाप्तः सुरकार्यचिकीर्षया ।
समुद्रनिग्रहादीनि चक्रे वीर्याण्यतः परम् ॥

Nara devatwam apannah sura karya chikirsaya
Samudra nigrhadini chakre viryani atahparah

ENGLISH SYNONYMS

Nara—human being, *devatwam*—divinity, *apannah*—having assumed the form of, *sura*—the demigods, *karya*—activities, *chikirsaya*—for the purpose of performing, *samudra*—the Indian ocean, *nigrhadini*—controlling, *chakre*—did perform, *viryani*—superhuman, prowess, *atahparah*—there after.

TRANSLATION

In the eighteenth incarnation of the Lord, He appeared as King Rama and in order to perform some pleasing work for the demigods, He did exhibited inhuman prowess in the acts of controlling the Indian ocean and then killing the atheist king Ravana on the other side of sea.

PURPORT

The Personality of Godhead Sri Rama assumed the form of a human being and appeared on the earth for the purpose of doing some pleasing work for the demigods or the administrative personalities for maintaining the orders of the universe. Sometimes great

demons and atheist like Ravana and Hiranyakashipu and many others become very famous on account of advancing material civilization by the help of material science and other activities with a spirit of challenging the established order of the Lord. For example the attempt of flying over to other planets by material means, is a challenge over the established order. The conditions of each and every planet are different and different classes of human beings are accomodated there for particular purposes mentioned in the codes of the Lord. But puffed up by tiny success in material advancement sometimes the godless materialist challenges the existence of God. Ravana was one of them and he wanted to deport ordinary men to the planets of Indra (heaven) by material means without any consideration of the necessnry qualifications. He wanted that a staircase may be built up directly reaching the heaven planet so that people my not be required to undergo the routine of pious work for qualififying oneself to enter into that planet. He wanted to do many other similar work against the established rule of the Lord. Even he challenged the authority of Sri Rama the Personality of Godhead and kidnapped His wife Sita. Of course Lord Rama came to chastise these atheist class of men by the prayer and desire cf the demigobs and He therefore took up the ehallenge of Ravana and the complete activity is the subject matter of Ramayana. Because Lord Ramachandra was the Personality of Godhead He exhibited some superhuman activities which no human being including the materially advanced Ravana could do them. Lord Ramachandra prepared a royal road on the Indian ocean with stones which were floating on the water. The modern scientist have searched out the region of weightlessness but it is not possible for such scientist to bring in weightlessness anywhere and everywhere. But because weightlessness is the creation of the Lord by which He can make the gigantic planets fly and float in the air, so He made the stones even within this earth into wightlessness and prepared a stone bridge on the sea without any supporting pillar, That is the display of all powerfulness of God.

TEXT NO. 23.

एकोनविंशे विंशतिमे वृष्णिषु प्राप्य जन्मनी ।

रामकृष्णाविति भुवो भगवानहरद्भुतम् ॥

*Ekonabinshe binshatime vrishnisu prapya janmani
rama krishna itibhubo bhagawan aharad bharam*

ENGLISH SYNONYMS

Ekonabinshe—in the nineteenth order, *binshatime*—in the twentieth order also, *Vrishnisu*—in the Vrishni dynasty, *Prapya*—having obtained *Janmani*—births, *Rama*—Valarama, *Krishna*—Sri Krishna, *Iti*—thus, *Bhubo*—of the world, *Bhagawan*—the Personality of Godhead, *Aharad*—removed, *Bharam*—burden.

TRANSLATION

In the nineteenth and twentieth order of incarnations, the Lord advented Himself as Lord Valarma and Lord Krishna in the family of Vrishni (or Jadu dynasty) and doing so He removed the burden of the world.

PURPORT

The specific mention of the word Bhagwan in this text indicates that Valarama and Krishna are original Forms of the Lord. This will be more explained hereinafter. Lord Krishna is not incarnation of the Purusha as we learnt it from the beginning of this chapter. He is directly the original Personality of Godhead and Valarama is the first plenary manifestation of the Lord. From Valadeva the first phalanx of plenary expansions, Vasudeva, Samkarshan, Aniruddha, and Pradumna expand. Lord Sri Krishna is Vasudeva and Valadeva is Samkarshan also

TEXT NO 24.

ततः कलौ सम्प्रवृत्ते सम्मोहाय सुरद्विषाम् ।

बुद्धो नाम्नाजंनसुतः कीकटेषु भविष्यति ॥

*Tatah kalou samprabritte sammohaya suradbisham
Buddha namno anjana sutah kikatesu bhavisyati.*

ENGLISH SYNONYMS

Tatah—thereafter, *Kalou*—the age of Kali, *Samprabritte*—having been ensued, *Sammohaya*—for the purpose of deluding, *Sura*—the theists, *Dwisam*—those who are envious, *Buddha*—Lord

Buddha, *Namno*—of the name, *Anjana* - the name of Lord Buddha's mother, *Kikitesu*—in the province of Gaya (Bihar) *Bhavisyati*—will take place.

TRANSLATION

Then in the beginning of the kaliyuga, the Lord will appear as Lord Buddha the son of Anjana in the province of Gaya just for the purpose of deluding those persons who are envious of the faithful theist.

PURPORT.

Lord Buddha the powerful incarnation of the Personality of Godhead appeared in the province of Gaya (Bihar) as the son of Anjana and He preached His own conception of non-violence and deprecated even the animal sacrifices sanctioned in the Vedas. At one time when Lord Buddha appeared, the people in general became almost all atheists and preferred animal food more than anything else. On the plea of vedic sacrifice every place was practically turned into a slaughter house and animal killing was indulged in unrestrictedly. Lord Buddha preached non-violence taking pity on the poor animals. He preached that He did not believe in the tenets of the Vedas and stressed on the point of psychological effects in the matter of animal killing. Less intelligent men of the age of kali, who had no faith in God, followed His principle and for the time-being they were trained up in moral discipline and non-violence the preliminary steps for proceeding further on the path of God realisation. He deluded the atheists because such atheists who followed His principles did not believe in God but they kept their absolute faith in Lord Buddha who Himself was the incarnation of God. Thus the faithless people were made to believe in God in the form of Lord Buddha. That was the mercy of Lord Buddha that He made the faithless faithful towards Him

Killing of animals before the advent of Lord Buddha was the most prominent feature of all the then society under the shadow of Vedic sacrifices. When Vedas are not accepted through the

authoritative disciplic chain of succession, the casual readers of the Vedas are misled by the flowery language of the system of knowledge. In the Bhagwat Geeta a comment has been made on such foolish Vedic scholars. The foolish scholars of Vedic literature who do not care to receive the transcendental message through the transcendental and realised sources of disciplic succession—is sure to be bewildered and such bewildered souls have been described 'as (अविपश्चितः) or the foolish scholars'. To such foolish scholars of Vedas, the ritualistic ceremonies are considered to be all in all without any deep penetration in the depth of the knowledge. (वेदैश्च सर्वे ग्रहमेव वेदयन्) that is the version of Bhagwat Geeta. The whole system of the Vedas is to lead one gradually to the path of the Supreme Lord. The whole theme of the Vedic literature is made to know the Supreme Lord, the individual soul, the cosmic situation and the relations between all these items. When the relation is known the relative function begins and as a result of such function the ultimate goal of life or going back to Godhead takes place in the easiest manner. Unfortunately unauthorised scholars of the Vedas became captivated by the purificatory ceremonies only and the natural progress is checked thereby to achieve the ultimate goal.

To such bewildered persons of atheistic propensity Lord Buddha is the emblem of theism. He therefore first of all wanted to check the habit of animal killing. The animal killers are the dangerous elements on the path of going back to Godhead. There are two types of animal killers. The soul is also sometimes called the animal or the living being. Therefore, both the slaughterer of animals as well as those who have lost their identity of the soul, both are animal killer.

Maharaj Parikshit said that only the animal killer alone cannot relish the transcendental message of the Supreme Lord. Therefore if people are to be educated to the path of Godhead they must be taught first and foremost to *stop the* process of animal killing bothwise as above mentioned. *It is practically nonsensical for him who says that animal killing has nothing to do with spiritual realisation.* By

this dangerous theory many so called Sanyasins (?) have sprang up by the grace of Kaliyuga, who preached animal killing under the garb of Vedas. The subject matter is already discussed above in the way of arguments between Lord Chaitanya and the Maulana Chand Kazi Shaheb.* The purpose of animal sacrifice as stated in the Vedas is different from the unrestricted animal killing in the slaughter house. Because the Ashuras or the so called scholars of Vedic literatures would put forward the evidence of animal killing in the Vedas, Lord Buddha—superficially denied the authority of Vedas. This rejection of Vedas by Lord Buddha was adopted by Him in order to save people from the vice of animal killing as well as to save the poor animal from the slaughtering process by its big brother who clamour for universal brotherhood, peace, justice and equity. There is no justice when there is animal killing in the slaughter house. Lord Buddha wanted to stop it completely and therefore His cult of Ahimsa was propagated not only in India but also outside the country.

Technically Lord Buddha's philosophy is called atheistic philosophy because there is no acceptance of the Supreme Lord and because the system of philosophy denied the authority of the Vedas. But that is an act of camouflage by the Lord. He is the incarnation of Godhead. As such He is the propounder of the Vedic knowledge originally. He therefore cannot reject the Vedic philosophy. But He rejected it outwardly because the *Suradbisha*, or the demons who are always envious of the devotees of Godhead would try to put forward the evidence of cow killing or animal killing from the pages of the Vedas as it is being done by the modernised Sanyasins (?)—Lord Buddha had to reject the authority of the Vedas altogether. This is simply technical and had it not been so He would not have been so accepted as the incarnation of Godhead. Neither He would have been worshipped in the transcendental songs of Poet Jayadeva who is a Vaishnava Acharya. He preached the preliminary principles of the Vedas in a manner suitable for the time being and so also did Acharya Sankaracharya to establish the

*Ref. Introduction.

authority of the Vedas. Therefore Lord Buddha and Acharya Shankara both of them paved the path of Theism and the Vaishnava Acharya specifically Lord Sri Chaitanya Mahaprabhu led the people on the path rightly towards a realisation of Back to Godhead.

We are glad that people are taking interest in the non-violent movement of Lord Buddha. But will they take the matter very seriously and close the animal slaughter house altogether? *If not there is no meaning in such caricature.*

Shrimad Bhagwatam was composed just prior to the beginning of the age of Kali (about five thousands of years before) and Lord Buddha appeared about 2600 years before. Therefore in the Shrimad Bhagwatam Lord Buddha's time is foretold only and that is the authority of this clean scripture. There are many such foretelling and they are taking place one after another. All these foretellings indicate the positive standing of Shrimad Bhagawatam without any **trace of mistake, illusion, cheating and imperfectness** which are the four principles of flaws for all conditioned souls. The liberated souls are above these flaws and therefore they can see and foretell things which are to take place at prolonged future dates.

TEXT NO. 25

अथासौ युगसंध्यायां दस्युप्रायेषु राजसु ।
जनिता विष्णुयशसो नाम्ना कल्किर्जगत्पतिः ॥

*Atha asou yugasandhyaam dasyu prayesu rajasu
Janita vishnu jashaso namna kalki jagatpatih*

ENGLISH SYNONYMS

Atha—thereafter, *Asou*—the same Lord, *Yugasandhyaam*—at the period of conjunction of the Yugas, *Dasyu*—plunderers, *Prayesu*—almost all, *Rajasu*—the governing personalities, *Janita*—will take His birth, *Vishnu*—of the name, *Jashaso*—of the surname, *Namna*—in the name of, *Kalki*—the incarnation of the Lord, *Jagatpatih*—the Lord of the creation.

TRANSLATION

Thereafter at the conjunction of two Yugas the Lord of the creation will take His birth as Kalki incarnation becoming the son of Vishnu Joshi, when the rulers of the earth shall convert into almost to the rank of the plunderers.

PURPORT

Here is another foretelling of the advent of Lord Kalki the incarnation of Godhead. He is to appear at the conjunction of the two Yugas namely by the end of Kali Yuga and by the beginning of Satya Yuga. The cycle of the four Yugas namely satya, treta, dwapara and Kali change in rotation like the calender months. The present Kaliyuga is to stand for 432000 four lacs and thirtytwo thousands of years. Out of which we have passed only 5000 five thousands of years after the battle of Kurukshetra and by the end of the regime of King Parikshit. So there are 427000 years balance yet to be finished. Therefore at the end of further four lacs of years the incarnation of Kalki will take place and that is also foretold in the Srimad Bhagwatam. His father's name Vishnu Joshi a learned Brahmin and the village Sambhal are also mentioned. As above mentioned all these foretellings will prove to be factual in chronological order. That is the authority of Shrimad Bhagwatam.

TEXT NO. 26

अवतारा ह्यसंख्येया हरेः सत्त्वनिषेद्विजाः ।

यथाविदासिनः कुल्यः सरसः स्युः सहस्रशः ॥

Avatara hi asamkhyea hareh satwanidher dwija

Yatha avidasinah kulyh sarasah syuh sahasrashah

ENGLISH SYNONYMS

Avatara—incarnations, *Hi*—certainly, *Asamkhyea*—innumerable, *Hareh*—of Hari the Lord, *Satwanidher*—of the ocean of goodness, *Dwija*—the Brahmins, *Yatha*—as it is, *Avidashinah*—inexhaustible, *Kulyah*—revulets, *Sarasah*—of water, *Syuh*—are, *Sahasrashah*—thousands of.

TRANSLATION

Oh Brahmins, the incarnations of the Lord are innumerable as much as there are innumerable revulets coming out of the inexhaustible sources of water.

PURPORT

The incarnations of the Personality of Godhead as they are mentioned hereinbefore are not complete list. They are only a partial view of all the incarnations. There are many others such as Shri Hayagriva, Hari, Hansa, Prishnigarbha, Bibhu, Satyasen, Vaikuntha, Sarbabhouma, Viswksen, Dharmasetu, Sudhama, Yogeswara, Vrihatbhanu, etc. in the by gone ages. Sri Prahlad Maharaj said in his prayer, "My Lord, you manifest as many incarnations as there are species of life namely the aquatic, the vegetables, the raptiles, the birds, the beasts, the men, the demigods etc. just for the maintenance of the faithful and for the annihilation of the unfaithful. You advent yourself as such in accordance with the necessity of the different Yugas. In the Kali yuga you have incarnation garbed as the devotee". This incarnation of the Lord garbed in the Kali Yuga is meant to indicate Lord Chaitanya Mahaprabhu. There are many other places both in the Bhagwat and other scriptures in which the incarnation of the Lord as Sri Chaitanya Mahaprabhu is explicitly mentioned. In the Brahma Samhita also it is said indirectly that although there are many incarnations of the Lord as Rama, Nrisingha, Varaha, Matsya, Kurma and many others, the Lord Himself sometime incarnates in person. Lord Krishna and Lord Sri Chaitanya Mahaprabhu are not therefore incarnations but He is the original source of all other incarnations. This will be clearly explained in the next sloka. So the Lord is the inexhaustible source for innumerable incarnations which are not always mentioned but such incarnations are distinguished by specific extraordinary performances which are impossible to be done by any living being. That is the general test to identify an incarnation of the Lord directly and indirectly empowered. The incarnations mentioned above are almost plenary portions. Such as the Kumars are empowered with trans-

cidental knowledge. Sri Narada is empowered with devotional service. Maharaj Prithu was empowered incarnation with executive function. The Matsya incarnations is directly plenary portion and similarly the innumerable incarnations of the Lord are manifested all over the universes constantly without any stop as there is constant flow of water from the water falls.

TEXT NO. 27.

ऋषयो मनवो देवा मनुपुत्रा महौजसः ।
कलाः सर्वे हरेरेव सप्रजापतयःस्मृताः ॥

Rishayao manabo deva manuputra mohoujasah
Kalam sarve harereva saprajapatayah smritah.

ENGLISH SYNONYMS

Rishayo—all the sages, *Manabo*—all the Manus, *Deva*—all the demigods, *Manuputra*—all the decendants of manu, *Mohoujasah*—very powerful, *Kalam*—portion of the plenary portion, *Sarve*—all collectively, *Harer*—of the Lord, *Eva*—certainly, *Saprajapatayah*—along with Prajapati, *Smritah*—are known.

TRANSLATION

All the Rishis, manus, demigods decendants of manu, who are specially powerful are plenary portions or portion of the plenary portion of the Lord. This includes all the Prajapatis also.

PURPORT

Those who are comparatively less powerful are called Bibhuti and those who are comparatively more powerful are called *Avesh* incarnations.

TEXT NO. 28

एते चांशकलाः पुंशः कृष्णस्तु भगवान् स्वयम् ।
इन्द्रारिव्याकुलं लोकं मृडयन्ति युगे युगे ॥

Ete cha ansha kala punsah krishnas tu bhagwan swayam
Indrari vyakulam lokam mridayanti yuge yuge

ENGLISH SYNONYMS.

Ete—all these, *Cha*—and, *Ansha*—plenary portion, *Kalah*—portion of the plenary portion, *Krishna*—Lord Krishna, *Tu*—but, *Bhagwan*—the personality of Godhead, *Swayam*—in person, *Indrari*—the enemies of Indra, *Vyakulam*—disturbed, *Lokam*—all the planets, *Mridyanti*—gives protection, *Yuge Yuge*—in different ages.

TRANSLATION

All the above mentioned incarnations are either plenary portion or portion of the plenary portion of the Lord but Lord Sri Krishna as above mentioned, is the Original Personality of Godhead and all of them advent themselves in all the Planets whenever there is disturbances by the atheists and the Lord incarnates to protect the theists.

PURPORT

In this particular stanza Lord Sri Krishna the Personality of Godhead is distinguished from other incarnations. He is counted amongst the Avatars (incarnations) because out of His causeless mercy the Lord descends from His transcendental abode. The Avatar means one who descends. All the incarnations of the Lord including the Lord Himself descend on different planets of the material world as also in different species of life to fulfil particular mission only. Some times He comes Himself and sometimes His different plenary portions or parts of the plenary portions or His differentiated portions directly or indirectly empowered by Him descend on this material world to execute certain specific function. Originally the Lord is full of all opulences, all prowess, all fame, all beauties, all knowledge and all renunciations. When they are partly manifested through the plenary portions or parts of the plenary portions at that time it should be noted that so much manifestation of His different prowess is required for that particular function. When in the room small electric bulbs are displayed it does not mean that the electric power house is limited by such powers of the small bulbs. The same power house can supply power to roll on large scale industrial dynamos with greater volts,

Similarly the incarnations of the Lord display limited powers because so much power is needed in that particular time.

For example Lord Parshuram and Lord Nrisingha displayed unusual opulence by killing the disobedient Khasatriyas for twenty one times and killing the great powerful Atheist Hiranya Kasipu respectively. Hiranya Kasipu was so powerful that even the demigods in other planets would tremble simply by the unfavourable display of his eyebrow. The demigods in the higher level of material existence are many many times well placed than the most well-to-do human beings, in respect of duration of life, beauty, wealth, paraphernalia, and in all other respects. Still they were afraid of Hiranya Kashipu. Thus we can simply imagine how much powerful was Hiranya Kashipu in this material world. But even such powerful Hiranya Kasipo was also pierced into small pieces by the nails of Lord Nrisingha. This means that any one materially powerful can not even stand the strength of the Lord's nails. Similarly Jamadagnya displayed His power to kill all the disobedient kings powerfully situated in their respective states. His empowered incarnation Narada and plenary incarnation Varaha as well as indirectly empowered Lord Buddha manifested His feature of creating faith in the mass of people. The incarnation of Rama, Dhanwantari manifested the feature of His fame, Valarama Mohini and Vamana exhibited the feature of His beauty. Duttatreya, Matsya, Kumara and Kapila manifested the feature of His transcendental knowledge. Nara, Narayana Rishis manifested the feature of His renunciation. So all the different incarnations of the Lord indirectly or directly powerful manifested different features but Lord Krishna the primeval Lord exhibited the complete features of Godhead and thus it was confirmed that He is the source of all other incarnations. And the most extraordinary feature exhibited by Lord Sri Krishna was His internal energetic manifestations of His pastimes with cowhard girls. His pastimes with the Gopis are all display of the transcendental existance, bliss and knowledge although it was manifested apparently in way of sex love. The specific attraction of His pastimes with Gopis is never to be misunderstood.

The Bhagwat has described about this transcendental pastimes in the tenth Canto. And in order to reach to that position to understand the transcendental nature of Lord Krishna's pastimes with the Gopis, the Bhagwat has tried to promote the student gradually in nine other cantos continually.

According to Srila Jiva Goswami's statement which he has dealt with in terms of authoritative sources, Lord Krishna is the source of all other incarnation and it is not that Lord Krishna has any other source of being incarnated. All the symptoms of the Supreme Truth in full are present in the Person of Lord Sri Krishna and in the Bhagwat Geeta the Lord emphatically declares that there is no other greater and equal truth than Himself. In this stanza the word "Swayam" is particularly mentioned to confirm it that Lord Krishna has no other source than Himself. Although in other places the incarnations are described as Bhagwan, because of the incarnation's specific function still nowhere it has been declared that He is the Supreme Lord Personality. In this stanza the word "Swayam" signifies the supremacy as the **Summum Bonum**.

The Summum Bonum Krishna is one without a Second and He Himself has expanded Himself in various parts, portion and particles as *Swayam Rupa*, *Swayam Prakash*, *Tadekatma*, *Prabhab*, *Baibhav*, *Vilash*, *Avatara*, *Avesh*, *Jivas* all provided with innumerable energies just suitable to the respective persons and personalities. Learned scholars in the matter of transcendental subject have carefully analysed the Summum Bonum Krishna with sixty four attributes. And all the expansions or categories of the Lord possess only some percentages of the complete attributes. Sri Krishna is the possessor of the attributes cent per cent. And His personal expansions such as *Swayam Prakash*, *Tadekatma* up to the categories of the Avatars who are all Vishnu Tatwa possess up to ninety three percent of such transcendental attributes. Lord Shiva who is neither *Avatara* nor *Avesh* nor in between them possesses almost eighty four percent of the attributes. But the *Jivas* or the individual living beings in different status of life

possesses up to the limit of seventy eight percent of the attributes. In the conditioned state of material existence the living being possesses all these 78 percent of the attributes in very minute quantity varying in terms of the pious life of the living being. The most perfect of the living being is Brahma the Supreme administrator of one universe. He possesses 78 percent of the attributes in full. All other demigods have the same attribute in less quantity while the human being possesses the attributes in very minute quantity. The standard of perfection for a human being is to develop the attributes up to 78 percent in full. The living being can never reach to the standard of possessing attributes like Shiva, Vishnu or Lord Krishna. A living being can become Godly by developing the 78 percent of transcendental attributes in fullness but he can never become a God like Shiva, Vishnu or Krishna. He can become a Brahma in due course. The Godly living being who are all residents of the planets in the spiritual sky are eternal associates of God in different spiritual planets called by the name of Haridhama and Maheshadhama. The abode of Lord Krishna on the top of all spiritual planets is called Krishna Loka or Goloka Vrindaban and the perfected living being by developing seventy eight percent of the above attributes in fullness can enter even in the planet of Krishnaloka after leaving the present material body.

TEXT NO. 29

जन्म गुह्यं भगवतो य एतत्प्रयतो नरः ।

सायं प्रातर्गृणन् भक्त्या दुःखग्रामाद्विमुच्यते ॥

Janma guhyam bhagwato ya etat prayat narahh

Sayam pratar grinan bhaktya dukhahgramat vimuchyate

ENGLISH SYNONYMS

Janma—birth, *Guhyam*—mysterious, *Bhagwato*—of the Lord, *Ya*—one, *Etat*—all these, *Prayato*—carefully, *Narah*—man, *Sayam*—evening, *Pratha*—morning, *Bhaktya*—with devotion, *Dukhahgramat*—from all miseries, *Vimuchyate*—gets relief from.

TRANSLATION

Any one who may carefully recite all about the mysterious appearance of the Lord, with devotion in the morning and in the evening that man gets relief from all miseries of life.

PURPORT

In the Bhagwat Geeta the Personality of Godhead has declared it that any one who may know the principles of transcendental birth and activities of the Lord in fact, will go back to Godhead after being relieved from this material tabernacle. So simply by knowing factually the mysterious way of the Lord's appearance as incarnation on this material world, means liberation from material bondage. Therefore the birth and activities of the Lord as they are manifested by Him for the welfare of the people in general, are not ordinary birth like other living being. It is something mysterious and only those who carefully try to go deep into the matter by spiritual devotion only to them the mystery is discovered and thus the knower becomes relieved from all miseries of life. This means he gets liberation from the material bondage. It is advised therefore that one who may simply recite this chapter of Bhagwat describing the appearance of the Lord in different incarnations in sincerity and devotion, will help one self penetrate into the insight of such birth and activities of the Lord. The very word *vimukti* or liberation indicates that the Lord's birth and activities are all transcendental otherwise simply by reciting such activities no body would attain liberation. They are therefore mysterious and those who do not follow the prescribed regulations of devotional service are not entitled to enter into the mysteries of His such births and activities.

TEXT NO. 30

एतद्रूपं भगवतो ह्यरूपस्य चिदात्मनः ।

मायागुणैर्विरचितं महदादिभिरात्मनि ॥

Etad rūpam bhagavato hi arūpasya chidatmanah

Maya guṇair virachitam mahddadivir atmani.

ENGLISH SYNONYMS

Edad—all these, *Rupam*—forms, *Hi*—certainly, *Arupasyu*—of one who has no material form, *Chidatmanah*—of the transcendence, *Maya*—material energy, *Gunai*—by the qualities, *Virachitam*—manufactured, *Mahadadivir*—with the ingredients of matter, *Atmani*—in the self.

TRANSLATION

The conception of the Virata Universal Form of the Lord in the material world is an imagination of the less intelligent persons to make an adjustment of material body of the Lord, (for the neophytes), but factually the Lord has no material form.

PURPORT

The conception of the Lord covering the complete material universes known as the Viswa Rupa or the Virata Rupa is particularly not mentioned in this context along with the various incarnations of the Lord as above mentioned. It is not mentioned for the reason that all the incarnations of the Lord as adventitious are all transcendental and there is not a tinge of material touch in the bodies of such incarnations. There is no difference in the self and body of the Lord as there is difference of body and self in the conditioned soul. The Virata Rupa is conceived for those who are just grossly neophyte in the matter of worshiping the Lord. For them only the material Virata Rupa is presented as it will be explained in the 2nd canto of the book. In the Virata Rupa the material manifestations of different planets have been conceived as His legs, hands etc. Actually all such descriptions are for the facility of the neophytes. The neophytes cannot conceive anything beyond matter and as such the material conception of the Lord is not counted in the list of His factual forms. As Parmatma or the super soul the Lord is within each and every material form even within the atoms but the outward material form is but imagination both for the Lord and the living being. The present form of the conditioned souls are also not factual. The conclusion is that material conception of the body of the Lord as Virata as well as

for the conditioned souls are all imaginations. Both the Lord and the living beings are living spirits and have original spiritual bodies respectively.

TEXT NO. 31

यथा नभसि मेघौघो रेणुर्वा पार्थिवोऽनिले ।

एवं द्रष्टरि दृश्यत्वमारोपितमबुद्धिभिः ॥

Yatha navasi meghougho renur ba parthibo anile

Ebam drastari drisyatvam aropitam abuddhivih.

ENGLISH SYNONYMS

Yatha—as it is, *navasi*—on the sky, *meghougha*—the bunch of clouds, *renur*—dust, *ba*—as well as, *parthibo*—muddyness, *anile*—in the air, *ebam*—thus, *drastari*—to the seer, *drisyatmam*—for the matter of seeing, *aropitam*—is implied, *abuddhivih*—by the less intelligent persons.

TRANSLATION

The cloud is carried by air and dirtyness is the appearance of the dust. But less intelligent persons say it that the cloud is in the sky and the air is dirty and as such they also implant material conception of body on the spirit self.

PURPORT

It is further confirmed herewith that with our material eyes or with our material senses we can not see the Lord who is all spirit. Even we can not detect the spiritual spark which exists within the material body of the living being. We look to the outward covering of the body or subtle mind of the living being but we cannot see the spiritual spark within the body and still we have to accept the living being's presence by the presence of his gross body. Similarly those who want to see the Lord with the present material eyes or perceive Him by the material senses, they are advised to see the Lord in His gigantic external feature called the Virata Rupa. For instance when a particular gentleman goes in his car which can be seen very easily we signify the car as the man within the car. The President of the state when he goes out by his particular car, we say there is the president. For the time being we call the car as the president,

The car passing we call the president passing. We call the cart-man as cart. Similarly for less intelligent men who want to see God immediately without any necessary qualification they are shown first the gigantic material cosmos as the form of the Lord although the Lord is within and without. The example of the clouds in the air, of the colour of the sky as blue, are better appreciated in this connection. Although the bluish tint of the sky and the sky are different still we can conceive the colour of the sky as blue. That is a general conception for the laymen only.

TEXT NO. 32

अतः परं यदव्यक्तमव्यूढगुणवृंहितम् ।

अदृष्टाश्रुतवस्तुत्वात्स जीवो यत्पुनर्भवः ॥

*Atah param yad abyaktam abudha gunbringhitam
adrasta ashruta vastutwat sa jiva yat punarbhabam*

ENGLISH SYNONYMS

Atah—this, *param*—beyond, *yad*—which, *abyaktam*—non-manifested *abudha*—without formal shape, *gunabringhita*—effected by the qualities, *adrasta*—unseen, *ashruta*—unheard, *vastutwat*—being like that, *sa*—that, *jiva*—living being, *yat*—that which, *punarbhavam*—takes birth repeatedly.

TRANSLATION

Beyond this gross conception of form there is another subtle conception of form which is without any formal shape and is unseen unheard non-manifested. The living being has his form beyond this subtlety otherwise how it is possible for repetition of births.

PURPORT

As the gross cosmic manifestation is imposed as the gigantic body of the Lord so also there are others who conceive of the subtle form of Him which is simply realised without being seen, heard or manifested. But in fact all these gross or subtle conception of the body are in relation with the living being. The living being has his spiritual form beyond this gross material or subtle psychic existence. The gross body and psychic functions cease to act as

soon as the living being leaves the visible gross body and still we say that the living being has gone away although he is still unseen unheard. Even the gross body not acting when the living being is in sound sleep we can know that he is within the body by the sound of sleeping inhalation. So the living being passing away from the body does not mean that there is no existence of the living soul. It is there otherwise how he can repeat his births again and again.

The conclusion is that the Lord is eternally existent in His transcendental Form which is neither gross nor subtle like that of the living being, His body is never to be compared with such gross and subtle bodies of the living being. All such conception of God's body are different types of imagination only. The living being has his eternal spiritual form which is conditioned only by his material contamination.

TEXT NO. 33

यत्रेभे सदसद्रूपे प्रतिषिद्धे स्वसंविदा ।
अविद्यायास्सत्मनि कृते इति तद्ब्रह्मदर्शनम् ॥

*Yatra ime sadaasad rupe pratisiddhe swasamvida
Avidyatmani krite iti tadbrahmadarshanam*

ENGLISH SYNONYMS

Yatra—whenever, *Ime*—in all these, *Sadaasad*—gross and subtle, *Rupe*—in the forms of, *Pratisiddhe*—on being nullified, *Sasamvida*—by self realisation, *Avidyaya*—by ignorance, *Atmani*—in the self, *Krite*—having been imposed, *Iti*—thus, *Tad*—that is, *Brahmadarshanam*—the process of seeing the Absolute.

TRANSLATION

Whenever a person experiences by self realisation that both the gross and subtle bodies have nothing to do with the pure self, at that time such experienced person sees himself as well as the Lord.

PURPORT

The difference between self-realisation and being covered by material illusion is to know that the temporary or illusory imposition of material energy in the shape of gross and subtle bodies are superficial coverings of the self. The coverings take place on account

of ignorance of the individual living entities while the same covering is never effective in the Person of the Personality of Godhead. Knowing this fact convincingly is called liberation or seeing the absolute. This means perfect self realisation is made possible by adoption of Godly or spiritual life. This self realisation means to become indifferent in the matter of the needs of the gross and subtle bodies and be serious in the matter of the activities of the self. The impetus of activities are generated from the bottom of the self but such activities become illusory on account of ignorance of the real position of the self. By ignorance self interest is calculated in terms of the gross and subtle bodies and therefore the whole set of activities in such illusion are spoiled life after life. When, however, one meets the self by proper culture, the activities of the self begins and therefore a man who is engaged in the activities of the self he is called the *Jivan-mukta* or the liberated person even in conditional existence.

This perfect stage of self realisation is attained not, by any other artificial means but under the lotus feet of the Lord Who is always in transcendental position. In the Bhagwat Geeta the Lord says that He is present in every one's heart and from Him only all knowledge remembrance or forgetfulness take place. When the Living being desires to be an enjoyer of the material energy (illusory phenomenon) the Lord covers the living being in the mystery of forgetfulness and thus the living being misappreciates the gross body and subtle mind in the place of his own self. And by culture of transcendental knowledge when the same living being prays to the Lord for deliverance from the clutches of forgetfulness, the Lord by His causeless mercy, removes the living being's illusory curtain and he realises his ownself. He then engages himself in the service of the Lord in his eternal constitutional position becoming liberated from the conditioned life. All these are executed by the Lord through the agency of either His internal potency or directly by the internal potency.

TEXT NO. 34

यद्येवोपरता देवी माया वैशारदी मति ।
सम्पन्नएवेति विदुर्महिम्नि स्वे महीयते ॥

*Radi esho uparata devi maya vaisharadi matih
Sampanna eva iti vidur mahimni swe mahiyate*

ENGLISH SYNONYMS

Radi—if however, *Esha*—they, *Uparata*—subsided, *Maya*—energy, *Vaisharadi*—full of knowledge, *Matih*—enlightenment, *Sampanna*—enriched with, *Eva*—certainly, *Iti*—thus, *Vidur*—being cognisant of, *Mahimni*—in the glories, *Swe*—of self, *Mahiyate*—being situated in.

TRANSLATION

If however the illusory energy is subsided and becomes fully enriched with knowledge by the Grace of the Lord, then the living being becomes at once enlightened with self realisation and thus enriched the cognisant becomes situated in his own glory.

PURPORT

The Lord being the Absolute Transcendence, all His Forms, Names, Pastimes Attributes, associates and energies are identical with Him. His transcendental energy acts according to His omnipotency. The same energy acts as His External, Internal and Marginal energies and by His omnipotency He can act anything and everything through the agency of either of the above energies. He is omnipotent to turn the external energy into internal by His Will. Therefore by His Grace the external energy which is employed in the matter of illusioning those living beings who want to have it,—is subsided by the will of the Lord in terms of repentance and penance of the conditioned soul. And the very same energy then acts to help the purified living being to make progress on the path of self-realisation. The example of electrical energy is very appropriate in this connection. The expert electrician can utilise the electrical energy in both the case of heating and cooling process by adjustment only. Similarly the external energy which now bewilders the living being for continuation of repetition of birth and death,—is turned into internal potency by the will of the Lord to lead the living being to eternal life. When a living being is thus graced by the Lord, he is placed in his proper constitutional position to enjoy eternal spiritual life.

TEXT No. 35

एवं जन्मानि कर्माणि ह्यकर्तुरजनस्य च ।
वर्णयन्ति स्म कवयो वेदगुह्यानि हृत्पते ॥

*Ebam janmani karmani hi akartur ajanasya cha
Varnayanti sma kavayo vedaguhyani hritpateh.*

ENGLISH SYNONYMS

Ebam—thus, *Janmani*—birth, *Karmani*—activities, *hi*—certainly, *akartur*—of the nonactive, *Ajanasya*—of the unborn, *Cha*—and, *Varnayanti*—do describe, *Sma*—in the past, *Kavayo*—the learned, *Vedaguhyani*—undiscoverable by the vedas, *hritpateh*—of the Lord of the heart.

TRANSLATION

Thus the learned men describe the births and activities of the unborn and non active which is undiscoverable even in the vedic literatures. He is the Lord of the heart.

PURPORT

Both the Lord and the living entities are essentially all spiritual and therefore both of them are eternal and none of them have any birth and death. The difference is that the so called births and disappearance of the Lord are not equal to that of the living beings. The living being who are to take birth and then again accept death are so bound up by the law of material nature. But the so called appearance and disappearance of the Lord are not the actions of the material nature but they are demonstration of the internal potency of the Lord. It is described by the great sages for the same purpose as self realisation. It is stated in the Bhagwat Geeta by the Lord that His so called birth in the material world and His activities are all transcoendental. And simply on meditations on such activities of the Lord one can attain the same realisation of Brahman and thus become liberated from the material bondage. In the *Srutis* it is said that the birthless appears as taking birth. The Supreme has nothing to do but because He is omnipotent everything is performed by Him so naturally as if they are being done automatically. As a matter

of fact the appearance and disappearance of the Supreme Personality of Godhead and His different activities are all confidential even to the Vedic literatures but still they are displayed by the Lord for bestowing mercy upon the conditioned souls. We should always take advantage of such narration of the activities of the Lord and take advantage of meditation on Brahma in the most convenient and palatable form.

TEXT NO. 36

स वा इदं विश्वममोघलीलः सृजत्यस्ति न सञ्जतेऽस्मिन् ।
भूतेषु चान्तर्हित आत्मतन्त्रः षड्वर्गिकं जिघ्रति षड्गुणेशः ॥

*Sa ba idam viswam amoghalilah srijati avatayati na sajjate asmin
Bhuteshu chantarhita atmatantrah sadbargikam jighrati sadgunesha.*

ENGLISH SYNONYMS

Sa—the supreme Lord, *Ba*—alternately, *Idam*—this, *Viswam*—manifestive universes, *Amoghaliah*—one whose activities are spotless, *Avatayati*—maintains and annihilates, *Na*—not, *Sajjate*—becomes affected by, *Asmin*—in them, *Bhuteshu*—in all living beings, *Cha*—also, *Antarhita*—living within, *Sadbargikam*—endowed with all the potencies of six opulences, *Jighrati*—superficially attached like smelling the flavour, *Sadgunesha*—master of the six senses.

TRANSLATION

The Lord whose activities are always spotless is the master of the six senses and is omnipotent fully with six opulences. As such He creates the manifestive universes, maintains them and then again annihilates them without being the least affected by those actions. He is within every living being and is always self independent.

PURPORT

The prime difference between the Lord and the living entities is that the Lord is the creator and the living entities are the created. He is called here as the *Amoghalilah* which means there is nothing lamentable in His creation. Those who create disturbance in His creation are themselves disturbed. He is transcendental to

all material afflictions because He is full with all six opulences namely wealth, power, fame, beauty, knowledge and renunciation and as such He is the master of all senses. He creates this manifestive universes in order to reclaim the living beings who are within them suffering threefold miseries, maintains them and in due course annihilates them without being the least affected by such actions. He is connected with this material creation very superficially like one smells the odour without being connected with the ordourous article. None-godly elements therefore can never approach Him inspite of all endeavoures.

TEXT NO. 37

न चास्य कश्चिन्निपुणेन धातुरवैति जन्तुः कुमनीष उक्तीः ।
नामानि रूपाणि मनोवचोभिः सन्तन्वतो नटचर्यामिवाज्ञः ॥

*Na cha asya kaschit nipunena dhatur avaiti jantuh kuma-
nisha utih
Namani rupani manovachovih santanwato natacharyam
ivagnah.*

ENGLISH SYNONYMS

Na—not, *Cha*—and, *Asha*—of Him, *Kaschit*—anyone, *Nipunena*—by dexterity, *Dhatur*—of the Creator, *Avaiti*—can know, *Jantuh*—the living being, *Kumanisha*—with poor fund of knowledge, *Utih*—activities of the Lord, *Namani*—His names, *Rupani*—His forms, *Manovachovih*—by dint of mental speculation or deliverance of speeches *Santanwato*—displaying *Natacharyam*—the dramatical player *Iva*—like *Agnah*—the foolish.

TRANSLATION

The foolishman with poor fund of knowledge cannot know the transcendental nature of the Forms, Names and activities of the Lord who is playing like a dramatical actor; neither they can express such things even by mental speculation or by deliverance of different speeches.

PURPORT

No body can properly describe the transcendental nature of the Absolute Truth and therefore it is said that He is beyond

the expression of mind and speeches. And yet there are some men, with poor fund of knowledge, who desire to understand the Absolute Truth by imperfect speculation of the mind and faulty description of His activities. To the layman the activities, appearance and disappearance, His Names, His Forms, His paraphernalia, His Personalities and all such things in relation with Him, are something like mysterious acts. There are two classes of materialists namely the fruitive workers and the empiric philosophers. The fruitive workers have practically no information of the Absolute Truth and the mental speculators after being frustrated in the matter of fruitive activities turn their face towards the Absolute Truth and tries to know Him by mental speculation. And for all these men the Absolute Truth is a mystery as much as the jugglery of the magician is to the children. Being deceived by such jugglery of the Supreme Being the non-devotees, who may be very much dexterous in the matter of fruitive work and mental speculation, are always gifted with poor fund of knowledge. With such limited knowledge they are unable to penetrate in to the mysterious region of transcendence. The mental speculators are a little bit progressive than the gross materialists or the fruitive workers but because such mental speculators are also within the grip of illusion, they take it for granted that any thing which has a form, a name, and activities, is but a product of the material energy. For them the Supreme Spirit is Formless nameless and inactive. And because such mental speculators equalise the transcendental name and form of the Lord as similar to that of mundane names and form they are in fact gifted with poor fund of knowledge. With such poor fund of knowledge there is no access in the real nature of the Supreme Being. As stated in the Bhagwat Geeta the Lord is always in the transcendental position even when He is within the material world. But men gifted with poor fund of knowledge consider the Lord as one of the great personalities of the world and are thus misled by the illusory energy.

TEXT NO. 38

स वेद धातुः पदवीं परस्य दुरन्तवीर्यस्य रथांगपारोः ।

योऽस्मायया संततयानुवृत्त्या भजेत् तत्पादसरोजगन्धम् ॥

*Sa veda dhatuh padavim parasya durantaviryasya rathan-
gapaneh
Ya amayaya santtaya anuvrittya bhajeta tadpada saroja-
gandham*

ENGLISH SYNONYMS

Sa—He alone, *Veda*—can know, *Dhatuh*—of the creator, *Padavim*—glories, *Parasya*—of the transcendence, *Durantaviryasya*—of the greatpowerful, *Rathangapaneh*—of the Lord Krishna Who bears in His hand the wheel of the chariot. *Ya*—one who, *Amayaya*—without any reservation, *Santataya*—without any gap, *Anuvrittya*—favourably, *Bhajeta*—renders service, *Tadpada*—of His feet, *Saroja-gandham*—ordour of the lotus.

TRANSLATION

Only those, who rendered service unto the lotus feet of the Lord Krishna Who carries the wheel of the chariot in His hand, without any reservation, gap and always favourably, can alone know the Creator of the Universe in His full glory, power and transcendence.

PURPORT

The pure devotees only can know the transcendental name, form and activities of the Lord Krishna on account of their being completely freed from the reaction of the fruitive workers and mental speculators. The Pure devotees have nothing to derive as personal profit out of their unalloyed service to the Lord. They render service to the Lord spontaneously without any reservation and incessantly as well as favourably. Every one within the creation of the Lord is rendering service to the Lord directly or indirectly. No body is an exception to this law of the Lord. Those who are rendering service indirectly being forced by the illusory agent of the Lord are rendering service unto Him unfavourably. But those who are rendering service unto Him directly under the direction of His beloved agent are rendering service unto Him favourably. Such favourable servitors are devotees of the Lord and by the grace of the Lord they can enter into the mysterious region of Transcendence by the mercy

of the Lord while the mental speculators remain in darkness for all the time. As stated in the Bhagwat Geeta the Lord Himself guides the pure devotees towards the path of realisation on account of such devotee's constant engagement in the loving service of the Lord in spontaneous affection. That is the secret of entering into the kingdom of God while fruitive activities and speculative transactions are no qualifications for entering into the kingdom of God.

TEXT NO. 39

अथेह धन्या भगवन्त इत्थं यद्वासुदेवेऽखिललोकाय ॥
कुर्वन्ति सर्वात्मकमात्मभावं न यत्र भूयः परिवर्त उग्रः ॥

*Atha iha dhanya bhagwanta ithvam yad vasudeva akhila
lokanathe
Kurvanti sarvatmatma bhavam na yatra bhuyah parivartam
ugrah*

ENGLISH SYNONYMS

Atha—thus, *Iha*—in this world, *Dhanya*—successful, *Bhagavanta*—perfectly cognisant, *Ithvam*—such, *Yad*—what, *Vasudeve*—unto the personality of Godhead, *Akhila*—all embracing, *Lokanathe*—unto the proprietor of all the universe, *Kurvanti*—does inspire, *Sarvatmaka*—cent per cent, *Atma*—spirit, *Bhavam*—ecstasy, *Na*—never, *Yatra*—wherein, *Bhuyah*—again, *Parivarta*—repetition, *Ugrah*—dreadful.

TRANSLATION

Thus by such enquiries only in this world one is successful and perfectly cognisant because it invokes a transcendental ecstasy unto the Personality of Godhead who is the proprietor of all the universes and which guarantees cent per cent immunity from the dreadful repetition of birth and death.

PURPORT

The enquiries of the sages headed by Sounaka are herewith eulogised by Suta Goswami on the merit of their transcendental nature. As it is already concluded, only the devotees of the Lord can know Him to considerable extent and no body else can know

Him even by an inch so the devotees are perfectly cognisant of all spiritual knowledge. The Personality of Godhead is the last word in Absolute Truth. Impersonal Brahman and localised Paramatma Super Soul all are included in the knowledge of the Personality of Godhead. So one who knows the Personality of Godhead, can know automatically all about Him including His multi potencies and expansions. So the devotees are congratulated as all successful. A cent per cent devotee of the Lord is immuned from the material miseries of repeated birth and death which is as dreadful as anything.

TEXT NO. 40.

इदं भागवतं नाम पुराणं ब्रह्मसम्मितम् ।
उत्तमश्लोकचरितं चकार भगवानुषिः ॥
निःश्रेयसाय लोकस्य धन्यं स्वस्त्ययनं महत् ।

*Idam Bhagwatam nama puranam brahmasammitam
uttama sloka charitam chakara bhagawonm rishih
Nishshresaya lokasya dhanyam swastyanam mahat.*

ENGLISH SYNONYMS

Idam—this, *Bhagwatam*—book containing the narration of the Personality of Godhead and His pure devotees, *Nama*—of the name, *Puranam*—supplimentary to the Vedas, *Brahmasammitam*—incarnation of Lord Sri Krishna, *Uttama sloka*—of the Personality of Godhead, *Charitam*—activities, *Chakara*—compiled, *Bhagawan*—incarnation of the Personality of Godhead, *Rishi*—Shri Vyasdeva, *Nishreshaya*—for the ultimate good, *Lokasya*—of all people in general, *Dhanyam*—fully successful, *Swastayanam*—all blissful, *Mahat*—all perfect.

TRANSLATION

This scripture of the name *Srimad Bhagwatam* is literary incarnation of God and it is compiled by Sri Vyasudeva the incarnation of God. It is meant for the ultimate good of all people in general and as such it is all successful, all blissful and all perfect.

PURPORT

Lord Sri Chaitanya Mahaprabhu declared that *Srimad Bhagwatam* is spotless sound representation of all Vedic knowledge

and historical digest. There are only selected history of great devotees who are in direct contact with the Personality of Godead. **Srimad Bhagwat is the literary incarnation** of Lord Sri Krishna and is therefore nondifferent from Him. Shrimad Bhagwatam shall be worshipped as respectfully as we do worship the Lord and as such we can derive the ultimate blessings of the Lord by its careful and patient study. As God is all light, all blissful and all perfect so also is Srimad Bhagwatam. We can have all the transcendental light of the Supreme Brahman Sri Krishna from the recitation of Srimad Bhagwatam provided it is received through the medium of the transparent Spiritual Master. Lord Chaitanya's private Secretary Srila Swarup Damodar Goswami advised, all intending visitors who came to see the Lord at Puri, that they should make a study of the Bhagwatam from the Person Bhagwatam. Person Bhagwatam is the selfrealised bonafide spiritual master and through Him only one may understand the lessons of Bhagwatam in order to receive the desired result. One can derive from the studies of the Bhagwatam all benefits that is possible to be derived from the Personal presence of the Lord. It carries with it all the transcendental blessings of Lord Sri Krishna as we can expect by His Personal contact.

TEXT NO. 41

तदिदं ग्राहयामास सुतमात्मवतो वरम् ॥

सर्ववेदेतिहासानां सारं सारं समुद्धृतम् ।

Tad idam grahayamasa sutam atmavatambaram

Sarva veda itihashanam saram saram samudhritam.

ENGLISH SYNONYMS

Tad—that, *Idam*—this, *Grahyamasha*—made to accept, *Sutam*—unto His son, *Atmavatam*—of the selfrealised, *Varam*—most respectful, *Sarva*—all, *Veda*—vedic literatures (book of knowledge.) *Itihashanam*—of all the histories, *Saram*—cream, *Samuddhritam*—taken out.

TRANSLATION

Sri Vyasdeva made that received by His son who is the most respectful amongst the self-realised, after taking out the cream of all vedic literatures and histories (of the universe).

PURPORT

Men with poor fund of knowledge accept history of the world since the time of Buddha or since 600 B. C. and prior to this period all histories mentioned in the Scriptures are calculated by them as imaginary stories. That is not a fact. All the stories mentioned in the Puranas and Mahabhart etc. are actual history not only of this planet but also of other millions of planets within the universe. Some times the history of other planets beyond this world appear to such men of poor fund of knowledge, as something unbelievable. But they do not know that different planets are not equal in all respects and as such some of the historical facts derived from other planets do not correspond with the experience of this planet. Considering the different situations of different planets as also time and circumstances, there is nothing wonderful in the stories of the Puranas nor they are imaginary. We should always remember the maxim that one man's food is another man's poison. We should not therefore reject the stories and histories of the Puranas as imaginary. The great Rishis like Vyasa had no business to put some imaginary stories in His literatures.

In the Srimad Bhagwatam such selected historical facts taken out from the histories of different planets have been depicted. It is therefore accepted by all the spiritual authorities as the Maha Purana. Special significance of these histories is that they are all connected with activities of the Lord in different time and different atmosphere. Srila Sukhdeva Goswami is the topmost personality of all the self-realised souls and He accepted as the subject matter of studies from His father Vyasdeva. Srila Vyasdeva is the great authority and the subject matter of Srimad Bhagwatam being equally important, He delivered the message first to His great son Srila Sukhdeva Goswami. It is compared

with cream of the milk. The vedic literature are like the milk ocean of knowledge. Cream or buttermilk is the most palatable essence of milk and so also is Srimad Bhagwatam as it contains all palatable instructive as well as authentic versions from different activities of the Lord and His devotees. There is no gain, however, in accepting the message of Bhagwatam from the unbelievers, atheists and professional reciters who make a trade of Bhagwatam for the laymen. It was delivered to Srila Sukhdeva Goswami and He had nothing to do with Bhagwat business or to maintain family expenses by such trade. Srimad Bhagwatam should therefore be received from the representative of Sukhdeva, who must be in the renounced order of life without any family encumbrance. Milk is undoubtedly very good and nourishing food and drink. But when it is touched by the mouth of a snake the milk is no longer nourishing rather it is the prima-facie source of death. Similarly those who are not strictly in the Vaishnava discipline should not make a business of this Bhagwat and shall become the cause of spiritual death for so many hearers. In the Bhagwat Geeta the Lord says that the purpose of all the Vedas is to know Him (Lord Krishna) and Srimad Bhagwatam is Lord Sri Krishna Himself in the form of recorded knowledge. Therefore, it is the cream of all the vedas and because it contains all historical facts of all times in relation with Sri Krishna, it is factually the essence of all histories.

TEXT NO. 42

स तु संश्रवयामास महाराजं परीक्षितम् ॥
प्रायोपविष्टं गङ्गायां परितं परमर्षिभिः ।

*Sa tu samshravayamasa maharajam Parikshitam
Prayopavistam gangayam paritam paramarsivish*

ENGLISH SYNONYMS.

Sa—the son of Vyasdeva, *Tu*—again, *Samshravayamasha*—made them audible, *Maharajam*—unto the Emperor, *Parikshita*—of the name. *Prayopavistam*—who sat until death without any food and drink, *Gangayam*—on the bank of Ganges, *Paritam*—being surrounded by, *Paramarsivih*—by great sages.

TRANSLATION

Sukhdeva Goswami the son of Vyasdeva in His turn made Bhagwatam heard by the great Emperor Parikshit who sat tight on the bank of the Ganges untill death without any food and drink and surrounded by great sages.

PURPORT

All transcendental messages are received properly in the chain of disciplic succession. This disciplic succession is called Parampara. Unless therefore Bhagwatam or any other Vedic literatures are received through such Parampara system, the reception of knowledge is not bonafide. Vyasadeva delivered to Sukadeva Goswami, and from Sukadeva Goswami Suta Goswami received the message. One should therefore receive the message of Bhagwatam from the Suta Goswami or from his representative and not from any irrelevant interpreter.

Emperor Parikshit received the information of his death timely and he at once left his kingdom and family and sat down tight on the bank of the Ganges completely in fasting till death. All great sages rishis, philosophers, mystics etc. reached there on account of His imperial position. There were many suggestions about his immediate duty and at last it was settled that he would hear from Sukhdeva Goswami about Lord Krishna and thus the Bhagwatam was spoken to him.

Sripada Shankracharya who preached Mayavada philosophy stressing on the impersonal feature of the Absolute,—did also at last recommend that one must take the shelter of the lotus feet of Lord Sri Krishna without any hope of gain from debating society. Indirectly Sripad Sankaracharya admitted that what he had preached in the flowery grammatical interpretations of the Vedanta sutra, cannot help one seriously at the time of death. At the critical hour of death one must recite the name of Govinda is the recommendation of all great transcendentalists. Sukadeva Goswami had long stated the same truth that at the end one must remember Narayana and that is the essence of all spiritual activities. In pursuance of this eternal truth Srimad Bhagwatam was heard by

the emperor Parikshit, and it was recited by equally able recitor Sukadeva Goswami. And both the speaker and the receiver of the messages of Bhagwatam, were duly delivered by the same one medium.

TEXT NO. 43

कृष्णे स्वधामोपगते धर्मज्ञानादिभिः सह ।

कलौ नष्टद्रुशमेव पुराणार्कोऽधुनोदितः ॥

*Krishne swadhamo 'opagate dharma jnana divi saha
Kalou nastadrisham esha puranarko 'adhuno dittah.*

ENGLISH SYNONYMS

Krishne—on Krishna's, *Swadhamo*—own abode, *Upagate*—having returned, *Dharma*—religion, *Jnana*—knowledge, *Adivi*—combined together, *Saha*—along with, *Kalou*—in the Kaliyuga, *Nastadrisham*—of the persons who have lost their sight, *Esha*—all these, *Puranarko*—the purana which is brilliant like the sun, *Adhono*—just now, *Uditah*—has arisen.

TRANSLATION

The Bhagwat Purana is just as brilliant as the sun and it has arisen just after the departure of Lord Krishna in His own abode accompanied with religion, knowledge etc. Persons who have lost sight on account of the dense darkness of ignorance due to the age of Kali, shall get light out of it.

PURPORT

Lord Shri Krishna has His eternal *dhama* or abode where eternally He enjoys with His eternal associates and paraphernalia. And His eternal abode is the manifestation of His internal energy whereas the material world is the manifestation of His external energy. When He descends on the material world He displays Himself with all paraphernalia in His internal potency which is called *Atma Maya*. In the Bhagwat Geeta the Lord Says that He descends by His own potency (Atma Maya). His Form, Name, Fame, Paraphernalia, Abode etc. are not therefore creation of the matter. He descends to reclaim the fallen souls and to re-establish codes of

religion which are directly enacted by Him. Except God no body can establish the principles of religion. Either He or a suitable person empowered by Him can dictate the codes of religion. Real religion means to know God, our relation with Him, our duties in relation with Him and to know ultimately the aim of our destination after leaving this material body. The conditioned souls who are enwrapped by the material energy hardly know all these principles of life. Most of them are like the animals engaged in the matter of eating, sleeping, fearing and mating and they are mostly engaged in the matter of sense enjoyment under the pretention of religiosity, knowledge or salvation. They are still more blind at the present age of quarrel or Kaliyuga. In the Kaliyuga the population is just a royal edition of the animals. They have nothing to do with spiritual knowledge or Godly religious life. They are so blind that they cannot see anything beyond the needs of the body. They have no information of the spirit soul beyond the jurisdiction of the subtle mind intelligence or ego but they are very much proud of their advancement in knowledge, science and material prosperity. They can risk life for becoming a dog or hog just after leaving the present body and as such they have completely lost sight of the ultimate aim of life. The Personality of Godhead Sri Krishna appeared before us just a little prior to the beginning of the Kali Yuga and He returned back to eternal Home practically on the verge of Kali Yuga. While He was present, He exhibited everything by His different activities. He spoke on the Bhagwat Geeta specifically and eradicated all pretentious principles of religiosity. And prior to His departure from this material world He empowered Sri Vyasadeva through Narada to compile the messages of the Srimad Bhagwatam and as such Both the Bhagwat Geeta and the Srimad Bhagwatam are like the torch bearers for the blind people of this age. In other words if men in this age of Kali want to see the real light of life they must take to these two books only and their aim of life will be fulfilled. Bhagwat Geeta is the preliminary study of the Bhagwatam. And Srimad Bhagwatam is the summumbonum of life, Lord Sri Krishna personified. We must therefore accept Srimad Bhagwatam as the direct represen-

tation of Lord Krishna. One who can see Srimad Bhagwatam can see also Lord Sri Krishna in person. They are identical.

TEXT NO. 44

तत्र कीर्तयतो विप्रा विप्रर्षेभूरितेजसः ।
अहं चाध्यगमं तत्र निविष्टस्तदनुग्राहत् ।
सोऽहं वः श्रावयिष्यामि यथाधीतं यथामति ॥

Tatra kirttayto vipra viprarshe bhuri tejasah
Aham cha adhyagamam tatra nivista tadanugrahat
So 'ham bah sharvayashyami yathadhritam yathamatih

ENGLISH SYNONYMS

Tatra—there, *Kirttayato*—while reciting, *Vipra*—oh the Brahmins, *Viprarshe*—from the great Brahmin rishi, *Bhuri*—greatly, *Tejashah*—power, *Aham*—I, *Cha*—also, *Adhyagamam*—could understand, *Tatra*—in that meeting, *Nivista*—being perfectly attentive, *Tadanugrahat*—by His mercy, *So*—that the very thing, *Bah*—unto you, *Sharvayashyami*—shall make you hearing, *Yathadhritam Yathamati*—as far as my realisation.

TRANSLATION

Oh learned Brahmins, while Sukdeva Goswami was reciting Bhagwatam there (in the presence of Emperor Pariskhit), I was also hearing Him with rapt attention and as such by His mercy I also learnt it from the great powerful sage. I shall just try to make you hearing the very same thing as I learnt it from Him and as I have realised it.

PURPORT

One can certainly see directly the presence of Lord Sri Krishna in the pages of Bhagwatam if one has heard it from a self realised great soul like Sukdeva Goswami. One cannot however learn Bhagwatam from bogus hired recitor whose aim of life is to earn some money out of such recitation and employ the earning in the matter of sex indulgence. No body can learn Srimad Bhagwatam who is associated with person engaged in the business of sexlife. That is the secret of learning Bhagwat. Neither one can

learn Bhagwatam from one who interprets the text by his mundane scholarship. One has to learn Bhagwatam from the representative of Sukdeva Goswami and no body else if at all one has to see Lord Sri Krishna in the pages of the Bhagwat reading. That is the process and there is no alternative. Suta Goswami is a bonafide representative of Sukdeva Goswami because he wants to present the very thing which he had received from the great learned Brahmin. Sukdeva Goswami also presented Bhagwatam as He heard it from His great father and so also Suta Goswami is presenting Bhagwatam as he had heard it from Sukdeva Goswami. Simple hearing is not all; one must realise the text with proper attention. The word *nivistha* means that Suta Goswami drank the juice of Bhagwatam through his ears. That is the real process of receiving Bhagwatam. One should hear Bhagwatam with rapt attention from the real person and then only he can at once realise the presence of Lord Krishna in every page of the Bhagwatam. The secret of knowing Bhagwat is mentioned here. No body can give rapt attention who is not pure in mind. No body can be pure in mind who is not pure in action. No body can be pure in action who is not pure in eating, sleeping, fearing and mating. But somehow or other if somebody hears with rapt attention Srīmad Bhagwatam from the right person and at the very beginning of it one can assuredly see Lord Sri Krishna in person in the pages of Bhagwatam.

Thus end the **Bhaktivedanta Purports** of the First Canto Third Chapter in the matter of Description of Incarnations of Godhead.

FOURTH CHAPTER

Appearance of Sri Narada

TEXT NO. 1

व्यास उवाच

इति ब्रुवाणं संस्तूय मुनीनां दीर्घसत्रिणाम् ।
वृद्धः कुलपतिः सूतं बह्वृचः शौनकोऽब्रवीत् ॥

Iti brubanam samstuya muninam dirgha satrinam
Bridhah kulapatih sutam bahvrichah sounako 'brabit

ENGLISH SYNONYMS

Iti—thus, *Brubanam*—speaking, *Samstuya*—congratulating, *Muninam*—of the great sages, *Dirgha*—prolonged, *Satrinam*—of those engaged in the performance of sacrifice, *Bridhah*—elderly, *Kulaptih*—head of the assembly, *Sutam*—unto Suta Goswami, *Sounaka*—of the name, *Abrobit*—addressed.

TRANSLATION

On hearing Suta Goswami thus speaking, Sounaka Muni who was the elderly and learned leader of all the Rishis engaged in that prolonged sacrificial ceremony congratulated Suta Goswami by addressing him, as follows :

PURPORT

In the meeting of learned men when there is any congratulation or address for the speaker in the meeting, the qualification of such congratulator shall be as follows. He must be the leader of the house and elderly man. He must be vastly learned also. Sri Sounaka rishi represented all these qualifications and thus he stood up to congratulate Sri Suta Goswami when he expressed His desire to present *Srimad Bhagwatam* as he exactly heard it from Sukadeva

Goswami and also by his personal realisation. *Personal realisation does not mean that one should attempt to show the vanity of one's own learning trying to surpass the previous Acharya.* He must have full confidence in the previous Acharya and at the same time he must realise the subject matter so nicely that he may be able to present the matter just for the particular circumstances in a suitable manner. *The original purpose of the text must be maintained.* No interesting meaning shall be screwed out of it and yet it may be presented in an appreciable manner for the understanding of the audience. This is called realisation. The leader of the assembly Sounaka could just estimate the value of the speaker Sri Suta Goswami simply by his uttering *Yathadhitam* and *Yathamatih* and therefore he was very glad to congratulate him in ecstasy. No learned man may be willing to hear a person who does not represent the original Acharya. So the speaker as well as the audience were both bonafide in this meeting where Bhagwat was being recited for the second time. That should be the standard of recitation of Bhagwatam so that the real purpose can be served and Lord Sri Krishna can be realised without any difficulty. Unless this situation is created, Bhagwat recitation for ulterior purposes will be useless labour both for the speaker and the audience.

TEXT NO. 2

शौनक उवाच

सूत सूत महाभाग वद नो वदतां वर ।

कथां भागवतीं पुण्यां यदाह भगवान्छुकः ॥

Sounak uwacha

suta snta mahabhaga vada no vadatam bara

Katham bhagbatim punyam yad aha bhagwan suka

ENGLISH SYNONYMS

Suta—Oh Suta Goswami, *Mahabhaga*—the most fortunate, *Vada*—please speak, *No*—unto us, *Vadatam*—of those who can speak, *Bara*—respectful. *Katham*—message, *Bhagbatim*—of the Bhagwatam, *Punyam*—pious, *Yad*—which, *Aha*—said, *Bhagwan*—greatly powerful, *Suka*—Sri Sukadeva Goswami,

TRANSLATION

Sounaka said, Oh Suta Goswami, you are the most fortunate and the most respectful of all those who can speak and recite. Please speak to us the pious message of Srimad Bhagwatam which was spoken by the great powerful sage Sukadeva Goswami.

PURPORT

Suta Goswami is addressed herein by Sounaka Goswami two times out of great joy because he and the members of the assembly were eager to hear the text of Bhagwatam uttered by Sukadeva Goswami. They are not interested to hear Bhagwatam from a bogus person who interpretes in his own way to suit his own purpose. Generally the so called Bhagwat recitors are either professional traders in Bhagwat or they are so called leaned impersonalists who cannot enter into the transcendental personal activities of the Supreme Person. Such impersonalists eschew some meanings out of Bhagwat to suit and support the impersonalist views and the professional traders at once go to the 10th canto to misexplain the most confidential part of the Lord's pastimes. Both these classes of Bhagwat recitors are not the bonafide persons to recite Bhagwat. Only one who is prepared to present Bhagwat in the light of Sukdeva Goswami and only those who are prepared to hear Sukdeva Goswami and his representative are bonafied participants in the transcendental discussion of Srimad Bhagwatam.

TEXT NO. 3

कस्मिन् युगे प्रवृत्तेयं स्थाने वा केन हेतुना ।

कुतः सञ्चोदितः कृष्णः कृतवान् संहितां मुनिः ॥

*Kasmin yuge pravritteyam sthane ba kena hetuna
Kutah sanckoditah Krishnah kritabam samitham munih.*

ENGLISH SYNONYMS

Kasmin—in which, *Yuge*—period, *Pravritteyam*—was this begun, *Sthane*—in the place, *Ba*—or, *Kena*—on what, *Hetuna*—ground, *Kutah*—wherefrom, *Sanchoditah*—inspired by, *Krishna*—Krishna Dwai-

payana Vyasa, *Kritabam*—compiled, *Samhitam*—vedic literature, *Muni*—the learned.

TRANSLATION

Sounaka enquired in which period this was first begun, at which place it was so done or on what reason this was taken up. Wherefrom Krishna Dwaipayana Vyas the great sage got the inspiration to compile the literature.

PURPORT

As Srīmad Bhagwatam is the special contribution of Srīla Vyasadeva so there are so many enquiries by the learned Sounaka Muni. It was known to them that Srīla Vyasdeva had already explained the text of the Veda in various ways up to Mahābhārta for the understanding of less intelligent women, sudras and fallen members of the family of twiceborn men. Srīmad Bhagwat is transcendental to all of them because it has nothing to do with anything mundane. So the enquiries are very intelligent and relevant.

TEXT NO. 4

तस्यः पुत्रो महायोगी समदृङ् निर्विकल्पकः ।
एकान्तमतिरुन्निद्रो गुढो मूढ इवेयते ॥

*Tasya putra mahayogi samadring nirvikalpakah
Ekantamotir unnidro gudho mudho iba iyate.*

ENGLISH SYNONYMS

Tasya—his, *Putro*—son, *Mahayogi*—a great devotee, *Samadring*—equibalanced, *Nirvikalpakah*—absolute monist, *Ekantamotir*—fixed up in monism or oneness by the mind, *Unnidro*—surpassed over the nescience, *Gudho*—nonexposed, *Mudho*—stunted, *Iba*—like, *Iyate*—appears like.

TRANSLATION

His (Vyasdev's) son was a great devotee equibalanced monist and was always fixed up by his mind in monism. He was transcendental to the mudane activities without being exposed like a stunted ignorant.

PURPORT

Shrila Sukadeva Goswami was a liberated soul and as such he remained always alert not to be trapped by the illusory energy. In the Bhagwat Geeta this alertness of the liberated soul is very lucidly explained. The liberated soul and the conditioned souls have different engagements. The liberated soul is always engaged in the progressive path of spiritual attainment which is something like dream for the conditioned soul. The conditioned soul cannot imagine what may be actually the engagement of the liberated soul. While the conditioned soul thus dreams about spiritual engagements, the liberated soul is awake. Similarly the engagement of a conditioned soul appears to be a dream for the liberated soul. Apparently a conditioned soul and a liberated soul may seem to be on the same platform but factually they are differently engaged and their attention is always alert either in the matter of sense enjoyment or in the matter of self realisation respectively. The conditioned soul is too much absorbed in matter while the liberated soul is completely indifferent in the details of matter. How they are so indifferent is explained as follows.

TEXT NO. 5

दृष्ट्वानुयान्तमृषिमात्मजमप्यनग्नं देव्यो ह्रिया परिदधुर्न सुतस्य चित्रम् ।
तद्वीक्ष्य पृच्छति मुनौ जगदुस्तवास्ति स्त्रीपुम्भिदा न तु सुतस्य विविक्तदृष्टे ॥

*Dristwa anuyantan atamjam api anagnam
Devyo hria paridadhur na sutasya chitram
Tabikshya prichhati munou jagaduh taba asti
Stripum bhida natu sutasya vivikta dristeh.*

ENGLISH SYNONYMS

Dristwa—by seeing, *anuyantam*—following, *atmajam*—his son, *api*—inspite of, *anagnam*—not naked, *devyo*—beautiful damsels, *Hria*—out of shyness, *Paridadhur*—covered the body, *Na*—not, *Sutasya*—of the sons, *Chitram*—astonishing, *tadbikshya*—by seeing that, *Prichhati*—asking, *munou*—unto the Muni (Vyas) *Jagaduh*—replied, *Taba*—your, *Asti*—there is, *Stripum*—male and female,

Bhida—differences, *Na*—not, *Tu*—but, *Sutasya*—of the son, *Vivikta*—purified, *Driste*—of one who looks.

TRANSLATION

While Sri Vyasdeva although not naked was following His son, the beautiful young damsels who were taking bath naked, covered their body with cloth but did not do so when His son passed them before. On this the sage enquired and the young ladies replied that his son had purified his acts of looking on and he had no distinction between male and female while the sage had such distinction.

PURPORT

In the Bhagwat Geeta it is said that a learned sage looks equally on the learned and gentle Bharhmin and a chandala, a dog or cow on account of spiritual vision. Srila Sukadeva Goswami attained that stage and thus he did not see a male or female but he saw all living entities in different dresses. The ladies who were taking bath had special qualification to understand the mind of a man simply by studying the looking posture. Just like the child looks and one can understand how innocent he is. Sukdeva Goswami was a young boy of 16 years old and therefore all the parts of his body were in developed condition. He was naked also and so also the ladies taking the bath. But because Sukdeva Goswami was in transcendental position of sex relation his looking was very innocent which had nothing to do with worldly affairs. The ladies by their special qualification could know it at once and therefore they were not very serious about Him. But when his father passed the ladies following Sukdeva Goswami, the ladies dressed them properly to cover the parts of the body. Vyasadeva was an old man and he was dressed also. The ladies were exactly like his children or grandchildren and yet they took the presence of Vyasdeva just in the social custom because Srila Vyasadeva played the part of a householder. A householder has to distinguish between a male and female. Otherwise he cannot be householder. One should, therefore, attempt to know the distinction between spirit and soul practically without any attach-

ment for male and female affinity. So long such affinity is there one should not try to become a 'Sanyasi' like sukdeva Goswami. At least theoretically one must be convinced that a living entity is neither a male or female. The outward dress is made of matter by the material nature to attract the opposite sex and thus keep one entangled in the material existence. A liberated soul is above this perverted knowledge and he has nothing to distinguish from one living being to another. For him they are all one and the same spirit. Perfection of this spiritual vision is liberated stage and Srila Sukadeva Goswami attained that stage. Srila Vyasadeva was also in the transcendental stage but because he was in the householder's life, he did not pretend to become a liberated soul as a matter of custom.

TEXT NO. 6.

कथमालक्षितः पौरैः सम्प्राप्तः कुरुजांगलान् ।

उन्मत्तमूकजडवद्विचरन् गजसाह्वये ॥

Katham alakshitah pouroih sampraptah kurujangalan
Unmatta muka jada bat vicharan gajasahvaye

ENGLISH SYNONYMS

Katham—how, *alakshitah*—recognised, *pouroih*—by the citizens, *sampraptah*—reaching, *kurujangalan*—provinces of the name, *unmatta*—mad, *muka*—dumb, *jadabat*—stunted, *vicharan*—wondering *gajasahvaye*—name with prefix of gaja (elephant).

TRANSLATION

How He (the son of Vyasa) was recognised by the citizens when he entered the city of Hastinapur (now Delhi) after first wondering in the provinces of Kuru and Jangal, appearing like a mad man dumb and stunted.

PURPORT

The present city of Delhi was formerly known as Hastinapur on account of its first being established by the King Hasti, Goswami Sukdeva after being out of His paternal home was roaming like

a mad man dumb and stunted and therefore it was very difficult for the citizens to recognise Him in His exalted position. A sage is not therefore recognised by seeing but he is recognised by hearing. One should approach a Sadhu or great sage not for seeing but for hearing him. If one is not prepared to give an aural reception to the words of a Sadhu there is no change or gaining anything from such Sadhu. Sukdeva Goswami was a Sadhu who could speak on transcendental activities of the Lord. He was not for satisfying the whims of ordinary citizens. He was recognised when He spoke on the subject of Bhagwatam and He never attempted to make show of jugglery like magician, chemist or physician. Outwardly He appeared to be a stunted dumb mad man but in fact He was the most elevated transcendental personality.

TEXT NO. 7

कथं वा पाण्डवेयस्य राजर्षेर्मुनिना सह ।

संवादः सम्भूतात यत्रैषा सात्वती श्रुतिः ॥

Katham ba pandavayasya rajrsher munina saha

Sambadah samabhut tata yatra esha satwati shrutih.

ENGLISH SYNONYMS

Katham—how it is, *ba*—also, *pandavayasya*—of the descendant of Pandu (Parikshit) *rajarsher*—of the King who was a sage, *munina*—with the Muni, *saha*—along, *sambadah*—discussion, *samabhut*—took place, *tata*—darling, *yatra*—where upon, *esha*—like this, *satwati*—transcendental, *shrutih*—essence of the Vedas.

TRANSLATION

How it so happened that King Parikshit met the great sage and thus the great transcendental essence of Vedas (Bhagwatam) was possible to be sung by Him.

PURPORT

Srimad Bhagwatam is stated here as the essence of the Vedas. It is not imaginary story as it is sometimes remarked by

unauthorised men. It is also called *Sukasamhita* or the Vedic hymn spoken by Sri Sukdeva Goswami the great liberated sage.

TEXT NO. 8

स गोदोहनमात्रं हि गृहेषु गृहमेधिनाम् ।
अवेक्षते महाभागस्तीर्थीकुर्वंस्तदाश्रमम् ॥

*Sa godahanmatram hi grihesu grihamedhinam
Avekshate mahabhagah tirthi kurvan tadashramam.*

ENGLISH SYNONYMS

Sa—he (Sukdev Goswami), *godahanmatram*—only for the time of milking the cow, *hi*—certainly, *grihesu*—in the house of, *grihamedhinum*—of the householders, *avekshate*—waits, *mahabhagah*—the most fortunate, *tirthi*—pilgrimage, *kurvan*—transforming, *tadashramam*—the residence.

TRANSLATION

He is accustomed to stay at the door of the householder only for the time of milking the cow just to sanctify such residence.

PURPORT

Sukdeva Goswami met the Emperor Parikshit and explained before him the text of *Srimad Bhagwatam*. He is not accustomed to stay at any householder's residence for more than half an hour at the time of milking the cow just to take alms from such fortunate householder. That was also for the purpose of sanctifying the residence by His auspicious presence. Therefore Sukdev Goswami is an ideal preacher and established in the transcendental position. Form His activities those, who are in the renounced order of life and dedicated to the mission of preaching the message of Godhead, should learn that such persons have no business with the householders save and except to enlighten them in transcendental knowledge. Such missionary's asking for alms from the householder should be for the purpose of sanctifying the place. One who is in the renounced order of life may not be allured by the glamour of the householder's worldly possessions and thus become subservient

of such worldly man. This degraded position of one, who is in the renounced order of life, is much more dangerous than drinking poison and commit suicide.

TEXT NO. 9

अभिमन्युसुतं सूत प्राहुर्भागवतोत्तमम् ।
तस्य जन्म महाश्चर्यं कर्मणि च गृणीहि नः ॥

*Abhimanyu sutam suta prahur bhagabatottamam
Tasya janma mahashcharyam karmani cha grinihi nah.*

ENGLISH SYNONYMS.

Abhimanyusutam—the son of Abhimanyu, *Suta*—oh suta, *Prahur*—is said to be, *Bhagatottamam*—the first class devotee of the Lord, *Tasya*—his, *Janma*—birth, *Karmani*—activities, *mahashcharyam*—very much wonderful, *Cha*—and, *Grinihi*—please speak to, *Nah*—us.

TRANSLATION

It is said that Maharaj Parikshit is a great devotee of the Lord in the first grade and his birth and activities are all wonderful. Kindly speak to us all about him.

PURPORT

The birth of Maharaj Parikshit is wonderful because in the womb of his mother he was protected by the Personality of Godhead Sri Krishna. His activities are also wonderful because he chastised the *kali* who was attempting first to kill cow. To kill cow means ending human civilization. He wanted to protect the cow from being killed by the great representative of sin. His death is also wonderful because he got previous notice of his death which is also wonderful for any other mortal being, and thus he prepared himself for passing away sitting down tightly on the bank of the Ganges and hear the transcendental activities of the Lord. For all the days he heard Bhagwat, he did not take food or drink nor did he sleep for a moment. So everything about him is wonderful for the common man and they are worth hearing

attentively. The anxiety is expressed herewith to hear about him in details.

TEXT NO. 10.

स सम्राट् कस्य वा हेतोः पाण्डूनां मानवर्धनः ।

प्रायोपविष्टो गंगायामनादृत्याधिराट्श्रियम् ॥

*Sa Samrat kasya ba hetoh pandunam manavardhanah
Prayopavisto gangayan anadritya dhirat shriyam.*

ENGLISH SYNONYMS

Sa—he, *Samrat*—the Emperor, *Kasya*—for what, *Hetoh*—reason, *Pandunam*—of the sons of Pandu, *Manavardhana*—one who enriches the family *Prayopavista*—sitting in fasting, *Gangayam*—on the bank of the Ganges, *Anadritya*—neglecting, *Dhirat*—acquired kingdom, *Shriyam*—opulences.

TRANSLATION

He was a great Emperor and had the opulences of acquired kingdom as also he was so exalted that he was increasing the prestige of the Pandu dynasty. What was the reason that he gave up everything and sat down on the bank of the Ganges fasting till death.

PURPORT

Maharaj Parikshit was the Emperor of the world with all the seas and oceans and he had not got to take the trouble of acquiring such kingdom by his own effort. He acquired such vast kingdom inherited from his grandfathers Maharaj Judhisthir and brothers. Besides that he was doing well in the administration worth the good name of his forefathers and as such there was nothing undesirable in the matter of his opulence and administration. Then why should he untimely give up all these favourable circumstances and sit down on the bank of the Ganges fasting till death. This is astonishing and therefore they were eager to know the cause.

TEXT NO. 11

नमन्ति यत्पादनिकेतमात्मनः शिवाय हानीय धनानि शत्रवः ।
कथं स वीरः धियमंग दुस्त्यजां युवैषतोत्सष्टुमहो सहासुभिः ॥

*Namanti Yatpadaneketam atmanah
Shivaya haniya dhanani shatravah
Katham sa veerah shriyam anga dustyajam
Yuwaiba utshrastum aho saha asuwih.*

ENGLISH SYNONYMS

Namanti—bow down, *Yatpada*—whose feet, *Nekatom*—under, *atmanah*—own, *Shivaya*—welfare, *Haniya*—used to bring about, *Dhanani*—wealth, *Shatravah*—enemies, *Katham*—for what reason, *Sa*—he, *Veerah*—the chivalrous, *Shriyam*—opulences, *Anga*—oh, *Dustyajam*—inseparable, *Yuwa*—just in full youth, *Aishat*—desired, *Utshrastum*—for giving up, *Aho*—exclamation, *Saha*—with, *Asuwih*—life.

TRANSLATION

He was such an emperor that all his enemies would come and bow down at his feet surrendering all wealth for their own benefit. He was in full youthful time, he was full of strength, and possessed inseparable kingly opulences. What was the reason that he desired to give up everything including his life ?

PURPORT

Nothing undesirable in his life means that he was quite a youngman who could enjoy life with power and opulence. So there was no question of retiring from active life. There was no difficulty in collecting the state taxes because he was so powerful and chivalrous that even his enemies would come to him to bow down at his feet and surrender all wealth for their own benefit. Maharaj Parikshit was pious king and conquered his enemies and as such the kingdom was full of prosperity. There was enough milk, grains, metals and all the rivers and mountains were full of potency. So there was nothing against even from the side of the material nature. Therefore, there was no question of

giving up such prospective kingdom and give up life untimely.
They were eager to hear about all these.

TEXT NO. 12

शिवाय लोकस्य भवाय भूतये य उत्तमश्लोकपरायणा जनाः ।

जीवन्ति नात्मार्थमसौ पराश्रयं मुमोच निर्विद्य कुतः कलेवरम् ॥

*Shivaya lokasya bhavaya bhutayae ya uttamasloka
parayana
Janah jivanti na atmartham parashrayam mumocha
nirvidya kutah kalevaram*

ENGLISH SYNONYMS

Shivaya—welfare, *Lokasya*—of all living being, *Bhavaya*—for flourishing, *Bhutaye*—for the matter of economic development, *Ya*—one who is, *Uttamaslokaparayan*—devoted to the cause of the Personality of Godhead. *Janah*—men, *Jivanti*—do live, *Na*—but not, *Atmartham*—selfish interest, *Parashrayam*—shelter for others, *Mumocha*—gave up, *Nirvidya*—being freed from all attachment, *Kutah*—for what reason, *Kalevaram*—mortal body.

TRANSLATION

Those who are devoted to the cause of the Personality of Godhead, live only for the welfare, development and happiness of others. They do not live for any selfish interest. So even though the emperor was free from all attachment for worldly possession how could he give up his mortal body which was the shelter for all others.

PURPORT

Parikshit Maharaj is an ideal king and householder because he was devotee of the Personality of Godhead. A devotee of the Lord has automatically all the good qualifications desirable. And the Emperor was an typical example for this. Personally he had no attachment for all worldly opulences in his possession. But as he was king for the all round welfare of the citizens he was always busy in the welfare work of the public not only for

this life but also for the next. He would not allow to maintain slaughter house of killing cow and thus satisfy the citizens. He was not a foolish and partial administrator so that he would arrange for the protection of a class of living being and he would allow the other section to be killed. Because he was the devotee of the Lord he knew perfectly well how to conduct the administration for every one's happiness both men, animal, plants and all leaving creatures. He was not selfishly interested. Selfishness is displayed either self centered or self extended. He was neither of them. His interest was to please the Supreme Truth Personality of Godhead. The King is the representative of the Supreme Lord and as such the king's interest must be identical with that of the Supreme Lord. The Supreme Lord wants that all living being should be obedient to the Lord and thereby become happy. Therefore the Kings interest is to guide all subjects back to the kingdom of God and hence the activities of the citizens shall be so co-ordinated that they can at the end go back to home, back to Godhead. Under the administration of such representative king the kingdom is full of opulence. At that time the human being need not to take the animal food. There is ample food grains, milk, fruit and vegetables so that the human being as well as the animal all can take sumptuously and to their heart's content. All the living beings satisfied in the matter of food and shelter and conducted in terms of the prescribed rules, there cannot be any disturbance between one living with another. Emperor Parikshit was such a worthy king and therefore all were happy during his reign.

TEXT NO. 13

तत्सर्वं नः समाचक्ष्व पृष्टो यदिह किञ्चन ।
मन्ये त्वां विषये वाचां स्नातमन्यत्र छान्दसात् ॥

*Tat sarvam nah samachakshwa pristo yadiha kinchana
Manye twam vishaye vacham snatam anyatra chhandasat*

ENGLISH SYNONYMS

Tat—that, *Sarvam*—all, *Nah*—unto us, *Samchakshwa*—clearly explain, *Pristo*—questioned, *Yadiha*—herein, *Kinchna*—all that,

Manye—we think, *Twam*—yourself, *Vishaye*—in all subjects, *Vacham*—meanings of words, *Snatam*—fully acquainted, *Anyatra*—except, *Chhandasat*—portion of the vedas.

TRANSLATION

We know that you are expert in the meaning of all subjects except some portions of the Vedas and as such you can clearly explain all answers for all questions that we have made herein unto you.

PURPORT

The difference between the Vedas and the Puranas is like that of the Brahmins and the *Paribrajakas*. The Brahmins are meant for ministering some fruitive sacrifices mentioned in the Vedas but the—*Parivrjakacharyas* or the learned preachers are meant for disseminating transcendental knowledge to one and all in the general way. As such the Paribrajakacharyas are not always expert in pronouncing the Vedic Mantras which are practised systematically in terms of accent and meter by the Brahmins who are meant for ministering Vedic rites. And for that reason it should not be considered that the Brahmins are more important than the itinerary preachers. They are one and different simultaneously because they are meant for the same end in different ways.

There is no difference also between the Vedic mantras and the same explained in the Puranas and *Itihasa*. According to Srila Jiva Goswami it is mentioned in the *Madhyandin Sriti* that all the Vedas namely the Sama, Athrva, Rig, Yaju, Puranas, Itihasas, Upanishat etc. all are emanations from the breathing of the Supreme Being. The only difference is that the Vedic mantras are mostly begun with *Pranava* 'Omkar and it requires some training to practise the metric accent without which the mantras are not successfully pronounced. Srila Suta Goswami was a preacher of the first order although he did not bother much about practising the metric pronunciation of the Vedic Mantras. But that does not mean *Srimad Bhagwat* was of less importance than the Vedic Mantras. On the other hand it is the ripen fruit of all the Vedas

as it has been explained hereinbefore. Besides that the most perfect liberated soul Srila Sukdev Goswami is absorbed in the Studies of the Bhagwatam although He is already a self realised soul. Srila Suta Goswami is following the foot prints of the Same liberated soul and therefore his position is not the least less important because he was not expert in chanting Vedic mantras with systematic metric pronounciation which depends more on the practice of the chanter than actual realisation. Realisation is more important than parrot like chanting.

TEXT NO. 14.

सूत उवाच
द्वापरे समनुप्राप्ते तृतीये युगपर्यये ।
जातः पराशराद्योगी वासव्यां कलया हरेः ॥

Suta uvacha

*Dwapare samanuprapte tritiya yuga paryaye
Jatah parashard yogi basabyam kalaya hareh.*

ENGLISH SYNONYMS

Suta—Suta Goswami, *Uvacha*—said, *Dwapare*—in the second millennium, *Samanuprapte*—on the advent of, *Tritiya*—third, *Yuga*—millennium, *Paryaye*—in the place of, *Jatah*—was born, *Parashaad*—by Parashara, *Yogi*—the great sage, *Basabyam*—in the womb of the daughter of Basu, *Kalaya*—in the plenary portion of, *Hareh*—of the personality of Godhead.

TRANSLATION

Suta Goswami said “When there was an overlapping of the second millennium in the third, at that time the great sage (vyasdeva) was born by Parashara in the womb of Satyabati the daughter of the Basu.”

PURPORT

There is a chronological order of the four millenniums namely Satya, Dwapara, Treta and Kali. But sometimes there is some overlapping of them. During the regime of Vaivaswata Manu there was such overlapping in the twenty eighth round of the four millen-

niums and the third millennium appeared prior to the second. In that particular millennium Lord Sri Krishna also descends and on account of this there was some particular alteration. The mother of the great sage was Satyabati the daughter of the Basu (fisherman) and the father was the great Parashara Muni. That is the history of Vyasdeva's birth. Every millennium is divided into three periods and each period is called a Sandhya. Vyasdeva appeared in the third Sandhya of that particular age.

TEXT NO. 15

स कदाचित्सरस्वत्या उपस्पृश्य जलं शुचि ।

विविक्तदेश आसीन उदिते रविमण्डले ॥

Sa kadachit upsprishya sarasatya jalam suchi

Vivivkta eka ashina udite rabimandale.

ENGLISH SYNONYMS

Sa—he, *Kadachit*—sometimes *Upsprishya*—after finishing morning abolutions, *Sarasatya*—on the bank of the Saraswati, *Jalam*—water, *Suchi*—being purified, *Vivivkta*—concentration, *Eka*—alone, *Ashina*—being thus seated, *Udite*—on the rise, *Rabimandale*—of the sun disc.

TRANSLATION

Once upon a time he (Vyasdeva) on the rise of the sun disc took his morning abolution in the water of the Saraswati and became alone for concentration sitting-

PURPORT

The river saraswati is flowing in the Badarikashram area of the Himalyas. So the place indicated here is Samyaprash in Badarikasharam where Sri Vyasdeva is residing.

TEXT NO. 16

परावरजः स ऋषिः कालेनाव्यक्तरंहसा ।

युगधर्मव्यतिकरं प्राप्तं भुवि युगे युगे ॥

*Parabara jñah sa rishi kalenar abyakta ramhasa
Yugadharma Vyatikaram praptam bhuvi yuge yoge.*

ENGLISH SYNONYMS

Parabara --past and future, *Jñah*—one who knows, *Sa*—he, *Rishi*—Vyasdeva, *Kalenar*—by the course of time, *Abyakta*—non-manifested, *Ramhasa*—by great force, *Yugadharma*—acts in terms of the millennium, *Vyatikrama*—anomalies, *Praptam*—having accured, *bhuvi*—on the earth, *Yuge Yuge*—different ages.

TRANSLATION

The great sage Vyasdeva saw anomalies in the acts of the millennium, as it so happens in different ages, on the earth by the unseen forces of the course of time.

PURPORT

The great sages like Vyasdeva are liberated souls and there fore they can see clearly past and future. Thus he could see the future anomalies in the Kali age and accordingly he made arrangement for the people in general so that they can execute a progressive life in this age which is full of darkness. The people in general of this age of Kali are too much intrested in the matter which is temporary. On account of ignornce they are unable to evaluate the assets of life and be enlightened in spiritual knowledge.

TEXT NO 17 & 18

भौतिकानां च भावानां शक्तिहासं च तत्कृतम् ।

अश्रद्धधानान्निःसत्त्वान्दुर्मैधान् हसितायुषः ॥

दुर्भगांश्च जनान् वीक्ष्य मुनिर्दिव्येन चक्षुषा ।

सर्ववर्णाश्रमाणां यद्धयी हितममोघदृक् ॥

*Bhoutikanancha bhavanam shaktihrasamcha takritam
Ashraddhanan nihsatwan durmedhan hrasita ayushah
Janan bikshya munir dibyena chakshusa sarva
Varnashramanam Yaddadhu oitam amoghadrak.*

ENGLISH SYNONYMS

Bhoutikanancha—also of everything that is made of matter, *Bhavanam*—actions, *Shaktihrashancha*—deterioration of natural power, *Tatkritam*—rendered by that, *Ashraddhadhanan*—of the faithless, *Niswatwam*—impatient due to want of the mode of goodness, *Hrashita*—reduced, *Ayusha*—of duration of life, *Durbhaganscha*—also the unlucky, *Janan*—people in general, *Bikshya*—by seeing, *Munir*—the muni, *Dihyena*—by transcendental, *Chakshusa*—vision, *Sarva*—all, *Varnshramanam*—of all the status and orders of life, *Yad*—what, *Dadhau*—Contemplated, *Hitam*—welfare, *Amoghadrik*—one who is fully equipped in knowledge.

TRANSLATION

The great sage who is fully equipped in knowledge could see by his transcendental vision about deterioration of every thing made of matter rendered by the influence of the age; as also he could see the faithless people in general reduced in duration of life and impatient due to lack of the quality of goodness. Thus he contemplated for the welfare of men in all status and orders of life.

PURPORT

The non manifested forces of time is so powerful that it reduces all matters into decaying in due course. As such the Kaliyuga being the last millennium of a round of the four millenniums, the power of all material objects deteriorates by such influence of time. In this age duration of the material body of the people in general is much reduced and so also the memory. The action of matter is also not so much incentive. The land does not produce any more food grains in the same proportion as it did in other ages. The cow does not give so much milk as it used to give formerly. The production of vegetable and fruits are all less than before. As such all the living beings both men and animal do not have sumptuous nourishing food and due to want of so many necessities of life naturally the duration of life is reduced, the memory is short, intelligence is meagre mutual dealings are full of hypocrisy and so on.

The great sage Vyasdeva could see them all by His transcendental vision on account of His becoming the liberated soul. As an astrologer can see the future fate of a man or an astronomer can foretell by calculation about the solar and lunar eclipses in future dates, similarly those who can see through the scriptures about the future of all mankind are called liberated souls. They can see so, on account of their sharp vision by spiritual attainment.

And all such transcendentalist, who are naturally devotee of the Lord, are always busy for rendering welfare service to the people in general. Such transcendentalist are real friends of the people in general than the so called public leaders who are unable to see what is going to happen five minutes ahead. In this age the people in general as well as their so called leaders are all unlucky fellows, faithless in the spiritual knowledge and being influenced by the age of Kali, are always disturbed by various diseases and other disturbances. For example at the present age there are so many T.B. patients and T.B. hospitals but formerly it was not so because the time was not so much unfavourable. These unfortunate men of this age are always reluctant to give a reception to the transcendentalists who are representatives of Srila Vyasadeva and yet such selfless workers are always busy in planning something which may help every one in all status and orders of life. So the greatest philanthropists are those transcendentalists who represent the mission of Vyasa, Narada, Madhya, Chaitanya, Rupa, Saraswati etc. They are all one and the same because the personalities may be different but the aim of mission is one and the same namely to deliver the fallen soul back to home back to Godhead.

TEXT NO. 19

चातुर्होत्रं कर्म शुद्धं प्रजानां वीक्ष्य वैदिकम् ।

व्यदधाद्यज्ञसन्तत्यै वेदमेकं चतुर्विधम् ॥

Chatur hotram karmasuddham prajanam bikhshya

vaidikam

Byadadhat yajna santatyai vedamekam chaturvidham

ENGLISH SYNONYMS

Chatur—four, *Hotram*—sacrificial fire, *Karmasuddhi*—purification of work, *Prajanam*—of the people in general, *Bikshya*—after seeing, *Vaidikam*—according to Vedic rites, *Byadadhat*—made into, *Yajna*—sacrifice, *Santatyai*—to expand, *Vedamekam*—only one veda, *Chaturvidam*—in four divisions.

TRANSLATION

He foresaw that the means of purifying the occupation of the people in general were the sacrifices mentioned in the Vedas. And to simplify the process He divided one veda into four, in order to expand them in the human society.

PURPORT

Formerly there was only Veda of the name Yaju and the four divisions of sacrifices were there specifically mentioned. But to make them more easily performable the Veda was divided into four with divisions of the sacrifices just to purify the occupational service of the four orders of several status. Above the four Vedas namely Rik, yaju, Syam, Atharva, there are the Puranas and the Mahabharat *samhitas* etc. which are known as the fifth Veda. Sri Vyasudeva and his many disciples were all historical personalities and they were very much kind and sympathetic for the fallen souls of this age of Kali. As such the Puranas and Mahabharat were made from related historical facts which explained the teaching of the four vedas. There is no question of doubting about the authority of the Puranas and Mahabharata as parts and parcels of the Vedas. In the *Chhandogya Upanishad* such Puranas and Mahabharata, generally known as historical facts, are mentioned as the fifth Veda. According to Srila Jiva Goswami that is the way of ascertaining the respective values of the revealed scriptures.

TEXT NO. 20

ऋग्यजुः सामाथर्वव्या वेदाश्चत्वार उद्धृताः ।

इतिहासपुराणं च पञ्चमो वेद उच्यते ॥

*Rigyajuh samatharbakhyah veda chatwara uddhritah
Itihasa puranancha panchamo Veda uchhyate*

ENGLISH SYNONYMS

Rig, Yaju, Sama, Atharva—the four names of the Vedas, *Uddhrita*—made into separate parts. *Itihasa*—historical records (Mahabharat), *Puranancha*—and the puranas, *Panchama*—the fifth, *Veda*—the original source of knowledge, *Uchhyate*—is said.

TRANSLATION

The four divisions of the original sources of knowledge the Vedas were separately made. But the historical facts and authentic stories mentioned in the Puranas are called the fifth Veda.

TEXT NO. 21

तत्रर्वेदधरः पैलः सामगो जैमिनः कविः ।

वैशम्पायन एवैको निष्णातो यजुषामुत ॥

*Tatra rigveda dharah pailah samago jaiminik kavih
Vaishampayana eba eko nishnato yajusham utah*

ENGLISH SYNONYMS

Tatra—thereupon, *Rigvedadhara*—professor of the Rigveda, *Paila*—the Rishi of the name, *Samago*—that of the samaveda, *Jaimini*—the Rishi of the name, *Kavi*—highly qualified, *Vaishampayana*—the Rishi of the name, *Eba*—only, *Eko*—alone, *Nishanato*—well versed, *Yajusham*—of the yajurveda, *Utah*—glorified.

TRANSLATION

Thereupon, after the four divisions of the Vedas, Paila Rishi became the professor of Rigveda, Jaimini the professor of Samaveda an Vaishampayano also only became glorified by the yajurveda.

PURPORT

The charges of different Vedas were entrusted to different learned scholars for development in various ways.

TEXT NO. 22

अथर्वांगिरसामासीत्सुमन्तुर्दारुणो मुनिः ।
इतिहासपुराणानां पिता मे रोमहर्षणः ॥

Atharva angirasam asit sumanta daruna munih
Itihasa purananam pita me Romharsana.

Atharva—the Atharvaveda, *Angirasam*—unto the Rishi of Angirasa, *Asit*—was entrusted, *Sumanta*—He was also known as Sumant muni, *Daruna*—seriously devoted in the matter of Atharva Veda, *Itihasa purananam*—of the historical records like the Puranas, *Pita*—father, *Me*—mine, *Romaharsana*—Rishi of the name.

TRANSLATION

The Sumanta Muni Angirasa, who was very devoutly engaged—was entrusted with the *Atharva Veda*. And my father Romaharsana was entrusted with the *Puranas* and historical records.

PURPORT

In the Sruti *mantras* also it is stated that Angiras muni, who strictly followed the rigid principles of the Atharva Vedas,—was the leader of the followers of the Atharva Vedas.

TEXT NO. 23

त एत ऋषयो वेदं स्वं स्वं व्यस्यन्ननेकधा ।
शिष्यैः प्रशिस्यैस्तच्छिष्यैर्वेदास्ते शाखिनोऽभवन् ॥

Ta eba rishaya vedam swam swam byasyan-nanekdha
Shisyai prashisyais tachhisyair Vedaste shakhina abhavan.

ENGLISH SYNONYMS

Ta—they, *Eta*—all these, *Rishaya*—Learned scholars, *Vedam*—the respective Vedas, *Swam swam*—in their own entrusted matter, *Byasan*—rendered, *Anekadha*—many, *Shisya*—disciple, *Prasisya*—grand-disciple, *Tatchisya*—great-grand disciple. *Vedaste*—followers of the respective vedas, *Shakhina*—different branches, *Abhavan*—thus became.

TRANSLATION

All these learned scholars in their turn rendered their entrusted matter of Vedas unto many disciples grand-disciples and great-grand-disciples and thus they became the respective branches of the followers of the Vedas.

PURPORT

The original source of knowledge are the Vedas. There is no branch of knowledge either mundane or transcendental,—which does not belong to the original text of the Vedas. They have simply been developed by different branches of followers as they were originally rendered by great, respectable and learned professors. In other words the Vedic knowledge, in different branches by different disciplic succession, has been distributed all over the world. No body, can therefore, claim independent knowledge beyond the Vedas.

TEXT NO. 24

त एव वेदा दुर्मेधैर्यन्ते पुरुषैर्यथा ।
एवं चकार भगवान् व्यासः कृपणवत्सलः ॥

Ta eva veda durmedhair dharyante purushair yatha
Evam chakara Bhagawan vyasaḥ kṛpanavatsla.

ENGLISH SYNONYMS

Ta—that, *Eva*—certainly, *Veda*—the book of knowledge, *Durmedhair*—by the less intellectuals, *Dharyate*—can assimilate, *Purushair*—by the man, *Yatha*—as and as, *Ebam*—thus, *Chakara*—edited, *Bhagwan*—the powerful, *Vyasa*—the great sage of the name, *Kripanavatsala*—very kind to the ignorant mass.

TRANSLATION

Thus the great sage Vyasdeva, who is very kindly upon the less intellectual ignorant mass of people,—edited the book of knowledge so that the same may be assimilated by such less intellectual men.

PURPORT

The Veda is one and the reasons, for its divisions in many parts, are explained herewith. The seeds of all knowledge or the Veda is not a subject matter which can easily be understood by any ordinary man. There is a stricture that no body should try to learn vedas,—who is not a qualified Brahmin. This stricture of the authorities has been wrongly interpreted in so many ways. A class of men, who claim Brahminical qualification simply by their birth right in the family of a Brahmin,—claim that the study of the vedas is a monopoly business of such Brahmin caste only. Another section of the people take it as injustice to other castes who do not happen to take birth in a Brahmin family. But both of them are misguided. The Vedas is a subject matter which required to be explained even to Brahmaji by the Supreme Lord. Therefore the subject matter is understood by persons with exceptional qualities of goodness. Persons who are in the modes of passion and ignorance are unable to understand the subject matter of the Vedas. The ultimate goal of Vedic knowledge is Sri Krishna the Personality of Godhead. The Personality is very rarely understood by them who are in the modes of passion and ignorance. In the Satya Yuga every one was situated in the mode of goodness. Gradually the mode of goodness declined during the *treto* and *Dwapara Yugas* and the general mass of people deteriorated from such qualities of goodness. In the present age the modes of goodness is almost nil and so for the general mass of people the kind hearted powerful sage Srila Vyasa Deva divided the Vedas in various ways so that it may be practically followed by less intelligent persons in the modes of passion and ignorance. It is explained in the next sloka as follows.

TEXT NO. 25

स्त्रीशूद्रद्विजबन्धूनां त्रयी न श्रुतिगोचरा ।

कर्मश्रेयसि मूढानां श्रेय एवं भवेदिह ।

इति भारतमाख्यानं कृपया मुनिना कृतम् ॥

*Stri sudra dwijubandhunam trayee na shrutigochara
Karma shreyasi mudhanam shreya eba bhabet iha
Iti bharatam akhyanam kripaya munina kritam.*

ENGLISH SYNONYMS

Stri—the woman class, *Sudra*—the labourer class of men, *Dwijabandhunam*—of the friend of the twice born, *Shreya*—supreme benefit, *Ebam*—thus, *Iti*—thus thinking, *Bhabet*—achieved, *Iha*—by this, *Iti*—thus thinking, *Bharata*—the great Mahabharata, *Akhyanam*—historical facts, *Kripaya*—out of great mercy, *munina*—by the Muni, *Kritam*—is completed.

TRANSLATION

The great sage out of compassion for them thought it wise that this will cause to achieve the ultimate goal of life by them, and thus he compiled the great historical narration of Mahabharat for the woman class, the labourer class and the friends of the twiceborn.

PURPORT

The friends of the twice born families are those who are born in the families of Brahmins, kshatriyas and Vaishyas or the spiritually cultured families,—but themselves they are not at par with their forefathers. Such descendants of the cultured families like Brahmin, kshatriyas and Vaishyas, are not recognised as such for want of the purificatory achievements. The purificatory activities began even before the birth of a child and the seed giving reformatory process is called *Garbhadhan Samaskara*. And one, who has had not the chance of such Garbhadhana Samaskara or the spiritual way of family planning,—is not accepted as actual twice born family. The Garbhadhan Samaskara is followed by other purificatory process out of which the sacred thread ceremony is one which is performed at the time of spiritual initiation. After this particular Samaskara one is rightly called the twice born. One birth is calculated during the seed giving Samaskara and the second birth is calculated at the time of spiritual initiation. One who has

been able to undergo such important Samaskaras can only be called as bonafide twice born.

If the father and the mother do not undertake the process of spiritual family planning and simply beget children out of passion only such children are called the *Dwijabandhus*. These Dwijabandhus are certainly not as intelligent as the real children of the regular twice born families. The Dwijabandhus are classified on the level of Sudras and woman class, who are by nature less intelligent. The Sudras and the woman class do not require to undergo any Samaskara save and except the ceremony of marriage.

This less intelligent class of men namely the woman the Sudras and the unqualified sons of the higher castes, are devoid of the necessary qualifications for understanding the purpose of transcendental Vedas. For them the Mahabharata was prepared. The purpose of the Mahabharata is to administer the purpose of the Vedas and therefore within this Mahabharata the summary Veda or Bhagwant Geeta is set in. The less intelligent class of men are more interested in *stories* than in philosophy and therefore the philosophy of the Vedas in the form of the Bhagwat Geeta spoken by the Lord Sri Krishna is set in. Vyasdeva and Lord Krishna both of them are on the same transcendental plane and therefore both of them collaborated on the plan of doing good to the fallen souls of this age. The Bhagwat Geeta is the essence of all Vedic knowledge. It is the first book of spiritual values and same as the Upanisadas are. The Vedanta philosophy is the subject matter for study of the spiritual graduates and only the post graduate spiritual student can enter into the spiritual or devotional service of the Lord. It is a great science and the great professor is Lord Himself in the Form Lord Sri Chaitanya Mahaprabhu and persons who are empowered by Him can initiate other person in the transcendental loving service of the Lord.

TEXT NO. 26

एवं प्रवृत्तस्य सदा भूतानां श्रेयसि द्विजा ।
सर्वात्मकेनापि यदा नातुष्यद्दुदयं ततः ॥

*Ebam prabrittasya sada bhutanam shreyasi dwija
Sarbatmakenapi yada natusyat hridayam tatah.*

ENGLISH SYNONYMS.

Ebam—thus, *Prabrittasya*—one who is engaged in, *Bhutanam*—of the living beings, *Shreyasi*—in the matter of ultimate good, *Dwija*—oh the twice born, *Sarbatmakena*—by all means, *Yada*—when, *Na*—not, *Tushyat*—become satisfied, *Hridayam*—mind, *Tatah*—at that time.

TRANSLATION

Oh the twice born Brahmins, thus when His mind was not satisfied even though He engaged himself for all round welfare work for the general mass of people, thereafter.

PURFORT

Sri Vyasadeva was not satisfied Himself although He prepared literatures in the Vedic values, for all round welfare activities of the general mass of people. It was expected that He would be satisfied by all such activities but ultimately He was not satisfied.

TEXT NO. 27

नातिप्रसीदद्भृदयः सरस्वत्यास्तटे शुचौ ।

वितर्कयन् विविक्तस्थ इदं प्रोवाच धर्मवित् ॥

*Nati prasidad hridayah saraswatyas tate shuchou,
Vitarkyan viviktyastasya idam provacha dharmavit.*

ENGLISH SYNONYMS

Na—not, *Atiprasidad*—very much satisfied, *Hridayah*—at heart, *Saraswatyas*—of the river saraswati, *Tate*—on the bank of, *Suchou*—being purified, *Viviktastha*—being placed in a lonely place, *Vitarkyan*—having considered, *Idamcha*—also this, *Provacha*—said, *Dharmavit*—one who knows what is religion.

TRANSLATION

Thus at once (the sage) being not being very much satisfied at heart began to consider as he was one who knew the essence of religion and said within himself.

PURPORT

The sage began to search out the cause of not being satisfied at heart. Perfection is never attained till one is not satisfied at heart. This satisfaction of heart has to be searched out elsewhere beyond the matter.

TEXT NO. 28

धृतव्रतेन हि मया छन्दांसि गुरवोऽनयः ।
 मानिता निर्व्यलीकेन गृहीतं चानुशासनम् ॥
 भारतव्यपदेशेन ह्याम्नायार्थः प्रदर्शितः ।
 दृश्यते यत्र धर्मादि स्त्रीशूद्रादिभिरप्युत ॥

Dhritabratena mayahi chhandansi gurabagnayah
Manita nirbalikena grihitan cha nushasanam.
Bharata byapadeshena hi amnayarthaha pradarshitah
Drishyate yatra dharmadi stri sudradivi rapyuta.

ENGLISH SYNONYMS

Dhritabratena—under strict disciplinary vow, *Maya*—by me, *Hi*—certainly, *Chhandansi*—the vedic hymns, *Gurabo*—the spiritual masters, *Agnaya*—the sacrificial fire, *Manita*—properly worshipped, *Nirbalikena*—without any pretence, *Grihitancha*—also accepted, *Anushasanam*—traditional discipline, *Bharata*—the Mahabhrata, *Byapodeshenn*—by compilation of. *Hi*—certainly, *Amnayarthaha*—import by disciplic succession, *Pradarshitah*—properly explained, *Drishyate*—by which necessary, *Dharmadi*—the path of religion, *Stri Sudradivih*—even by the woman and *Sudras*—etc.

TRANSLATION

I have under strict disciplinary vow, certainly worshipped the Vedas, the spiritual masters and the altar of sacrificial fire without any pretence; I have also abided by the rulings, I have shown the import of disciplic succession through the explanation of the Mahabharata in which even the woman, Sudras and such others (the friends of the twice born) can also see the path of religion.

PURPORT

No body can enter into the import of the Vedas without having undergone a strict diciplinary vow and disciplic succession. The Vedas, spiritual masters and sacrificial fire must be worshipped by the desiring candidate. All these intricacies of the Vedic knowledge are systematically presented in the Mahabharata for the understanding of the women class, labourer class of men and the unqualified members of Brahman, khsatriya or the Vaishya families. In this age the Mahabharata is essential more than the original Vedas.

TEXT NO. 29

तथापि बत मे दैह्यो ह्यात्मा चैवात्मना विभुः ।
असम्पन्न इवाभाति ब्रह्मवर्चस्यसत्तमः ॥

*Tathapi bata me daihyo hi atma cha eva atmana bibhu
Asampanna ibabhati brahma varchasya sattamah*

ENGLISH SYNONYMS

Tathapi—although, *bata*—defecto, *Me*—mine, *hi*—certainly, *Atma*—living being, *Eva*—even, *Atmana*—myself, *Bibhu*—sufficient, *Asampanna*—wanting in, *Ibabhati*—it appears to be, *Brahmavarchasya*—of the Vedantists, *Sattamah*—The Supreme.

TRANSLATION

I am feeling still wanting although myself is already fully equipped with every thing required in the matter of Vedic principles.

PURPORT

Undoubtedly Srila Vyasadeva was complete in all the details of Vedic achievements. Purification of the living being submerged in the matter, is made possible by the prescribed activities in the Vedas but the ultimate achievement is different. Unless the ultimate achievement is attained, the living being, even though fully equipped, cannot be situated in the transcendently normal stage. Srila Vyasadv appeared to have lost the clue and therefore felt dissatisfaction.

TEXT NO. 30

किंवा भागवता धर्मा न प्रायेण निरूपिताः ।

प्रियाः परमहंसानां त एव ह्यच्युतप्रियाः ॥

Kimba Bhagwata dharma na prayena nirupita

Priya paramhansanam ta eva hi abchyuta priyah

ENGLISH SYNONYMS

Kimba—or, *Bhagwata Dharma*—devotional activities of the living being, *Na*—not, *Prayena*—almost, *Nirupitah*—directed, *Priya*—dear, *Paramhansanam*—of the perfect beings, *Ta Eva*—that also, *Hi*—certainly, *Achyuta*—the infallible, *Priya*—attractive,

TRANSLATION

Or it may be that I did not almost directed the devotional service of the Lord which is dear both to the perfect beings and the infallible Lord.

PURPORT

The wanting which was being felt by Srila Vyasdeva is expressed herein in his own words. The wanting was felt for the normal condition of the living being in the devotional service of the Lord. Unless one is not put up in the normal condition of service, neither the Lord nor the living being can become fully satisfied. This defect was felt by Him when Narada Muni, his spiritual master reached on the spot. It is described as follow :—

TEXT NO. 31

तस्यैवं खिलमात्मानं मन्यमानस्य खिद्यतः ।

कृष्णस्य नारदोऽभ्यागादाश्रमं प्रागुदाहृतम् ॥

Tasya ebam khilam atmanam manwamanasya khidyatah

Krishnasya Naradobhyagad ashramam prag uddhritam

ENGLISH SYNONYMS

Tasya—his, *Ebam*—thus, *Khilam*—inferior, *Atmanam*—soul, *Manamvnasya*—thinking within the mind, *Khidyatah*—regretting,

Naradabhyagad—Narada came there, *Ashramam*—the cottage, *Prag*—before, *Udahritah*—said.

TRANSLATION

Narada reached the cottage of Krishna Dwipayana on the bank of Saraswati as said before while Vyasdeva was regretting thus on the point of inferiority of his personal self.

PURPORT

The vacuum felt by Vyasdeva was not due to his lack of knowledge. *Bhagwat Dharma* is purely devotional service of the Lord in which the monist has no access. The monist is not counted amongst the *Paramhansas* (the most perfect of the renounced order of life). Shrimad Bhagwat is full of narration of the transcendental activities of the Personality of Godhead. Although Vyasdeva was empowered Divinity still he felt inferior complex because in none of his works the transcendental activities of the Lord was properly explained. The inspiration was infused by Sri Krishna directly in the heart of Vyasdeva and thus he felt vacuum as above explained. It is definitely expressed herewith that without transcendental loving service of the Lord, everything is void; but in the transcendental service of the Lord everything is tangible without any separate attempt for fruitive work or empiric philosophical speculation.

TEXT NO. 32.

तमभिज्ञाय सहसा प्रत्युत्थायगतं मुनिः ।
पूजयामास विधिक्लारदं सुरपूजितम् ॥

Tam abhijnaya sahasa pratyutthayagatam munih
Pujayamasa bidhibat naradam surapujitam.

ENGLISH SYNONYMS

Tamabhijnaya—seeing the auspicity of His (Narada's) arrival, *Sahasa*—all of a sudden, *Pratyutthaya*—getting up, *Agatam*—arrived at *Munih*—Vyasdeva, *Pujayamasa*—worshipped, *Bidhibat*—with the same respect as is offered to *Bidhi* (*Brahma*).

TRANSLATION

Thus on the auspicious arrival of Sri Narada, Sri Vyasdeva got up in respect and worshipped Him with equal veneration as is offered to Brahmaji the creator.

PURPORT

Bidhi means *Brahma* the first created living being. He is the original student as well as professor of the Vedas as He learnt it from Sri Krishna and taught Narada first. So Narada is the second Acharya in the line of spiritual disciplic succession. He is representative of Brahma and therefore He is respected exactly like Brahma the father of all *Bidhis* (regulations); similarly all other successive disciples in the chain are also equally respected as representative of the original spiritual master.

Thus end the **Bhaktivedanta Purports** of the first canto—
Fourth Chapter of Srīmad Bhagwatam in the matter of Appearance
of Sri Narada.

FIFTH CHAPTER

Sri Narada's instructions on Srimad Bhagwatam for Vyasdeva.

TEXT NO. 1

सूत उवाच

अथ तं सुखमासीन उपासीनं बृहच्छ्रवाः ।
देवर्षिः प्राह विप्रर्षि वीणापाणिः स्मयन्निव ॥

Suta uvacha

*Atha tam sukhamaseena upaseenam brihachhrava
Debarshi praha viprasim vinaapanih smayanriva.*

ENGLISH SYNONYMS

Suta—of the name *Uvacha*—said, *Atha*—Therefore, *Tam*—him, *Sukhamaseena*—comfortably seated, *Upaseenam*—unto one sitting nearly, *Brihachhrava*—greatly respected, *Debarshi*—The great Rishi amongst the Gods, *Praha*—said, *Viprasim*—unto the Rishi amongst the Brahmin, *Vinapanih*—one who carries veena by his hand, *Smayanniba*—apparently smiling.

TRANSLATION

Suta Goswami said, "Thus the sage amongst the gods (Narada) who was comfortably seated addressed the Rishi amongst the Brahmin (unto Vedavyasa) apparently smiling."

PURPORT

Narada was smiling because he knew well the great sage Vedavyasa and the cause of his disappointment. As he will explain gradually the cause of Vyasdevas's disappointment was due to insufficiency in catering the science of devotional service. Narada knew the defect and it was confirmed by the then position of Vyas,

TEXT No. 2

नारद उवाच

पाराशर्यं महाभाग भवतः कच्चिदात्मना ।
परितुष्यति शरीर आत्मा मानस एव वा ॥

Narada Uvacha

Parasharya mahabhaga bhavatah kachid atmana
Pritushyati Sharira atma manasa ebaba.

ENGLISH SYNONYMS

Narada—of the name, *Uvacha*—said, *Parashrya*—oh the son, of Parashara, *Mababhaga*—the great fortunate, *Bhavath*—your *Kachid*—if it is, *Atmana*—by the self realisation of, *Paritushyati*—does it satisfy, *Sharira*—identifying the body, *Atma*—self, *Manasa*—identifying the mind, *Eba*—certainly, *Gha*—and,

TRANSLATION

Addressing Vyasdeva, the son of Parashara, Narada enquired whether yourself is satisfied by identifying the body or the mind as the object of self realisation ?

PURPORT

This was a hint by Narada to Vyasadeva about the cause of his despondency. Vyasdeva, as the descendant of Parashara a great powerful sage, has the privilege of having a great parentage which should not have given Vyasdeva cause of despondency. The great son of a great father as He was, He should not have identified the self with the body or the mind. Ordinary men with poor fund of knowledge can identify the body as self on the mind as self but Vyasdeva should not have done like that. One cannot be cheerful by nature unless one is factually seated in the matter of self realisation which is transcendental to the material body and the mind.

TEXT NO. 3

जिज्ञासितं सुसम्पन्नमपि ते महद्भूतम् ।
कृतवान् भारतं यस्त्वं सर्वार्थपरिब्रूहितम् ॥

*Jijnashitam susampannam api te mahadadbhutom,
Kritaban bharatam yastam sarbartha paribringhitam*

ENGLISH SYNONYMS

Jijnashitam—fully enquired, *Susampannam*—well versed, *Api*—inspite of, *Te*—your, *Mahadadbhutam*—great and wonderful, *Kritaban*—prepared, *Yastam*—what you have done, *Sarbartha*—including all sequences, *Paribringhitam*—elaborately explained.

TRANSLATION

Your enquires were full and studies also fulfilled well and there is no doubt about it as you have prepared the great and wonderful work Mahabharata which is full of all vedic sequences elaborately explained.

PURPORT

Despondency of Vyasdeva was certainly not due to his lack of sufficient knowledge because as a student, he had fully enquired in the Vedic literatures as a result of which the Mahabharat is compiled with full expansion of the Vedas.

TEXT NO. 4

जिज्ञासितमधीतं च यत्तद्ब्रह्म सनातनम् ।
अथापि शोचस्यात्मानमकृतार्थ इव प्रभो ॥

*Jijnashitam adhitamcha Brahma yattat sanatanam
tatha pi shochasi atmanam akritartha iba prabho,*

ENGLISH SYNONYMS

Jijnashitam—deliberated fully well, *Adhitam*—the knowledge obtained, *Cha*—and, *Brahma*—The Absolute, *Yat*—what, *Tat*—that *Sanatanam*—eternal, *Tatha pi*—inspite of that, *Shochasi*—lamenting, *Atmanam*—unto self, *Akritartha*—undone, *Iba*—like, *Prabho*—my dear sir.

TRANSLATION

You have fully deliberated upon impersonal Brahman also and the knowledge derived also. Inspite of all these why should you be dispondent thinking that your self is undone oh my sir,

PURPORT

The Vedanta Sutra or Brahman Sutra compiled by Sri Vyasdeva is the full deliberation of impersonal Absolute feature and it is accepted as the most exalted philosophical exposition in the world. It is delineated on the subject of eternity and the clues implemented there are scholarly respresented. So there cannot be any doubt about the transcendental scholarship of Vyasdeva and why it shall be like this that he shall consider himself as undone in the matter.

TEXT NO. 5

व्यास उवाच

अस्त्येव मे सर्वमिदं त्वयोक्तं तथापि नात्मा परितुष्यते मे ।
तन्मूलमव्यक्तमगाधबोधं पृच्छामहे त्वाऽऽत्मभनात्मभूतम् ॥

Sri Vyasa uvacha

*Asti eba me sarvam idam twaya uktam
Tathapi na atma paritushyati me
Tat moolam abyaktam agadhabodham
Prichhamahe twam atmabhava atmabhutam.*

ENGLISH SYNONYMS

Sri Vyasadeva—of the name, *Uvacha*—said, *Asti*—there is, *Elba*—certainly, *Me*—mine, *Sarvam*—all, *Idam*—this, *Twaya*—by you, *Uktam*—uttered, *Tathapi*—and yet, *Na*—not, *Atma*—self, *Paritushyati*—does pacify *Me*—unto me. *Tat*—of which, *Moolam*—root, *Agadhabodham*—the man of unlimited knowledge, *Prichhamahe*—do enquire. *Twam*—unto you, *Atmabhava*—self born, *Atmabhutam*—offspring.

TRANSLATION

Vyasdeva replied that all that He (Narda) had said about Him (Vyasa) were perfectly correct. In spite of all these, His self was not pacified. He therefore asked Narada who was the man of unlimited knowledge on account of His being the offspring of one (Brahman) who is self-born (without any mundane father and mother) on the root of the cause.

PURPORT

In the material world every one is engrossed with the scanty idea of identifying the body or the mind as self. As such all knowledge disseminated in the material world, is related either with the body or with the mind and that is the root cause of all despondencies. This root cause of despondency all over the material world is not always detected by any one even though he may be the greatest erudite scholar in materialistic knowledge. It is good, therefore, to approach a Personality like Narada for solution of the root cause of all despondencies. Why Narada shall be approached in this connection is explained below.

TEXT NO. 6

स वै भवान् वेद समस्तगुह्यमुपासितो यत्पुरुषः पुराणः ।
परावरेणो मनसैव विश्वं सृजत्यवत्यत्ति गुणैरसंगः ॥

*Sa bai bhavan Veda samasta guhyam
Upasita yat Pususham puranam
Parabaresho Manasiaba Visvam
Sriyyatya batyati gunai rasangah.*

ENGLISH SYNONYMS

Sa—thus, *Bai*—certainly, *Bhavan*—yourself, *Veda*—know, *Samasta*—all inclusive, *Guhyam*—confidential, *Upasita*—devotee of, *Yat*—because, *Parusham*—The Personality of Godhead, *Puranam*—the oldest, *Paravaresho*—the controller of material and spiritual world, *Manasa*—mind, *Eba*—only, *Visvam*—the universe, *Sriyyati*—creates, *Avatyati*—annihilates, *Gunai*—by the qualitative matter, *Asangah*—unattached.

TRANSLATION

My Lord ! every thing that is mysterious is also known to you because the creator and destroyer of the material world and maintainer of the spiritual world,—the original Personality of Godhead who is transcendental to the three modes of material nature,—is worshipped by you.

PURPORT

A person who is cent per cent engaged in the service of the Lord,—is the emblem of all knowledge. Such devotee of the Lord in full perfection of devotional service is also perfect by the qualification of the Personality of Godhead. As such the eight fold perfection of mystic power (*Astasiddhi*) are very little portion of Godly opulence. A devotee like Narada, can act wonderful by his spiritual perfection for which every individual is trying to overcome success. Srila Narada is cent per cent perfect living being although not equal to the qualifications of the Personality of Godhead.

TEXT NO. 7

त्वं पर्यटन्नर्कं इव त्रिलोकीमन्तश्चरो वायुरिवात्मसाक्षी ।
परावरे ब्रह्मणि धर्मतो व्रतैः स्वात्मस्य मे न्यूनमलं विचक्ष्व ॥

Twam paryatan arka iba trilokim
Antaschare vayloriba atma sakshi
Paravarey brahmani dharmato bratyaih
Snatasya me nyunam alam vichakswa.

ENGLISH SYNONYMS

Twam—your goodness, *Paryatan*—travelling, *Arka*—the Sun, *Iba*—like, *Trilokim*—three worlds, *Antascharo*—can penetrate into every one's heart. *Vayariba*—as good as all pervading air, *Atma*—self-realized, *Sakshi*—witness, *Paravarey*—in the matter of cause and effect, *Brahmani*—in the Absolute, *Dharmato*—under disciplinary regulations, *Bratyaih*—in vow, *Snatasya*—having been absorbed in, *Me*—mine, *Nyunam*—deficiency, *Alam*—clearly, *Vichaksha*—search out.

TRANSLATION

Your goodness can go round every where in the three worlds like the sun and can penetrate into the internal region of every one as good as the air and as such you are as good as the all pervasive super-soul. Kindly therefore find out the deficiency in me although I am absorbed in transcendence under disciplinary regulations and in vow.

PURPORT

Transcendental realisation, pious activities, worshipping the deities, charity, mercifulness, non-violence, studying the scriptures under strict disciplinary regulations are always helpful.

TEXT NO. 8

श्रीनारद उवाच

भवतानुदितप्रायं यशो भगवतोऽमलम् ।

येनैवासौ न तुष्येत मन्ये तद्दर्शनं खिलम् ॥

Sri Narada Uvacha

Bhavata anuditapraya yasho Bhagawato' malam

Tena eba asou na tushyeta manne tad darshanam

Khilam.

ENGLISH SYNONYMS

Sri Narada—of the Name, *Uvacha*—said, *Bhavata*—by you, *Anuditapraya*—almost not raised up, *Yasho*—glories, *Bhagawato*—of the personality of Godhead, *Amalam*—spotless, *Tena*—by which, *Eba*—certainly, *Asou*—He the Personality of Godhead, *Na*—does not, *Tushayata*—be pleased, *Manne*—I think, *Tad*—that, *Darshanam*—philosophy, *Khilam*—inferior.

TRANSLATION

Sri Nanada said that you have practically not broadcast the sublime and spotless glories of the personality of Godhead. Any thing that does not satisfy transcendental senses of the Lord, is considered worthless philosophy.

PURPORT

The eternal relation of an individual soul with the Supreme soul Personality of Godhead is constitutionally one of being the eternal servitor of the eternal master. The Lord has expanded himself as the servitor living beings in order to accept loving service from them which alone can satisfy both the Lord and the living beings. A scholar like Vyasdeva has had completed many expansions

of the Vedic literatures ending in the Vedanta philosophy but none of them have been written with direct glorification of the Personality of Godhead. Dry philosophical speculations even on the transcendental subject of the Absolute, has very little attraction without being directly dealt in the glorification of the Lord. The personality of Godhead is the last word in transcendental realisation. The Absolute realised as impersonal Brahman or localised Super soul Paramatma are less provocative of transcendental bliss than the Supreme Personal realisation of his glories.

The compiler of the *Vedanta Darshan* is Himself troubled although He is the author of the book. And we can just imagine what sort of transcendental bliss can be derived by the readers and listeners of Vedanta without being explained directly by Vyasdeva the author. Herein arises the necessity of explaining Vedanta Sutra in the form *Srimad Bhagwatam* by the self same common author.

TEXT NO. 9

यथा धर्मादयश्चार्था मुनिवर्यानुकीर्तितः ।
न तथा वासुदेवस्य महिमा ह्यनुवर्णितः ॥

*Yatha dharmadayas cha artha munibarya anukirtitah
na talha Vasudevasya mahima hi anuvarnitah.*

ENGLISH SYNONYMS.

Yatha—as as, *Dharmadayas*—all the four principles of religious principles, *Cha*—and, *Artha*—purposes, *Munibarya*—by your self the great sage, *Anukirtitah*—repeatedly described, *Na*—not, *Tatha*—in that way, *Vasadevasya*—of the Personality of Godhead Sri Krishna, *Mahima*—glories, *Hi*—certainly, *Anuvarnitah*—so constantly described.

TRANSLATION

As you the great sage have very broadly described the four principles beginning with religious performances, so you have not described glories of the Supreme Personality Vasudeva.

PURPORT

The prompt diagnosis of Sri Narada is at once declared. The root cause of despondency of Vyasdeva was due to His deliberate avoidance of glorifying the Lord, in his various editions of the Puranas. He has certainly as a matter of course, given descriptions of the glories of the Lord (Sri Krishna) but not so widely as He had done it in the matter of religiosity, economic development, sense-gratifications and salvation. These four items are by far the inferior engagement of the living being than being engaged in the devotional service of the Lord. Sri Vasudeva as the authorised scholar knew very well this difference of the above mentioned two classes of engagements. And still instead of giving more importance to the better type of engagements namely in the devotional service of the Lord, He had more or less improperly used the valuable time of His life and thus He was despondent. From this it is clearly indicated that no body can be pleased substantially without being engaged in the devotional service of the Lord. In the Bhagwat Geeta this fact is clearly mentioned.

After liberation which is the last item in the line of performing religiosity etc., one is engaged in the pure devotional service. This is called the stage of self realisation or *Brahmabhuta* stage. After attainment of this *Brahmabhuta* stage, one is symptomised with the signs of satisfaction. But satisfaction is the beginning of transcendental bliss. One should push further on progress of the *Brahmabhuta* status by neutrality and equality of the relative world. And passing this stage of equanimity one is fixed up in the transcendental loving devotional service of the Lord. This is the instruction of the Personality of Godhead in the Bhagwat Geeta. The conclusion is that in order to maintain the status-qua of *Brahmabhuta* stage as also to increase the degree of such transcendental realisation, it is recommended by Narada to Vyasdeva that He (Vyasdeva) should now impatiently and repeatedly describe the path of devotional service. This would cure Him from gross despondency of life,

TEXT NO. 10

न यद्वचश्चित्रपदं हरेर्यशो जगत्पवित्रं प्रगृणीत कर्हिचित् ।
तद्वायसं तीर्थमुशन्ति मानसा न यत्र हंसा निरमन्युशिक्षयाः ॥

Na tad vachas chitrapadam harer yasha
Jagat pavitram pragrinita karhichit
Tad vayasam tiriham ushanti manasa
Na yatra hansa niramanti ushiksaya

ENGLISH SYNONYMS

Na—not, *Tad*—that, *Vachas*—vocabulary, *Chitrapadam*—decorative, *Harer*—of the Lord, *Yasho*—glories, *Jagat*—universe, *Pavitram*—sanctified, *Pragrinita*—described, *Karhichit*—hardly, *tad*—that, *Vayasam*—crows, *Tirtham*—pilgrimage, *Ushanti*—think, *Manasa*—saintly persons, *Na*—not, *Yatra*—where, *Hansa*—all perfect beings, *Niramanti*—take pleasure, *Ushiksaya*—those who reside in the transcendental abode.

TRANSLATION

The set of vocabulary, in which there is no description of the glories of the Lord which can **sanctify the whole universal atmosphere**,—is considered by the saintly persons, as the pilgrimage of the crows where the all perfect persons do not derive any pleasure on account of their being inhabitant of the transcendental abode.

PURPORT

The crows and the ducks are not the birds of the same feather on account of their different mental attitude. Similarly the fruitive workers or the passionate man is compared with the crows whereas the all perfect saintly persons are compared with the ducks and swans. The crows do take pleasure in a place where refused remnants of foodstuff are thrown out as much as the passionate fruitive worker do take pleasure in wine and woman and similar places for gross sense-pleasure. The ducks and swans do not take pleasure in the place where crows are assembled for conferences and meetings but they are very rarely seen particularly in the atmosphere of natural scenic beauty where there is transparent reservoir

of water nicely decorated with stems of lotus flower in variegated colourful natural beauty. That is the difference between the two classes of birds.

Nature has influenced different species of life—by different mentality of the living entities and it is not possible to bring them up into the same rank and file.

Similarly there are different kinds of literature for study of different types of men of different mentality. Mostly the market literatures which attract men of the crow's categories are literatures containing refused remnants of sensuous topics. They are generally known as mundane talks in relation with the gross body and subtle mind. They are full of subject matter described in decorative language full of mundane poetic and literary art by similes and metaphorical arrangements ; but with all they are void in the matter of glorifying the Lord. Such decorative poetry and prose on any subject matter is considered as decoration of the dead body and the superficial agitated mind. Spiritually advanced men who are compared with the Swans do not take pleasure in such dead literatures which may be sources of pleasure for men who are spiritually dead. These literatures in the mode of passion and ignorance are distributed under different labels but hardly they can help mitigating spiritual urge of the human being and as such the swanlike spiritually advanced men have nothing to do with such mundane remnants. Such spiritually advanced men are called also the *manasas* because such saintly persons do always keep up to the standard of transcendental voluntary service of the Lord in the spiritual plane which forbids attraction completely from fruitive activities for gross bodily sense satisfaction or subtle speculation of the material egoistic mind.

Social literary men, scientists, mundane poets, theoretical philosophers, politicians who are completely absorbed in the material advancement of sense-pleasure, —are all dolls of the material energy. They do take pleasure in a place where the same rejected subject matters are thrown. According to Swami Sridhar such places are compared with the pleasure of the prostitute hunters.

But literatures which describes the glories of the Lord, are enjoyed by the *Paramhansas* who have grasped the essence of human activities.

TEXT NO. 11

तद्वाग्विसर्गो जनताघविप्लवो यस्मिन् प्रतिश्लोकमबद्धवत्यपि ।
नामान्यनन्तस्य यशोऽंकितानि यत् शृण्वन्ति गायन्ति गृणन्ति
साधवः ॥

Tad бага visarga janata agha viplavo
Yasmin pratislokam abaddha vatyapi
Namani anantasya jasho ankitani yat
Srinnwanti gayanti grinanti sadhabah

ENGLISH SYNONYMS

Tad—that, *Baga*—vocabulary, *Visarga*—creation, *Janata*—the people in general, *Agha*—sins, *Viplavo*—revolutionary *Yasmin*—in which, *Pratislokam*—each and every stanza, *Abaddhabat*—irregularly composed, *Api*—inspite of, *Namani*—transcendental names etc, *Anantasya*— of the unlimited Lord, *Jasho*—glories, *Ankitani*—depicted, *Yat*—what, *Shrinmwanti*—do hear, *Gayanti*—do sing, *Grinanti*—do accept, *Sadhabah*—the purified honest.

TRANSLATION

On the other hand the literature which is full with description of transcendental glories of the Name, Fame, Forms, Pastimes etc. of the Unlimited supreme Lord,- is a different creation of transcendental vocabulary all **meant for bringing about a revolution in the impious life of a misdirected civilization of the world.** Such transcendental literatures even though irregularly composed, is heard, sung and accepted by the purified men who are thoroughly honest.

PURPORT

It is a part of qualification of **the great thinkers** to pick up best even from the worst. It is said that intelligent man should pick up nectar from the stock of poison, he should accept gold

even from the filthy place, he should accept a good and qualified wife even from the obscure family and he should accept good lesson from a man or from a teacher who may come from the untouchables. These are some of the ethical instructions for every one in every place without any exception. But a saint is far above the level of an ordinary man and he is always absorbed in the business of glorifying the Supreme Lord because by broadcasting the holy name, fame of the Supreme Lord, the polluted atmosphere of the world will have a change of heart of the people in general and as a result of such propaganda through the transcendental literatures like *Srimad Bhagwatam* people will become sane in their transactions honestly and diligently. While preparing this commentation on this particular stanza of *Srimad Bhagwatam* we have a crisis before us that our neighbouring friend China has attacked the border of India in a militant spirit. We have practically no business in the political field and yet we study situation that in old age there were both China and India and they lived peacefully for centuries without any ill feeling between them. The reason is that they lived in those days in an atmosphere of God-consciousness and therefore every country, over the surface of the world, was God fearing pure hearted simple populace and there was no question of political diplomacy for nothing. Practically there is no cause of quarrel between the two countries of China and India on the issue of a land which is not very suitable for habitation and reasonably there is no cause of fighting on this issue. But due to the age of quarrel *Kali* which we have discussed in these pages of *Srimad Bhagwatam*, there is always a chance of quarrel on slight provocation. This is due not to the issue at question, but it is due to the polluted atmosphere of this age when systematically there is propaganda, by a section of people, **to stop glorification of the Name and Fame of the Supreme Lord.** Therefore, there is great need of disseminating the **message of *Srimad Bhagwatam*** all over the world. It is the duty of every responsible Indian to broadcast the transcendental message of *Srimad Bhagwatam* throughout the world to do them the supermost good as well as to bring about the desired peace in the world. Because India has failed in her duty by neglecting this

responsible work there is so much quarrel and trouble all over the world. We are confident if the transcendental messages of Srimad Bhagwatam is received only by the leading men of the world, certainly there will be a change of heart and naturally the people in general will follow them. The mass people in general are so to say tools in the hands of the modern politicians and leaders of the people. If there is a change of heart of the leaders only, certainly there will be a radical change in the atmosphere of the world situation. We know that in our honest attempt for presenting this great literature conveying transcendental message for reviving the God-consciousness of the people in general, as a matter of re-spiritualisation of the world atmosphere, is frict with many difficulties. Regard being had to the facts that our capacity of presenting the matter in adequate language, specially a foreign language, will certainly fail and there may be so many literary discrepancies inspite of our honest attempt to present it in the proper way. But we are sure that with our all faults in this connection the seriousness of the subject matter will be taken into consideration and the leaders of the society will still accept this on account of its being an honest attempt for glorifying the Almighty Great so much now badly needed. When there is fire in the house, the inmates of the house go out for help from the neighbours who may be foreigners to such inmates and yet without any adequate language the victims of the fire express themselves and the neighbours understand the need even though not expressed in adequate language. The same spirit of co-operation is needed in the matter of broadcasting this transcendental message of the Srimad Bhagwatam throughout the whole polluted atmosphere of the present day world situation. After all it is a technical science of spiritual values and as such we are concerned with the techniques and not with the language. If the techniques of this great literature are understood by the people of the world, there is the success.

When there is too much materialistic activities by the people in general all over the world there is nothing to be astonished if a person or a nation attacks another person or nation on slight provocation. That is the rule of this age of Kali or quarrel. The

atmosphere is already poluted with corruption of all description and every one knows it well than we can describe herewith. There are so many unwanted literatures full of materialistic ideas of sense gratification. In many countries there are census-body appointed by the state to detect obscene literatures. This means both the Government, and the saner section of public do not want that such unwanted literatures should be publised but still they are in the market place because the people want it for sense gratification. The people in general want to read that is a natural instinct but because their mind is poluted they want such literatures. Under the circumstances transcendental literatures like Srimad Bhagwatam will not only diminish activities of the corrupted mind of the people in general but also it will supply food for their hankering after reading some interesting literature. In the beginning they may not like it because in the diseased condition suffering from jaundice one is reluctant to take sugar-candy but we must know it that Sugar candy is the only remedy for the jaundice disease. Similarly let there be a systematic propaganda for popularising reading of the Bhagwat Geeta and the Srimad Bhagwatam which will act like the sugar-candy in the Jaundice-like diseased condition of sense gratification. When they have taste for this literature the other literatures which are catering poison in the society will then automatically cease; because they will cease to read them on account of transcendental literature like Srimad Bhagwatam being available for reading propensity.

We are sure, therefore, that every one in the human society will welcome Srimad Bhagwatam even though it is now presented with so many faulty and broken linguistic technicalities, because it is recommended by such an authorised personality as Sri Narada who has very kindly appeared from this chapter.

TEXT NO. 12

नेष्कर्म्यमप्यच्युतभाववर्जितं न शोभते ज्ञानमलं निरञ्जनम् ।
कुतः पुनः शश्वदभद्रमीश्वरे न चापितं कर्म यदप्यकारणम् ॥

Naishkarmam api achyuta bhava varjita
Na shovate jnanam alam niranjanam
Kutah punah shaswd abhadram iswarey
Na cha arpitam karma yadi api akaranam

ENGLISH SYNONYMS

Naiskarmam—self-realisation being freed from the reaction of fruitive work, *Api*—inspite of, *Achyuta*—the infallible Lord, *Bhava*—conception, *Varjita*—devoid of, *Na*—does not, *Shovate*—look well, *Jnanam*—knowledge transcendental, *Alam*—by the by, *Niranjanam*—free from designations, *Kutah*—where is, *Punah*—again, *Shaswd*—always, *Abhadram*—uncongenial, *Iswarey*—unto the Lord, *Na*—not, *Cha*—and, *Arpitam*—offered, *Karama*—fruitive work, *Yadapi*—what is, *Akaranam*—non-fruitive.

TRANSLATION

Knowledge of self-realisation even though it is freed from all material affinity, does not look well on account of being devoid of the conception of the infallible (God). Where is then any utility of fruitive activities which are naturally painful from the very beginning and transient by nature,—if they are not utilised for the devotional service of the Lord.

PURPORT

As referred to above not only ordinary literatures devoid of the transcendental glorification of the Lord, are condemned but also vedic literatures and speculation on the subject of impersonal Brahman, when they are devoid of devotional service, are also similarly condemned on account of such spiritual vacuum. When speculation on the impersonal Brahman is condemned on the above ground then what to speak about ordinary fruitive work if it is not meant for fulfilling the aim of devotional service. Such speculative knowledge and fruitive work cannot lead one to the goal of perfection. Fruitive work in which almost all people in general are engaged, is always painful either in the beginning or at the end, They can only be fruitful when they are made subservient to the devotional service of the Lord. In the Bhagwat Geeta also this is confirmed that the result of such fruitive work may be offered for the service of the Lord, otherwise they are all meant for material bondage. The bonafide enjoyer, of the fruitive work, is the Personality of Godhead and as such fruitive result when it is enga-

ged in the sense gratification of the living beings, all such results become acute sources of trouble for such false enjoyer.

TEXT NO. 13

अथो महाभाग भवानमोघदृक् शुचिश्चराः सत्यरतौ धृतव्रतः ।
उरुक्रमस्याखिलबन्धमुक्तये समाधिनानुस्मर तद्विचेष्टितम् ॥

*Atho mohabhaga bhavan amoghadrik
Shuchi shrabah satyarato dhritabratah
Urukram asya akhila bandha muktaye
Samadhina anusmara tad bechesitam*

ENGLISH SYNONYMS

Atho—therefore, *Mohabhaga*—highly fortunate, *Bhavan*—yourself, *Amoghadrik*—the perfect seer, *Shuchi*—spotless, *Shrabah*—famous, *Satyarato*—taken the vow of truthfulness, *Dhritabratah*—fixed up in spiritual qualities, *Urukramasya*—of the one who performs supernatural activities (God), *Akhila*—universal, *Bandha*—bondage, *Muktaye*—for the matter of liberation from, *Samadhina*—by trance, *Anusmara*—think repeatedly and then describe them, *Tadvichestitam*—different pastimes of the Lord.

TRANSLATION

Oh Vyasdeva your vision is completely perfect. Your good fame is spotless. You are fixed up in vow and situated in truthfulness. And as such you can think of the pastimes of the Lord in trance just for the liberation of the people in general from all material bindings.

PURPORT

People in general have a taste for literatures by instinct. They want to hear and read from the authorities something about the unknown but their taste is exploited by unfortunate literatures which is full of subject matter for satisfaction of the material senses. Such literary careers develop into different kind of mundane poems and philosophical speculations, more or less under the same influence of Maya ending in sense gratification. These

literations, although worthless in true sense of the term, are variedly decorated to attract the attention of the less intelligent men and thus the attracted living entities are more and more entangled in the material bondage without any hope of liberation for thousands and crores of generations. Sri Narada Rishi as He is the best amongst the Vaishnavas, is compassionate for such unfortunate victims of worthless literatures and as such He advises Sri Vyasdeva to compose such transcendental literature which may, not only be attractive but also actually cause liberation from all kinds of bondage of the materialistic men. Srila Vyasdeva or His representatives are the right persons to do this act, because they are rightly trained up to see things in true perspective on account of their spiritual vision. Srila Vyasdeva and His representatives are pure in thought on account of their spiritual enlightenment, fixed up in vow on account of their devotional service and all of them are determined to deliver the fallen souls rotting in the material activities. The fallen souls are very eager to receive novel informations every day and the transcendentalist like Vyasdev or Narada can supply such eager people in general with news from the spiritual world without any limitation. In the Bhagwat Geeta it is said that the material world is only a part of the whole creation and this earth is only a fragment of the whole material world.

There are thousands and thousands of literacy men all over the world and they have created many many thousands of literacy works for the information of the people in general for thousands and thousands of years. Unfortunately none of them have brought in peace and tranquility on the earth between man to man nation to nation. This is due to spiritual vacuum in those literatures and as such the Vedic literatures specially the Bhagwat Geeta and the Srimad Bhagwatam are specifically recommended to the suffering humanity for bringing about the desired effect of liberation from the pangs of material civilization which is eating the vital part of the human energy. The Bhagwat Geeta is the spoken message by the Lord Himself recorded by Vyasdeva and the Srimad Bhagwatam is the transcendental narration of the activities of the

same Lord Krishna which alone can satisfy the hankering desires of the living being for eternal peace and liberation from miseries. *Srimad Bhagwatam* is, therefore, meant for all the living beings all over the universe for total liberation from all kinds of material bondage. Such transcendental narration of the pastimes of the Lord can only be described by such liberated souls like Vyasdeva and His bonafide representatives who are completely merged in the transcendental loving service of the Lord. Because to such devotees only the pastimes of the Lord and their transcendental nature become automatically manifest by dint of devotional service attitude. No body else can either know or describe the acts of the Lord, even they speculate on the subject for many many years. Description of the *Bhagwat* is so precise and accurate that whatever has been predicted in this great literature, about five thousands years before, are now exactly happening without any deviation. Therefore, the vision of the author comprehends past, present and future. Such liberated persons like Vyasdeva are not only perfect by the power of vision and wisdom but also they are perfect in aural reception in thinking, feeling and all other perfect sense-activities. A liberated person means possessing perfect senses and with perfect senses only one can serve the Sense-Proprietor Hrishikesha Sri Krishna the Personality of Godhead. *Srimad Bhagwat* is, therefore, the perfect description of all Perfect Personality Godhead by the all perfect Personality like Srila Vyasdeva the compiler of the Vedas.

TEXT NO. 14

ततोऽन्यथा किंचन यद्विवक्षतः पृथग्दृशस्तत्कृत रूपनामभिः ।
न कर्हिचिद्वक्वापि च दुःस्थिता मतिर्लभेत वाताहतनौरिवास्पदम् ॥

*Tato' anyatha kimchana yad vivakshatah
prithag drishas tatkrita rupa namabhih
Na karhichit kwapi cha dusthita matir
labheta batahata nouriva aspadam.*

ENGLISH SYNONYMS

Tato—from that, *Aryatha*—apart, *Kimchana*—something, *Yad*—what soever, *Vivakshath*—desiring to describe, *Prithag*—separately,

Drishah—vision, *Tatkrita*—reactionary to that, *Rupa*—form, *Nama-bhik*—by names, *Na karhichit*—never, *Kwapi*—any, *Cha*—and, *Dusthita matir*—oscillating mind, *Labheta*—gains, *Batahata*—troubled by the wind, *Nour*—boat, *Iva*—like, *Aspadam*—place.

TRANSLATION

Anything that you may have desired to describe under separate vision apart from that of the Lord, will react in different forms and names and result in oscillating the mind like the boat disturbed by the wind which cannot have any place to rest.

PURPORT

Sri Vyasdeva is the editor of all descriptions of the Vedic literatures and as such he has described transcendental realisation in different ways namely the way of fruitive activities, the way of speculative knowledge, the way of mystic power and the way of devotional service. Besides that in his various Puranas he has recommended the worship of so many demigods in different forms and names. The result is that people in general are puzzled to fix up his mind in the service of the Lord; on the contrary they are always disturbed to find out the real path of self realisation. Srila Naradadeva is stressing on this particular defect of the Vedic literatures compiled by Vyasdeva and thus he is trying to emphasise on the point of concentrating in the matter of describing everything in relation with the Supreme Lord and no body else. In fact there is nothing existent except the Lord. The Lord is manifested in different expansions. He is the root of the complete tree. He is the stomach of the complete body. As such pouring of water on the root is the right process to water the tree as much as feeding the stomach means to supply energy to all the parts of the body. As such Srila Vyasdeva should not have compiled any other Puranas than the Bhagwat Purana because a slight deviation from that may create a havoc in the matter of self-realisation. A slight deviation can create such havoc and what to speak of deliberate expansion of the separatist idea from the Absolute Truth Personality of Godhead.

The most defective part of worshipping other demigods, is that it creates a definite conception of pantheism ending disastrously by products of many religious sects detrimental to the progress of Bhagwat principles which alone can give the accurate direction for self realisation in eternal relation with the Personality of Godhead by devotional service in transcendental love. The example of the boat disturbed by whirling wind is just suitable in this respect and the diverted mind of the pantheist can never reach to the perfection of self realisation on account of disturbed condition of selection of object.

TEXT NO 15

जुगुप्सितं धर्मकृतेऽनुशासतः स्वभावरक्तस्य महान् व्यतिक्रमः ।
यद्वाक्यतो धर्म इतीतरः स्थितो न मन्यते तस्य निवारणं जनः ॥

Jugupsitam dharmakrite anushasatah
Swabhavaraktasya mohan byatikramah
Yadvakyato dharma iti itarah stitho
Na manyate tasya nivaranam janah.

ENGLISH SYNONYMS

Jugupsitam—verily condemned, *Dharmakrite*—for the matter of religiosity, *Swabhavaraktasya*—naturally inclined, *Mohan*—great, *Vyatikrama*—unreasonable, *Yadvakyato*—under whose instruction, *Dharma*—religion, *iti*—it is thus, *Itarah*—the people in general, *Stitha* fixed up, *Na*—does not, *Manyate*—think, *Tasya*—of that, *nivaranam*—prohibition, *Janah*—they.

TRANSLATION

The people in general are naturally inclined to enjoy and you have encouraged them in that way in the name of religiosity which is verily condemned and mostly unreasonable. Because they are guided under your instruction, they will accept such activities in the name of religion and will hardly care for their prohibition.

PURPORT

Srila Vyasdeva's compilation of different vedic literatures on the basis of regulated performances of fruitive activities as they are

depicted in the Mahabhartā and others, —all are condemned herewith by Śrīla Nārada. The human being, by long material association, life-after-life, has a natural inclination, by practice, to endeavour to lord it over the material energy. They have no sense of the responsibility of human life. This human form of life is a chance to get out of the clutches of the illusory matter. The direction of the Vedas are meant for going back to Godhead going back to home. To revolve in the cycle of transmigration of series of life numbering eighty four lacs, is the term of undergoing imprisoned life for the condemned conditioned souls. The human form of life is a chance to get out of this imprisoned life and as such the only occupation of the human being is to re-establish the lost relation with God. Under the circumstances they should never be encouraged in the matter of making a plan for sense enjoyment in the name of religious functions. Such diversion of the human energy is so to say a misguided civilization. Śrīla Vyāsdeva is the authority in the matter of Vedic explanations in different literatures like the Mahabhartā etc and His encouragement in the matter of sense enjoyment in some form or other is a great barrier for spiritual advancement; because the people in general will not agree to renounce material activities which entrap them in material bondage. At a certain stage of human civilization such material activities in the name of religion (as sacrificing the animal in the name of Yajña) was too much rampant when the Lord incarnated Himself as Buddha and had to decry the authority of the Vedas and stopped to perform animal sacrifice in the name of religion. This was foreseen by Nārada and therefore condemned such literatures. The flesh eaters still continue to perform animal sacrifice before some demigods or goddess in the name of religion because in some of the Vedic literatures such regulated sacrifice is recommended. They are so recommend as to discourage flesh eating but gradually the sense of such religious activities are forlorn and the business of a slaughter house become prominent. Because such foolish materialistic men do not care to listen others who are actually in position to explain the Vedic rites.

In the Vedas it is distinctly said that the perfection of life is

never to be attained either by voluminous work, or by accumulation of wealth or even by increasing the number of population, but it is so attained only by renunciation. The materialistic men do not care to listen to such injunctions. According to them the so called—renounced order of life is meant for them who are unable to earn their livelihood on account of some corporal defects. Such defective men only should take up the life of renounced order or the renounced order of life is meant for persons who have successfully failed to achieve prosperity in the family life. Such incapable men only can retire from material activities and may pull on the life some way or other depending on the charities of the munificent population.

In histories like the Mahabharata, of course, there are topics on transcendental subjects along with material topics. The Bhagwat Geeta is there in the Mahabharata. The whole idea of the Mahabharata is culminated in the ultimate instructions of the Bhagwat Geeta, that one should relenquish all other engagements and should engage oneself solely and fully in the matter of surrendering unto the lotus feet of Lord Sri Krishna. But men with materialistic tendency are more attracted with politics, economics and social upliftment activities mentioned in the Mahabharata than the principal topics namely the Bhagwat Geeta. This compromising spirit of Vyasdeva is directly condemned by Narada and He advised, so to say, to speak directly the prime necessity of human life is to realise his eternal relation with the Lord and thus surrender unto Him without any delay.

A patient suffering from a particular type of malady is almost always inclined to accept eatable which is forbidden for him. The expert physician does not make any compromise with the patient and thus allow him to take partially what he should not at all take. In the Bhagwat Geeta it is also said that men attached with fruitive work may not be discouraged in his occupation and gradually he may be elevated to the position of self realisation. This is sometimes applicable for those who are only dry emperic philosophers without any spiritual realisation. But impetus for those who are in the devotional line may not be so advised by all means.

TEXT NO. 16

विचक्ष्णोऽस्यार्हति वेदितुं विभोरनन्तपारस्य निवृत्तितः सुखम् ।
प्रवर्तमानस्य गुणैरनात्मनस्ततो भवान्दर्शय चेष्टितं विभौ ॥

Vichakshana asya arhati veditum bibhor
Anantaparasya nivirttitah sukham
Pravartamanasya gunair analmanas
Tato bhavan darshaya chestiam bibho.

ENGLISH SYNONYMS

Vichakshana—very expert, *Asya*—of him, *Arhati*—deserves, *Veditum*—to understand, *Bibhor*—of the Lord, *Anantaparasya*—of the unlimited, *Nivirttitah*—retired from, *Sukham*—material happiness, *Pravartamansya*—those who are attached with, *Gunair*—by the material qualities, *Anatmanas*—devoid of knowledge in spiritual value, *Tato*—therefore, *Bhavan*—your goodness, *Darshaya*—show the ways, *Chestitam*—activities, *Bibho*—of the Lord.

TRANSLATION

The Supreme Lord is unlimited. Only a very expert personality deserves to understand this knowledge in spiritual values and that also being retired from the activities of material happiness. Therefore those, who are not so well placed on account of being attached with material qualities, may be shown the ways of transcendental realisation by your goodness by describing the transcendental activities of the Supreme Lord.

PURPORT

Theological science is a difficult subject and specially when it is dealt with the transcendental nature of God. It is not a subject matter to be understood by persons who are too much attached with material activities. Only the very expert personalities, who have almost retired from materialistic activities, and by culture of knowledge in spiritual values, can be admitted in the study of this great science. In the Bhagwat Geeta it is clearly stated that out of many hundred and thousands of men only a person deserves to be entered in the matter of transcendental realisation. And out

of many thousands of such transcendently realised persons, only a few can understand the theological science specifically dealing in God as Person. Sri Vyasadeva is therefore advised by Narada to describe the science of God by His transcendental activities directly. Vyasadeva is himself a personality expert in this science and He is unattached with material enjoyment of life. Therefore He is the right person to describe it and Sukhdeva Goswami the son of Vyasadeva is the right person to receive it. Shrimad Bhagwatam is the topmost Theological science and therefore it can react on the laymen also as medicinal doses for the right recipient. As it contains the transcendental activities of the Lord there is no difference between the Lord and the literature. The whole literature is factual incarnation of the Lord by literary values. So the laymen can hear the narration of the activities of the Lord whereby they are able to associate with Lord and thus gradually become purified of the material diseases. The expert devotees also can discover novel ways and means to convert the foolish non-devotees in terms of particular time and circumstances. Devotional service is dynamic activities and for its acceptance the expert devotees can find out competent means to inject into the dull brain of the materialistic population. Such transcendental activities of the devotees for the service of the Lord can bring in a new order of life to the foolish society of materialistic men. Lord Shri Chaitanya Mahaprabhu and His subsequent followers exhibited expert dexterity in this connection and following the same method the materialistic men of this age of quarrel can be brought into order for peaceful life and transcendental realisation simultaneously.

TEXT NO. 17

त्यक्त्वा स्वधर्मं चरणाम्बुजं हरेर्भजन्नपन्नोऽथ पतेत्ततो यदि ।

यत्र क्व बाभद्रमभूदमुष्य किं को वार्थं ग्राप्तोऽभजतां स्वधर्मतः ॥

Tyaktwa swadharmam charanambujam harer

Bhajan napaṅko atha patet tato yadi

Yatra kwa ba abhadram abhūt amuṣya kim

Koṇartha apto abhajatam swadharmataḥ,

ENGLISH SYNONYMS

Tyaktwa --having forshaken, *Swadharmam*—one's own occupational engagement, *Charanambujam*—the lotus feet of, *Harer*—of Hari (the Lord), *Bhajan*—incurse of devotional service, *Apakko*—immatured, *Atha*—for the matter of, *Patet*—falls down, *Tato*—from that place, *Yatra*—whereupon *Yadi*—if, *Kwa*—what sort of, *Ba*—used sarcastically, *Abhadram*—unfavourable, *Abhut*—shall happen, *Amusya*—of him, *Kim*—nothing, *Kobartha*—what interest, *Apto*—obtained, *Abhajatam*—of the non-devotee, *Swadharmatah*—being engaged in occupational service.

TRANSLATION

One who might have forshaken one's material occupational engagements and be engaged in the devotional service of the Lord, may sometime fall down in immature condition and still he has no risk of being unsuccessful. On the other hand a non-devotee may be fully engaged in his occupational duties and yet does not gain any thing.

PURPORT

So far duties of the mankind are concerned there are innumerable duties. Every man is duty bound not only to his parents, family-members, society, country, humanity, other living beings, the demigods etc, but also he is duty bound to the great philosophers, poets, scientists, etc. It is enjoined in the scripture that one can relequish all such duties and surrender himself unto the service of the Lord. So if one does so and becomes successful in the discharge of his devotional service unto the Lord, it is well and good. But it so happens sometimes that one surrenders himself unto the service of the Lord, by some temporary sentiment, and in the long run due to so many other reasons he falls down from the path of service by undesirable association and there are so many instances in the histories. Bharat Maharaj was obliged to take his birth as a stag on account of his intimate attachment with a cub of a stage and he was full with its thinking when he died. As such in the next birth he became a stag although he did not

forget the incidence of his previous birth. Similarly Chitraketu also fell down on account of his offence at the feet of Shiva. But in spite of all these the stress is given here on the point of surrendering unto the lotus feet of the Lord even there is chance of falling down. Because, even though one falls down from the prescribed duties of devotional service he will never forget the lotus feet of the Lord. Once engaged in the devotional service of the Lord is enough for one's continuing the service at all circumstances. In the Bhagwat Geeta it is said that even small quantity of devotional service can save one from the most dangerous position. There are many instances in the histories of such examples. Ajamil is one of them. Ajamil in his early life begun as a devotee but in his youth he fell down and still he was saved by the Lord at the end.

TEXT NO. 18

तस्यैव हेतोः प्रयतेत कोविदो न लभ्यते यद्भ्रमतामुपर्यधः ।
तल्लभ्यते दुःखवदन्यतः सुखं कालेन सर्वत्र गभीररंहसा ॥

*Tasya eva heto prayateto kovido
Na labhyate yad bhramatam uparyadha
Tat labhyate dukhabad anyatah sukham
Kalena sarvatra gabhira ramhasa*

ENGLISH SYNONYMS

Tasya—for that purpose, *Eva*—only, *Heto*—reason, *Prayateta*—should endeavour, *Kovido*—one who is philosophically inclined, *Na*—not, *Labhyate*—is not obtained, *Yad*—what, *Bhramatam*—wondering, *Uparyadha*—from top to toe, *Tat*—that, *Labhyate*—can be obtained, *Dukhabad*—like the miseries, *Anyatah*—as a result of previous work, *Sukham*—sense enjoyment, *Kalena*—in course of time, *Sarvatra*—everywhere, *Gabhira*—subtle, *Ramhasa*—progress,

TRANSLATION

Persons who are actually intelligent and philosophically inclined should endeavour only for that purposeful end which is not obtainable wondering even from the topmost planet (*Brahmaloke*) down to the lowest planet (*Patala*). So far happiness derived from

sense enjoyment is concerned, it can be obtained automatically in course of time as we obtain progressively miseries even though we do not desire for them.

PURPORT

Every man everywhere is trying to obtain the greatest amount of sense enjoyment by various endeavours. Some of them are busy engaged in trade, industry, economic development, political supremacy etc and some of them are engaged in the fruitive work for becoming happy in the next life by obtaining the different planets of greater happiness. It is said that in the Moon planet the inhabitants are fit for greater sense enjoyment by drinking *Somarasa* and the *Pitriloka* is obtained by good charitable work. So there are various programme of sense enjoyment either during this life or in the life after death. Some of them are trying to reach the moon planet or for the matter of that other planets also, during this life by some machanical arrangement as they are very much anxious to get into such planets without any good work. But it is not to happen. By the law of the Supreme, differnt places are meant for different grades of living beings according to the work they might have performed. By good work only as they are prescribed iu the scriptures one can obtain birth in a good family, can obtain opulence, can obtain good education, and can obtain good bodily features. As we see also even in this life that one obtains good education or good financial condition by good bodily endeavour. Similarly in our next birth we get such desirable positions only by good work. Otherwise, it would not so happen that two persons born in the same place, at the same time are seen differently placed according to previous work. But all such material positions are not permanent. The position in the topmost Brahmaloka and that in the lowest Patala are also changeable according to our own work. The philosophically inclined intelligent person must, therefore, be not wildered away by such changeable position. He should try to get into the permanent life of bliss and knowledge without being enforced to come back again in the miserable material world either in this or that planet. Miseries and

mixed happiness are two features of material life and they are obtained both in the Brahmaloṅka or in other loka also. They are obtained in the life of the demigods as also in the life of the dogs and hogs. The miseries and mixed happiness of all such living beings are only of different degrees and quality but no body is free from the miseries of birth, death, oldage and diseases. Similarly everyone has his destined happiness also. No body can get more or less of these things simply by personal endeavours and even they are so obtained they are changeable again. One should not therefore, waste time for these flimsy things but one should only endeavour for going back to Godhead and that should be the mission of everyone's life.

TEXT NO. 19

न वै जनो जातु कथंचनाब्रजेन्मुकुन्दसेव्यव्यवदंग संसृतिम् ।
स्मरन्मुकुन्दाङ्घ्रियुगलं पुनर्बिभ्रातुमिच्छेन्न रसग्रहो जनः ॥

*Na bai jano jatu kathanchana brajet
Mukundasevi anyabad anga samsritim
Smaran mukuuda anghri upaguhanam
Punar vihatam ichhet na rasagraha janah.*

ENGLISH SYNONYMS.

Na—never, *Bai*—certainly, *Jatu*—at any time, *Kathanchana*—some how or other *Nabrajet*—does not under go, *Mukundasevi*—the devotee of the Lord, *Anyabad*—like others, *Anga*—oh my dear, *Samsritim*—material existence, *Smaran*—remembering, *Mukundagnhri*—the lotns feet of the Lord, *Upaguhanam*—embracing, *Vihatam*—willing to give up, *Na*—never, *Ichhet*—desire, *Rasagraho*—one who has relished the mellow, *Janah*—person.

TRANSLATION

My dear Vyasa, a devotee of the Lord Sri Krishna even though falls down sometimes some how or other, certainly he does not undergo the terms of material existence like others (the fruitive workers etc.): because a person who has once relished the mellow of the

lotus feet of the Lord cannot go otherwise remembering the ecstasy again and again.

PURPORT

A devotee of the Lord automatically becomes disinterested in the enchantment of material existence because he is *Rasagrah'* or one who has tasted the sweetness of the mellow of the lotus feet of Lord Krishna. There are certainly many instances that a devotee of the Lord has fallen down due to uncongenial association like the fruitive workers who are always prone to degradation. But even though he falls down he is never to be considered as one and the same with a fallen *Karmi*. A *Karmi* suffers the result of his own fruitive reaction while a devotee is reformed by chastisement directed by the Lord Himself. Sufferings of an orphan and the sufferings of a beloved child of a king are not one and the same. An orphan is really poor because he has no body to take care of but a beloved son of a rich man although appears to be same on the level of an orphan he is always under the vigilance of his capable father. A devotee of the Lord on account of wrong association sometimes become an imitator of the fruitive workers. The fruitive workers want to lord it over the material world. Similarly foolishly a neophyte devotee thinks of accumulating some material power in exchange of devotional service. Such foolish devotees, are, some times, put into difficulty by the Lord Himself as special favour by removal of all paraphernalia in material values. By such action the bewildered devotee is forlorn by all friends and relatives and the devotee comes to his senses again by the mercy of the Lord and is set right to execute his devotional service.

In the Bhagwat Geeta it is also said that such fallen devotees are given chance to take birth in the family of highly qualified Brahmin or rich merchantile family. The devotee in such position is not so much fortunate as one who is chastised by the Lord being put into position seemingly of helplessness. The devotee who becomes helpless by the will of the Lord is more fortunate than those who are born in good families as above mentioned. The fallen devotees born in good family may forget the lotus feet of the Lord because

they are less fortunate but the devotee who is put into forlorn condition is more fortunate because such forlorn devotee swiftly return to the lotus feet of the Lord thinking himself helpless all round.

Pure devotional service is so much spiritually relishing that such a devotee becomes automatically disinterested in material enjoyment. That is the sign of perfection in the progressive devotional service. A pure devotee continuously remembers of the lotus feet of Lord Shri Krishna and does not forget Him even for a moment and in exchange of all the opulence of the three worlds.

TEXT NO. 20

इदं हि विश्वं भगवानिवेत्तरो यतो जगत्स्थाननिरोधसम्भवाः ।

तद्धि स्वयं वेद भवांस्तथापि वै प्रादेशमात्रं भवतः प्रदर्शितम् ॥

*Idam hi viswam bhagawan iba itara
Yato jagat sthan nirodha sambhavah
Taddhi swayam veda bhavans tathapi te
Pradeshamatram bhavatah pradarshitam*

ENGLISH SYNONYMS

Idam—this, *Hi*—all, *Viswam*—cosmos, *Bhagawan*—the Supreme Lord, *Iba*—almost the same, *Itara*—different from, *Yato*—from whom, *Jagat*—the worlds, *Sthan*—exists, *Nirodha*—annihilation, *Sambhavah*—creation, *Taddhi*—all about, *Swayam*—personally, *Veda*—know, *Bhavan*—your good self, *Tathapi*—still, *Te*—unto your *Pradeshamatram*—just a synopsis only, *Bhavatah*—unto you, *Pradarshitam*—explained.

TRANSLATION

The Supreme Lord Personality of Godhead is Himself this cosmos and still He is aloof from it because from Him only this cosmic manifestation has emanated ; unto Him it rests and unto Him it enters after annihilation. Your goodself knows all about this and still I have explained just a synopsis only.

PURPORT

For a pure devotee the conception of Mukunda Lord Sri Krishna is both Personal and impersonal. The impersonal cosmic situation is also Mukunda because it is emanation of the energy of Mukunda. The example is like the tree and the leaves and branches. The tree is the complete unit whereas the leaves and the branches of the tree are emanated parts and parcels of the tree. The leaves and branches of the tree are also tree but the tree itself is neither the leaf nor the branch. The vedic version that the whole cosmic creation is nothing but Brahman means that everything being emanations from the Supreme Brahman nothing is apart from Him. Similarly in the whole body the part and parcel hands and legs are called the body but the body as the whole unit is neither the hand nor the leg. The Lord is the transcendental Form of eternity cognition and beauty. And as such the creation of the energy of the Lord appears to be partially eternal full of knowledge and beautiful also. The captivated conditioned souls under the influence of the external energy *Maya* are therefore fully engaged in the net work of the material nature as all in all without any information of the Lord who is the Primeval cause. But they have no information also that the parts and parcels of the body being detached from the whole body are no longer the same hand or leg as they were when attached with the body. Similarly a Godless civilization detached from the transcendental loving service of the Supreme Personality of Godhead is just like detached hand and legs of the body. Such parts and parcels of the body may appear like the hands and legs but they have no efficiency. The devotee of the Lord Srila Vyasa-deva knows it very well and he is further advised by Srila Narada to expand the idea in right earnest so that the entrapped conditioned souls may take lessons from Him and be in order to understand the Supreme Lord as the Primeval cause.

According to Vedic version the Lord is naturally fully powerful and as such His Supreme Energies are always perfect and identical with Him. Both the spiritual and the material skies and

their paraphernalias are emanations of the internal and external energies of the Lord. External energy is comparatively inferior whereas the internal potency is superior. The superior energy is living force and therefore, she is completely identical but the external energy being inert, she is partially identical. But both the energies are neither equal nor greater than the Lord being the generator of all energies; such energies are always under His control, exactly like the electrical energy, however powerful may be it is always under the control of the supreme powerful engineer.

The human being and all other living beings are products of His internal energies. As such the living being is also identical with the Lord. But they are never equal nor superior to the Personality of Codhead. The Lord and living beings are all individual persons and with the help of the material energies the living beings are also creating something but none of them is either equal or superior than the creations of the Lord. The human being create a small playful Sputnik and may throw it in the outer space for floating but that does not mean that he can create a full planet like the earth or moon and float them in the air as the Lord is able to do. Men with poor fund of knowledge only claim to be equal with the Lord. They are never to be equal with the Lord. This is never to be. The human being after attaining complete perfection may achieve a large percentage of the qualities of the Lord say upto 78% but it is never possible to surpass the Lord or to become equal with Him. In diseased condition only the foolish being claims to be one with the Lord and thus become misled by the illusory energy. The misguided living being, therefore, must accept the Supremacy of the Lord and agree to render loving service to Him for which they have been created. Without this there cannot be any peace and tranquility in the world. Srila Vyasdeva is advised by Srila Narada to expand this idea in the Bhagwatam. In the Bhagwat Geeta also the same idea is explained as to surrender fully unto the lotus feet of the Lord and that is the only business of the perfect humanbeing

TEXT NO. 21

त्वमात्मनाऽऽत्मानमवेह्यमोघदृक् परस्य पुंसः परमात्मनः कलाम् ।
अजं प्रजातं जगतः शिवाय तन्महानुभावाभ्युदयोऽधिगण्यताम् ॥

*Twam atmanam atmana avehi amoghadrik
Parasya pumsah paramatmanah kalam
Ajam prajatham jagatah shivaya tat
mohanubhava abhyudayo adhiganyatom*

ENGLISH SYNONYMS

Twam—your self, *Atmanam*—the super soul, *Atmana*—by your own self, *Avehi*—search out, *Amoghadrik*—one who has perfect vision, *Parasya*—of the transcendence, *Punsam*—personality of Godhead, *Paratmanah*—of the supreme Lord, *Kalam*—plenary part, *Ajam*—birthless, *Prajatham*—have taken birth, *Jagatah*—of the world, *Shivaya*—for the wellbeing, *Tat*—that, *Mahanubhava*—of the Supreme Personality of Godhead Sri Krishna, *Abhyudaya*—pastimes, *Adhiganyatom*—describe most vividly.

TRANSLATION

Your goodness has the perfect vision and you can yourself know the Super soul Personality of Godhead because you are present as the plenary portion of the Lord. Although you are birthless, still you have appeared on this earth for the wellbeing of all people. Please therefore describe the transcendental pastimes of the Supreme Personality of Godhead Sri Krishna, more vividly.

PURPORT

Srila Vyasdeva is the empowered plenary portion incarnation of the Personality of Godhead Sri Krishna. He descended by His causeless mercy to deliver the fallen soul in the material world. The fallen and forgotten souls are detached from the transcendental loving service of the Lord. The living entities are parts and parcels of the Lord and they are eternally servitors of the Lord. All the Vedic literatures are, therefore, put into systematic order for the benefit of the fallen souls and it is the duty of the fallen souls to take

advantage of such literatures and be freed from the bondage of material existence. Although formally Srila Narada Rishi is His spiritual master, Srila Vyasadeva is not at all dependent on such spiritual master because in essence He is the spiritual master of everyone else. But because He is doing the work of an Acharya He has taught us by His own conduct that one must have a spiritual master even He may be God Himself. Lord Sri Krishna, Lord Sri Rama or Lord Sri Chaitanya Mahaprabhu every one of these incarnations of Godhead, accepted a formal spiritual master although by their transcendental nature they were all cognisant of all knowledge. In order to initiate people in general for the lotus feet of Lord Sri Krishna, He himself in the incarnation of Vyasadeva putting forward the transcendental pastimes of the Lord.

TEXT NO. 22

इदं हि पुस्तपसः श्रुतस्य वा स्विष्टस्य सूक्तस्य च बुद्धिदत्तयोः ।
अविच्युतोऽर्थः कविभिर्निरूपितो यदुत्तमश्लोकगुणानुवर्णनम् ॥

*Idam hi punsah tapasah shrutasya ba
swistasya suktasya cha buddha dattayoh
avichyut o'rthah kabibhinirupito
yad uttama sloka gunanuvarnam.*

ENGLISH SYNONYMS

Idam—this, *Hi*—certainly, *Punsha*—of everyone, *Tapasah*—by dint of austerities, *Shrutasya*—by dint of study of the vedas, *Ba*—or, *Swistasya*—sacrifice, *Suktasya*—spiritual education, *Cha*—and, *Buddhi*—culture of knowledge, *Dattayo*—charity, *Avichyutto*—infallible, *Artha*—interest, *Kavibhi*—by the recognised learned fellow, *Nirupito*—concluded, *Yad*—what, *Uttamasloka*—The Lord who is described by chosen poetry, *Gunanuvarnam*—description of transcendental qualities of.

TRANSLATION

Learned circle recognised by all, have concluded it positively that infallible purposeful interest of advancement of knowledge namely austerities, study of the Vedas, sacrifice, chanting of the

hymns or charity all culminate in the transcendental description of the Lord who is defined by chosen poetry.

PURPORT

Human intellect is developed for advancement of learning in the matter of art, science, philosophy, physics, chemistry, psychology, economics, politics etc. By culture of such knowledge the human society can attain perfection of life. This perfection of life culminates in the realisation of the Supreme Being Vishnu. The Shru-ti therefore directs that those, who are actually advanced in learning, do aspire after the service of Lord Vishnu. Unfortunately persons who are enamoured by the external beauty of Vishnumaya, do not understand that culmination of perfection or self realisation is up to Vishnu. Vishnumaya means sense enjoyment which is transient and miserable. Those who are entrapped by Vishnumaya do utilise the result of advancement of knowledge in the matter of sense enjoyment. Sri Narada Muni has explained that all paraphernalia of the cosmic universe are but emanations from the Lord out of His different energies because the Lord has set in motion by His inconceivable energy, actions and reactions of the created manifestation. They have come to be out of His energy, they rest on His energy and after annihilation they merge into Him. Nothing is therefore, different from but at the same time the Lord is always different from them,

When advancement of knowledge is applied in the service of the Lord the whole thing becomes Absolute. The Personality of Godhead, His transcendental Name, Fame, Glory, etc. are all non-different from Him. Therefore, all the sages and devotees of the Lord have recommended that the subject matter of art, science, philosophy, physics, chemistry, psychology and all other branches of knowledge should be wholly and solely applied in the service of the Lord. Art literature poetry painting etc. may be used in glorifying the Lord. The fiction writers poets and celebrated literators are generally engaged in the matter of senuous subjects but if the direction is turned towards the service of the Lord they can be well

utilised in describing the transcendental pastimes of the Lord. Valmiki was a great poet and similarly Vyasdeva is a great literator and both of them or many of them have absolutely engaged themselves in delineating the transcendental activities of the Lord and by doing so they have become immortal. Similarly science and philosophy also should be applied in the service of the Lord. There is no use presenting dry speculative thesis for sense gratification but philosophy and science should be engaged to establish the glory of the Lord. Advanced people are eager to understand the Absolute Truth through the medium of science and therefore a great scientist should endeavour to prove the existence of the Lord on scientific basis. Similarly philosophical speculations may be utilised for establishing the Supreme Truth as sentient and all powerful. Similarly all other branches of knowledge should always be engaged in the service of the Lord. In the Bhagwat Geeta also the same thing is affirmed. All advancement of knowledge without being engaged in the service of the Lord are different branches of nescience. Real utilisation of advanced knowledge is to establish the glories of the Lord and that is the real import of them. Scientific knowledge engaged in the service of the Lord, artistic sense engaged in the service of the Lord, philosophical thesis engaged in the service of the Lord, physical laws engaged in the service of the Lord, chemical combination engaged in the service of the Lord and all similar activities are all factually 'Harikirtan' or glorification of the Lord.

TEXT NO. 23

अहं पुरातीतभवेऽभवं मुने दास्यास्तु कस्याश्चन वेदवादिनाम् ।
निरूपितो बालक एव योगिनां शुश्रूषणो प्रावृषि निर्विविक्षताम् ॥

*Aham pura atitabhave abhavam mune
Dasyascha kasys chana vedavadīnah
Nirupito valaka eva yoginam
Shushrusane prabrishi nrivivikshatam*

ENGLISH SYNONYMS

Aham—I, *Pura*—formerly, *Atitabhve*—in the previous millennium, *Abhavam*—became, *Mune*—of the muni, *Dasyascha*—of the maid

servant, *Kasyaschna*—certain, *Vedavadinah*—of the followers of Vedanta, *Nirupita*—engaged, *Valaka*—boy servant, *Eva*—only, *Yoginam*—of the devotees, *Shushrusane*—in the service of, *Prabrisi*—during the four months of rainy season, *Nirvivi-kshatam*—living together,

TRANSLATION

Oh the muni, in the last millennium *i.e.*, in my past life I was born as the son of a certain maid servant engaged in the service of the Brahmins following the principles of Vedanta. When they were living together during the four months of rainy season, I was then engaged in their personal service.

PURPORT

The wonder of an atmosphere surcharged with devotional service of the Lord is briefly described herewith by Sri Narada Muni in the incidence of His previous birth. He was the son of the most insignificant parentage, neither He was properly educated and still because His complete energy was engaged in the service of the Lord He became an immortal sage like Narada. Such is the powerful action of devotional service. The living entities are marginal energy of the Lord and therefore they are meant for being properly utilised in the transcendental loving service of the Lord. When it is not so done it is called Maya. Therefore the illusion of Maya is at once dissipated as soon as one's full energy is converted in the service of the Lord instead of in the matter of sense enjoyment. From the personal example of Sri Narada Muni in His previous birth, it is clear that the service of the Lord begins with the service of the Lord's bonafide servants. The Lord says that the service of His servants is more than His personal service. Service of the devotee is more valuable than the service of the Lord. One should therefore choose out a bonafide servant of the Lord constantly engaged in His service and accept such servant as the spiritual master and engage himself in his (the spiritual master's) service. Such spiritual master is the transparent medium to visualise the Lord Who is beyond the conception of

material senses. By service of the bonafide spiritual master the Lord consents to reveal Himself in proportion of service rendered. Utilisation of the human energy in the service of the Lord is the progressive path of salvation. The whole cosmic creation becomes at once identical with the Lord as soon as the respective service in relation with the Lord is rendered under the guidance of a bonafide spiritual master. The Expert spiritual master knows the art how to utilise everything in the matter of glorifying the Lord and therefore under his guidance the whole world can be turned into the spiritual abode by the Divine Grace of the Lord's servant.

TEXT NO. 24

ते मय्यपेताखिलचापलेऽर्भके दान्तेऽधृतक्रीडनकेऽनुवर्तिनि ।
चक्रुः कृपां यद्यपि तुल्यदर्शनाः शुश्रूषमाणे मुनयोऽल्पभाषिणि ॥

*Te mayee apeta akhila chapale arbhake
Dante adhritakridanake anuvurtini
Chakruh kripam yadyapi tulya darshinah
Sushrusamane munayo al pabhasini*

ENGLISH SYNONYMS

Te—they, *Mayee*—unto me, *Apeta*—having not undergone, *Akhile*—all kinds of, *Chapale*—proclivities, *Arbhake*—unto a boy, *Dante*—having controlled the senses, *Adhritckridanake*—without being accustomed to sporting habits, *Anuvartini*—obedient, *Chakru*—did bestow. *Kripam*—causeless mercy, *Yadyapi*—although, *Tulyadarshana* impartial by nature, *Sushrusamane*—unto the faithful, *Munayo*—the muni followers of the Vedanta, *Al pabhasini*—one who does not speak more than requirement.

TRANSLATION

Those followers of the Vedanta blessed me with their causeless mercy although they are impartial by nature. So far I was concerned, I was sense-controlled without any attachment for sporting habits even though I was only a boy and besides that I was not naughty neither I used to speak more than requirement,

PURPORT

In the Bhagwat Gec̣ta the Lord says 'all the Vedas are searching after Me.' Lord Sri Chaitanya says that in the Vedas the subject matters are only three, namely to establish the relation of the living entities with the Personality of Godhead, perform the relative duties in devotional service and thus to achieve the ultimate goal back to Godhead. As such *Vedanta-vedi* or the followers of the Vedanta means pure devotee of the Personality of Godhead. Such Vedanta Vedi or the **Bhaktivedantas** are impartial in the matter of distributing the transcendental knowledge of devotional service. To them no body is enemy or friend no body is educated or non-educated. No body is specially favourable and no body is unfavourable. The Bhaktivedantas see to the people in general as wasting time in the matter of false senuous things and thus their business is to get the ignorant mass of people to the sense of re-establishing the lost relation with the Personality of Godhead. By such Bhaktivedanta's endeavour, even the most forgotten soul is roused up to the sense of spiritual life and thus being initiated by them the people in general become gradually progressive on the path of transcendental realisation. So the Vedantvedis initiated the boy even before he become self-controlled and was detached from childish, sporting etc. But before the initiation of favour by them upon the poor boy, he (the boy) become more and more advanced in the matter of discipline which is very essential for one who wish to make progress in the line. In the system of Varnashram Dharma, which is the beginning of actual human life, small boys after five years of age are sent to the *Guru's Ashram* to become *Brahmabhary* where these things were systematically taught to the boys may he be a king's son or the son of an ordinary citizen. The training was compulsory not only to create good citizens of the state but also for the matter of preparing the boy's future life for spiritual realisation. Irresponsible life of sense enjoyment by childish proclivities were unknown to the children of the followers of the Varanashram system. Even the boy was injected with spiritual acumen before he was placed by the father in the womb

of the mother. Both the father and the mother were responsible for the boy's life as successful for being liberated from the material bondage. That is the process of successful family planning. It is to beget children for complete perfection. Without being self-controlled, without being disciplinary and without being full obedient no body can become successful in catching up the instruction of the spiritual master and without being so able no body is able to go back to Godhead.

TEXT NO. 25

उच्छिष्टलेपाननुमोदितो द्विजे सकृत्सम भुञ्जे तदपास्तकिल्मषः ।
एवं प्रवृत्तस्य विशुद्धचेतसस्तद्धर्म एवात्मरुचिः प्रजायते ॥

Uchhistalepan anumodito dwijaih
Sakrit sma bhunje tadaspasta kilmisah
Ebam pravirtasya visuddhachetasas
Tad dharma eva atma ruchih prajayete

ENGLISH SYNONYMS

Uchhistalepan—the remnants of foodstuff, *Anumodito*—being permitted, *Dwijaih*—by the vedantist Brahmins, *Sakrit*—once upon a time, *Sma*—in the past, *Bhunje*—took, *Tad*—by that action *Apasta*—eliminated, *Kilmisah*—all sins, *Evam*—thus, *Pravirtasya*—being engaged, *Visuddhachetasas*—of one whose mind is purified. *Tad*—that particular, *Dharma*—nature, *Eva*—certainly, *Atmaruchi*—transcendental attraction, *Prajayete*—became manifested.

TRANSLATION

Once only by their permission I took up the remnants of their foodstuff and by doing so all my sins were at once eliminated. Thus being engaged when I became purified by the heart at that time the very nature of the transcendentalist became attractive for me.

PURPORT

Pure devotional accumulation is as much infectious, in good sense, as the infectious diseases. A pure devotee is clear off from all

kinds of sins. The Personality of Godhead is the Purest Entity and as such unless one is not equally pure from the infection of material qualities, one cannot become a pure devotee of the Lord. The Bhaktivedantas as above mentioned were pure devotees and the boy became infected with their qualities of purity by their association and by eating once the remnants of the foodstuff taken by them. Such foodstuff remnants may be taken even without permission of the pure devotees. There are sometimes pseudo-devotees and one should be very much cautious about them. There are many things which hinder one in the matter of entering in the realm of devotional service. But by the association of pure devotees all these obstacles are removed. The neophyte devotee becomes practically enriched with the transcendental qualities of the pure devotee which means attraction for the Personality of Godhead's Name, Fame, Quality, Pastime etc. Infection of the qualities of the pure devotee means to imbibe in character the taste of pure devotion always in the transcendental activities of the Personality of Godhead. This transcendental taste at once makes all material things detasteful and therefore a pure devotee is not at all attracted by material activities devoid of relation of the Personality of Godhead. After the elimination of all sins or obstacles on the path of devotional service, one can become attracted, one can have steadiness, one can have perfect taste, one can have transcendental emotions and at last one is situated on the plane of loving service of the Lord. All these stages develop by the association of pure devotees and that is the purport of this stanza.

TEXT NO. 26

तत्रानहं कृष्णकथाः प्रगायतामनुग्रहेणाश्रुणवं मनोहराः ।

ततः श्रद्धया मेऽनुपदं विश्रुण्वतः प्रियश्चवस्यांग ममाभवद्रुचिः ॥

Tatra anu aham krishnakuthah pragayatam

Anugrahena ashrinavam manoharah

Tah shradhaya me anupadam vishrinwatah

Priyashrabasya anga mama abhabat ruchih

ENGLISH SYNONYMS

Tatra—thereupon, *Anu*—everyday, *Aham*—I, *Krishnakathah*—narration of Lord Krishna's activities, *Iragayatam*—describing, *Anugraheṇa*—by causeless-mercy, *Ashrinavam*—giving aural reception, *Manoharah*—attractive, *Tah*—those, *Shradhaya*—respectfully, *Me*—unto me, *Anupadam*—every step, *Vishrinwatah*—hearing attentively, *Priyashravasys*—of the Personality of Godhead, *Anga*—oh Vyasdeva, *mama*—mine, *Abhabat*—it so became, *Ruchiḥ*—taste.

TRANSLATION

Oh Vyasdeva, in that association and by the mercy of the great Vedantist describing the attractive activities of Lord Krishna, I could receive them by aural reception. And thus hearing attentively step by step my taste for hearing the personality of Godhead became manifested.

PURPORT

Lord Shri Krishna the Absolute Personality of Godhead is not only attractive by personal feature but also He is attractive by His transcendental activities. It is so because the Absolute is Absolute by His Name, Fame, Form, Pastimes, Entourage, Paraphernalia etc. The Lord out of His causeless mercy descends on this material world and displays His various transcendental pastime as human being so that the human being attracted towards Him thus, become able to go back to Godhead. They are naturally apt to give aural reception to histories and narrations of various personalities of mundane activities without knowing that by such association of mundane affairs one can simply waste valuable time of one's life and also become addicted to the three qualities of mundane nature. Instead of wasting time in such mundane qualitative affairs one can get spiritual success by turning the attention to the transcendental pastimes of the Lord. By such aural reception of the narration of the pastimes of the Lord the hearer contacts directly the Personality of Godhead and as explained before, by hearing about the Personality of Godhead from within, it causes clearance of all accumulated sins of the mundane creature. Being cleared of all sins by such aural

reception of the narratian of pastimes of the Lord, the hearer gradually becomes liberated from the mundane association and become attracted in features of the Lord. Narada Muni has just explained this practical facts by his personal experience in the past. The whole idea is concentrated on the point that simply by hearing about the Lord's pastimes one can become one of the associates of the Lord. Narada Muni who has eternal life, unlimited know ledge and unfatomed bliss with access of travelling all over the material and spiritual worlds without any restriction. One can attain to the highest perfection of life simply by attentive hearing of the transcendental pastime of the Lord from the right sources, as Sri Narada heard it from the pure devotees Bhaktivedantas in His previous life. This process of hearing, in the association of the devotees, is specially recommended in this age of quarrel (*Kali*).

TEXT NO. 27

तस्मिंस्तदा लब्धरुचेर्महामते प्रियश्चवस्यास्खलिता मतिर्मम ।
ययाहमेतत्सदसस्वमायया पश्ये मयि ब्रह्मणि कल्पितं परे ॥

*Tasmins tada labdha rucher mahamate
Priyasrabasi askhalita matir mama
Yaya aham etat sadasat swamayaya
pasye mayee brahmani kalpitam pare.*

ENGLISH SYNONYMS

Tasmins—it so being, *Tada*—at that time, *Labdha*—achieved, *Ruchir*—taste, *mahamate*—great sage, *Priyasrabasi*—upon the Lord, *Askhalita mati*—uninterrupted attention, *Mama*—mine, *Yaya*—by which, *Aham*—I *Etat*—all these, *Sadasat*—gross and subtle, *Swamaya*—one's own ignorance, *Pasye*—see, *Brahmani*—the supreme, *Kalpitam*—is accepted, *Para*—in the transcendence.

TRANSLATION

Oh great Sage, as soon as I got some taste in the Personality of Godhead, at once my attention became uniterrupted in hearing about my Lord. And by such development of taste I could realise that by my ignorance only I had accepted the gross and subtle covering upon me and the Lord both of us being transcendental.

PURPORT

Ignorance in the material existence is compared with darkness and the Personality of Godhead is compared with the Sun in all the Vedic literatures. As such wherever there is light there cannot be darkness. Hearing of the Lord's pastimes means transcendental association of the Lord because there is no difference between the Lord and His transcendental pastime, To become associated with the Supreme light means dissipation of all ignorance. By ignorance only the conditioned soul wrongly thinks that he is a product of the material nature and so also the Personality of Godhead. But in fact all of them, the Personality of Godhead and the living being are transcendental and they have nothing to do with the material nature. When the ignorance is removed and it is perfectly realised that there is nothing existing without the Personality of Godhead the nescience is removed. The gross and the subtle bodies being emanations from the Personality of Godhead, the knowledge of light permits one to engage both of them in the service of the Lord. The gross body shall be engaged in acts of rendering service to the Lord as to bring about water in the pot, cleansing the temple or in the matter of obeisances etc. The path of *Archan* or worshipping the Lord in the temple is to engage one's gross body in the service of the Lord. Similarly the subtle mind should be engaged in the matter of hearing the transcendental pastimes of the Lord, thinking about them, chanting His name and all such activities are transcendental. None of the gross or subtle senses shall otherwise be engaged. Such realisation of transcendental activities by the devotee is made possible by many many years of apprenticeship in the devotional service, but simply by attraction of love in the Personality of Godhead as it was developed in Narada Muni, by hearing, is highly effective.

TEXT NO. 28

इत्थं शरत्प्रावृषिकावृत् हरेर्विशृण्वतो मेऽनुसवं यशोऽमलम् ।
संकीर्त्यमानं मुनिभिर्महात्मभिर्भक्तिः प्रवृत्ताऽऽत्सरजस्तमोपहा ॥

*Ittham sarat prabrisika ritu harer
Visrinwato me'anusavam yasomalam*

*samkritomanam munibhir mahatmabhir
Bhakti pravritta atma rajas tamoapaha.*

ENGLISH SYNONYMS

Ittham—thus, *Sarat*—autumn, *prabrisika*—rainy season, *Ritu*—two seasons, *Harer*—of the Lord, *Visrinwato*—continuously hearing, *Me*—myself, *Anusavam*—constantly, *Yasomalam*—unadulterated glories, *Samkirtomanam*—chanted by, *munibhir*—the great sages, *mahatmabhir*—great souls, *Bhakti*—devotional service, *Pravritta*—began to flow on, *Atma*—living being, *Rajas*—mode of passion, *Tamo*—mode of ignorance, *Apaha*—vanishing.

TRANSLATION

Thus during the two seasons of the rainy as well as the autumn, myself got the opportunity of hearing the great-soul sages chanting constantly unadulterated glories of the Lord Hari,—the flow of my devotional service began, vanishing away coverings of the modes of passion and ignorance.

PURPORT

Transcendental loving service for the Supreme Lord is the natural inclination of every living being. The instinct is dormant in every living being but due to the association of material nature the modes of passion and ignorance cover them from time immemorial. If by the Grace of the Lord and the great soul devotees of the Lord, a living being becomes fortunate to associate with the unadulterated devotees of the Lord, and gets the chance of hearing unadulterated glories of the Lord, certainly the dormant instinct of devotional service become at once woke up and the flow of devotional service takes place like the flow of waves of a river. As the river flows on till she reaches the destination of the sea, similarly pure devotional service of devotee begins to flow by the association of pure devotees till such devotional service reaches the ultimate goal namely transcendental love of God. Such flow of devotional service cannot stop but on the contrary it increases more and more without any limitation. The flow of devo-

tional service is so much potent that any onlooker of such flowing of transcendent service, also becomes as much liberated from the influence of the modes of passion and ignorance. These two qualities of nature is thus removed and living being is liberated, being situated in his original position.

TEXT NO. 29

तस्यैवं मेऽनुरक्तस्य प्रथितस्य हतैनसः ।
श्रद्धाधनस्य बालस्य दान्तस्यानुचरस्य च ॥

*Tasya evam me anuraktasya prashritasya hata enasah
Shraddadhanasya valasya dantasya anucharasya cha*

ENGLISH SYNONYMS

Tasya—his, *Evam*—thus, *Me*—mine, *Anuraktasya*—attached to them, *Prashritasya*—obediently, *Hata*—freed from, *Enasah*—sins, *Shraddadhanasya*—of the faithful, *Valasya*—of the boy, *Dantasya*—subjugated, *Anucharasya*—strictly following the instructions.

TRANSLATION

I was very much attached to them, gentle in behaviour, and my all sins became eradicated by their service ; in my heart I had strong faith in them, I had subjugated the senses and I was strictly following them with body and mind.

PURPORT

These are the necessary qualifications of a prospective candidate—who can expect to be elevated to the position of a pure unadulterated devotee. Such candidate must seek always the association of pure devotees. One should not be misled by a pseudo devotee. He himself must be plain and gentle to receive the instructions of such pure devotee. A pure devotee is a surrendered soul completely unto the Personality of Godhead. Such pure devotee knows the Personality of Godhead as the Supreme Proprietor and all others are His servitors. And by the association of such pure devotees only one can get rid of all sins accumulated by mundane association. A neophyte devotee must faithfully serve the pure devotee and he should be very much obedient and strictly follow-

ing the instructions of the pure devotee. These are the signs of a devotee who is determined to achieve success even in the existing duration of life.

TEXT NO. 30

ज्ञानं गुह्यतमं यत्तत्साक्षाद्भगवतोदितम् ।
अन्वोचन् गमिष्यन्तः कृपया दीनवत्सलाः ॥

*Jñanam guhyatamam yat tat sakshat bhagabatoditam
Anwavochan gamisy antah kripaya deenavatsalah*

ENGLISH SYNONYMS

Jñanam—knowledge, *Guhyatamam*—most confidential, *Yat*—what is, *Tat*—that, *Sakshat*—directly, *Bhagawatoditam*—propounded by the Lord Himself, *Anwavochan*—gave instruction, *Gamisyanto*—while departing from, *Kripaya*—by causeless mercy, *Deenavatsalah*—those who are very kind to the poor and meek.

TRANSLATION

The Bhaktivedantas who are very kind upon the poor hearted souls while leaving the place instructed me that most confidential subject which is instructed by the Personality of Godhead Himself.

PURPORT

A pure Vedantist or the Bhaktivedantas do instruct to followers exactly what is instructed by the Lord Himself. The Personality of Godhead both in the Bhagwat Geeta and in all other scriptures has definitely instructed to follow the Lord only. Because the Lord is the creator, maintainer and annihilator of everything. The whole manifestive creation is existing by His will and by His will when the whole show will be finished He will remain in His eternal abode with His all paraphernalia. This means, before the creation, He was there in the eternal abode and after the annihilation of everything He will continue to remain. He is not therefore one of the created beings. He is transcendental. In the Bhagwat Geeta the Lord says that long long before the instruction was imparted to Arjuna, the same was instructed to the Sun god and incourse

of time, the same instruction being wrongly handled and being broken thereof, it was again reinstructed to Arjuna because he was His perfect devotee and friend. Therefore, the instruction of the Lord can be understood by the devotees only and nobody else. The impersonalist who has no idea of the transcendental Form of the Lord cannot understand this most confidential message of the Lord. The word 'most confidential' is significant here because knowledge of devotional service is far and far above the knowledge of impersonal Brahman. *Jananam* means knowledge ordinary or any branch of knowledge. This knowledge developes up to the knowledge of impersonal Brahman. Above this when the same is partially mixed up with devotion such knowledge develops up to the knowledge of Paramatma or the all pervading Godhead. This is *more confidential*. But when such knowledge is turned into pure devotional service and the confidential part of transcendental knowledge is attained, it is called the most-confidential knowledge. This most confidential knowledge was imparted by the Lord to Brahma Arjuna, Uddhaba etc.

TEXT NO. 31

येनैवाहं भगवतो वासुदेवस्य वेधसः ।
मायानुभावमविदं येन गच्छन्ति तत्पदम् ॥

*Yena eva aham Bhagawato Vasudevasya vedhasah
Maya anubhavam avidam yena gachhanti tatpadam.*

ENGLISH SYNONYMS

Yena—by which, *Eva*—certainly, *Aham*—I, *Bhagwato*—of the Personality of Godhead, *Vasudevasya*—of Lord Sri Krishna, *Vedha ah*—of the Supreme creator, *Maya*—energy, *Anubhavam*—influence, *Avidam*—easily understood, *Yena*—by which, *Gachhanti*—they go, *Tatpadam*—at lotus feet of the Lord.

TRANSLATION

By that confidential part of knowledge, I could understand clearly the influence of the energy of the Lord Sri Krishna the creator maintainer and annihilator of everything and knowing that they can go back to Him or can personally meet Him.

PURPORT

By devotional service or by the most confidential knowledge, one can understand very easily how the different energies of the Lord is working. One part of energy is manifesting the material world, the other superior part of His energy is manifesting the spiritual world. And the via media energy is manifesting the living entities who are serving under either of the abovementioned energies. The living entities serving under the material energy are struggling hard for existence and happiness which is presented to them is illusion. But in the spiritual energy they are placed under the direct service of the Lord in eternal life, complete knowledge and perpetual bliss. The Lord desires, as He has directly said in the Bhagwat Geeta, that all conditioned souls, rotting in the kingdom of material energy, may come back to Him by giving up all engagements in the material world. This is the most confidential part of knowledge. But this can be understood only by the pure devotees and such devotees only are entered in the kingdom of God to see Him personally and serve Him personally. The concrete example is Narada Himself who has attained this stage of life of eternal knowledge and eternal bliss. And the ways and means are open to all like Narada Muni provided one agrees to follow the footprints of Sri Narada Muni. According to Sūriti the Supreme Lord has unlimited energies without any effort by Him and the whole energy is described under three principal heading as above mentioned.

TEXT NO. 32

एतत्संसूचितं ब्रह्मांस्तापत्रयचिकित्सितम् ।
यदीश्वरे भगवति कर्म ब्रह्मणि भावितम् ॥

Etat samsuchitam brahmans tapatraya chikitsitam
Yad isware bhagawati karma brahmani bhabitam

ENGLISH SYNONYMS

Etat—this much, *Samsuchitam*—decided by the learned, *Brahmans*—oh Brahmin Vyasa, *Tapatraya*—three kinds of miseries, *Chikitsitam*—remedial measures *Yad*—what, *Isware*—the supreme

controller, *Bhagwati*—unto the Personality of Godhead, *Karma*—one's prescribed activities, *Brahmani*—unto the great, *Bhavitam*—dedicated.

TRANSLATION

Oh Brahmin Vyasdeva, it is decided by the learned that the best remedial measure for removing all troubles and miseries is to dedicate one's activities in the service of the Supreme Lord Personality of Godhead (Sri Krishna).

PURPORT

Sri Narada Muni experienced it personally that the most feasible and practical way of opening the path of salvation or getting relief from all miseries of life is to hear submissively the transcendental activities of the Lord from the right and bonafide sources. This is the only remedial process. The whole material existence is full of miseries. The foolish people have manufactured, out of their tiny brain, many remedial measures for removing the threefold miseries pertaining to body and mind, pertaining to the natural disturbances and in relation with other living beings. The whole world is struggling very hard to exist out of these miseries but they do not know that without the sanction of the Lord no plan or no remedial measure can actually bring out the desired peace and tranquility. The remedial measure to cure a patient by medical treatment is useless if it is not sanctioned by the Lord. To cross the river or the ocean by suitable boat is no remedial measure if it is not sanctioned by the Lord. The parents cannot protect their children if it is not sanctioned by the Lord. We should know it certainly that the Lord is the ultimate sanctioning officer and we must therefore dedicate our attempts to the mercy of the Lord for ultimate success or to get rid of the obstacles on the path of success. The Lord is all pervading, all powerful, omniscient, omnipresent and he is the ultimate sanctioning Agent of all good or bad effects. We should, therefore, learn to dedicate our activities unto the mercy of the Lord, accept Him either as impersonal Brahman, localised Parmatma or the Supreme Personality of Godhead. It does not matter what you are or what you be but

you must dedicate your everything for the service of the Lord. If you are a learned scholar, scientist, philosopher, poet or something like that then please employ your learning to establish the Supremacy of the Lord. Try to study the energy of the Lord in every spheres of life. Do not decry Him and try to become like Him or to take His position simply by your fragemental accumulation of knowledge. If you are administrator, statesman, warrior, politician or anything like that, then please try to establish the Lord's supremacy in your statesmanship, fight for the cause of the Lord as Sri Arjuna did. In the beginning Sri Arjuna the great fighter declined to fight for his own sense satisfaction but when he was convinced by the Lord that the fighting was necessary by His great will, Sri Arjuna changed his decision and fought for His cause. Similarly if you are a businessman, an industrialist, an agriculturist or something like that then please spend your hard-earned money for the cause of the Lord. Think always that the money which you have accumulated is the wealth of the Lord. Wealth is considered to be the Goddess of fortune (Lakshmi) and the Lord is Narayana or the husband of Lakshmi. Try to engage Lakhmi in the service of Lord Narayana and you will be happy. That is the way of realising the Lord in every sphere of life. The best thing is after all to get relief from all material activities and engage oneself completely in the business of hearing the transcendental pastimes of the Lord but in case of absence of such opportunity, we should try to engage everything, for which we have specific attraction, in the service of the Lord and that is the way of peace and prosperity and that is the way of remedial measure for all the miseries of material existence. The word *Samsuchitam* in this stanza is also significant. We should not think for a moment that the above realisation of Narada was childish imagination only. It is not like that. It is so realised by the expert and erudite scholars and that is the real import of the word *Samsuchitam*.

TEXT NO. 33

आमयो यश्च भूतानां जायते येन सुव्रत ।

तदेव ह्यामयं द्रव्यं न पुनाति चिकित्सितम् ॥

*Amayo yascha bhutanam jayate yena subrata
Tad even amoya drabyam na punati chiktsitam*

ENGLISH SYNONYMS

Amayo—diseases, *Yascha*—whatever, *Bhutanam*—of the living being, *Yena*—by the agency, *Jayate*—become possible, *Subrata*—oh the goodsoul, *Tad*—that, *Eva*—very, *Drabya*—thing, *Na*—does it not, *Punati*—cure, *Chiktsitam*—treated with.

TRANSLATION

Oh the good soul, does not a thing therapeutically treated cure a disease which was caused by the same thing ?

PURPORT

Expert physician treat his patient with therapeutically treated diet. For example milk preparation sometimes causes disorder of the bowl but the very milk converted into-curd and mixed up with some other remedial ingredients cure such disorder of the bowl. That is our daily experience. Similarly the threefold miseries of material existence cannot be mitigated simply by material activities. Such material activities have to be turned into spiritual force just like iron is made red hot and thereby the action of fire begins. Similarly the material conception of a thing is at once changed as soon as the same thing is made into use in relation with the service of the Lord. That is the secret of spiritual success. We should not try to Lord it over the material nature neither we shall reject it by material conception of the thing. The best way of making the best use of a bad bargain is to use everything in relation with the Supreme Spiritual Being. Every thing is emanation from the Supreme spirit and by His inconceivable power He can convert the spirit into matter and the matter into spirit. Therefore a material thing (so-called) is at once turned into spiritual force by the great will of the Lord Who is able to do so. The necessary condition for such change of matter into spirit is to employ the so called matter in the service of the spirit. That is the way of treating our material diseases and elevate ourselves up to the spiritual plane where there is no misery, no lamentation and

no fear. When everything is thus employed in the service of the Lord we can experience that there is nothing except the Supreme Brahman. The vedic mantra that *Everything is Brahman* is thus realised by us.

TEXT NO. 34

एवं नृणां क्रियायोगाः सर्वे संसृतिहेतवः ।
त एवात्मविनाशाय कल्पन्ते कल्पिताः परे ॥

*Evam nrinam kriyayogah sarve samsriti hetavah
Ta evatma vinashaya kalpante kalpitah pare.*

ENGLISH SYNONYMS

Evam—thus, *Nrinam*—of the human being, *Kriyayogah*—all activities, *sarve*—everything, *Samsriti*—material existence, *Hetava*—causes, *Ta*—that, *Eva*—certainly, *Atma*—the tree of work, *Vinashya*—killing, *Kalpante*—become competent, *Kalpita*—dedicated, *Pare*—unto the transcendence.

TRANSLATION

Thus when all activities of the human being become dedeicated unto the service of the Lord, the activities which are causal to perpetual bondage, become the killing source of the tree of work.

PURPORT

Fruitive work which has perpetually engaged the living being in growing the tree of work, as it is compared with the banian tree in the Bhagwat Geeta, is certainly very much deep rooted. So long the propensity for enjoying the fruit of work is there one has to continue the condition of transmigration of the soul from one body or place to another body or place according to one's nature of work. **The propensity for enjoyment may be turned into the desire for serving the mission of the Lord.** By doing so one's activity is changed into *Karmayoga* or the way by which one can attain spiritual perfection even being engaged in his work for which he has natural tendency. Here the word *Atma* indicates

the categories of all fruitive work. The conclusion is that when the result of all fruitive and other works is dovetailed with the service of the Lord, they will cease to generate further *Karma* and will gradually develop into transcendental devotional service which will not only cut off completely the root of the banian tree of work but also will carry the performer to the Lotus Feet of the Lord.

The summary is that one has to, first of all, seek the association of pure devotees who are not only learned in the Vedantas but also self realised souls and unalloyed devotees of Lord Sri Krishna The Personality of Godhead. In that association, the neophyte devotees must render loving service physically and mentally without any reservation. This service attitude of the neophyte will induce the great souls more to be favourable for bestowing their mercy which infects the neophyte with all the transcendental qualities of such pure devotees. Gradually this is developed into the strong attachment for hearing the transcendental pastimes of the Lord, which makes him able to catch up the constitutional position of the two gross and subtle bodies and beyond them is the knowledge of pure soul and his eternal relation with the Supreme Soul the Personality of Godhead. After the relation is ascertained by establishment of the eternal relation, pure devotional service of the Lord begins gradually developing into perfect knowledge of the Personality of Godhead beyond the purview of impersonal Brahman and localised Paramatma. By such *Purushottamyoga*, as it is stated in the Bhagwat Geeta, one is made perfect even during the present corporal existence exhibiting all the good qualities of the Lord to the highest percentage. These are the gradual development by association of pure devotees.

TEXT NO. 35

यदत्र क्रियते कर्म भगवत्परितोषणम् ।

ज्ञानं यत्तदधीनं हि भक्तियोगसमन्वितम् ॥

*Yadatra kriyate karma bhagawat paritoshanam
Jnanam yadtad adhinam hi bhaktiyoga samnvitam.*

ENGLISH SYNONYMS

Tad—whatever, *Ata*—in this life or world, *Kriyate*—does perform, *Karma*—work, *Bhagawat*—unto the Personality of Godhead, *Paritoshanam*—satisfaction of, *Jnanam*—knowledge, *Tadtad*—what is called so, *Adhinam*—dependent, *Hi*—certainly *Bhaktiyoga*—devotional *Samanvitam*—dovetailed with bhaktiyoga.

TRANSLATION

Whatever work is done here in this life for the satisfaction of the mission of the Lord is termed as *bhaktiyoga* or transcendental loving service of the Lord and as such what is called knowledge become a concomitant factor.

PURPORT

The general and popular notion is that by discharging fruitive work in terms of the direction of the scriptures one becomes perfectly able to acquire transcendental knowledge for spiritual realisation. Bhaktiyoga is considered by some as another form of Karma. But factually Bhaktiyoga is above both Karma and Jnanam. Bhaktiyoga is independent of Jnanam or Karma on the other hand Jnanam and Karma are dependent of Bhaktiyoga. This Kriya Yoga or Karma-yaga as recommended by Sri Narada to Vyasa is specifically recommended because the principle is to satisfy the Lord. The Lord wants that His sons the living being may not suffer the threefold miseries of life and desires that all of them should come to Him and live with Him but such going back to Godhead means one must purify himself from material infections. When work is, therefore, performed in terms of satisfaction of the Lord, the performer of such work become gradually purified from the material affection. This purification means attainment of spiritual knowledge. Therefore Knowledge is dependent on such Karma or work which is done on behalf of the Lord. Other's knowledge, being devoid of Bhaktiyoga or satisfaction of the Lord, cannot lead one back to the kingdom of God which means cannot even offer salvation as it is already explained in connection with the stanza, NAISKARAMA EVA ACHYUTABHAVA VARJITA. etc. The conclusion is that a

devotee engaged in the unalloyed service of the Lord specifically in hearing and chanting of His transcendental glories, becomes simultaneously spiritually enlightened by the Divine Grace as it is confirmed in the Bhagawat Geeta.

TEXT NO. 36

कुर्वाणा यत्र कर्माणि भगवच्छिष्यासकृत् ।
गृणन्ति गुणनामानि कृष्णस्यानुस्मरन्ति च ॥

*Kurvana yatra karmani bhagawat ichhaya sakrit
Grinanti guna namani krishnasya anusmaranti cha*

ENGLISH SYNONYMS

Kurvana—while performing, *Yatra*—thereupon, *Karmani*—duties, *Bhagabat*—the Personality of Godhead, *Ichhaya*—by the will of, *Sakrit*—constantly, *Grinanti*—takes on, *Guna*—qualities, *Namani*—names, *Krishnasya*—of Krishna, *Anusmaranti*—constantly remembers, *Cha*—and.

TRANSLATION

While performing duties in pursuance of the order of Sri Krishna the Supreme Personality of Godhead, the performer certainly repeatedly takes into the mind the qualities, names of Him and constantly remembers of Him.

PURPORT

An expert devotee of the Lord can mould his life in such a way that while performing all kinds of duties either for this or the next life, he can constantly take and remember the Lord's Name, Fame, Qualities etc. without any stopage. The order of the Lord is distinctly there in the Bhagwat Geeta that one should work only for the Lord in all spheres of life. In every sphere of life the Lord shall be fixed up as the Proprietor. According to the Vedic rites even in the worshipping process of some demigods like Indra, Brahma, Sarswati, Ganesh, the system is that in all circumstances the representation of Vishnu must be there as the *Tajneswar* or the controlling power of such sacrifices. It is recommended that a

particularly named demigod may be worshipped for serving a particular purpose but still the presence of Vishnu is compulsory in order to make the function properly done.

Apart from such Vedic duties even in our ordinary dealings also say for example in our household affairs, in our business or profession also we must consider that the result of all such activities must be given over to the Supreme Enjoyer Lord Krishna. In the Bhagwat Geeta the Lord has declared Himself as the Supreme Enjoyer of everything as the Supreme proprietor of every planet and the supreme friend of all beings. Except Lord Sri Krishna no one else can claim to be the proprietor of anything within His creation. A pure devotee remembers this constantly and in doing so he repeats the transcendental name, fame and qualities of the Lord which means He is constantly in touch with the Lord. The Lord is identical with His Name, Fame, etc and therefore to be associated with His Name Fame etc. constantly, means actually associating with the Lord.

The major portion of our monetary income, not less than 50 per cent must be spent for the purpose of carrying out the order of Lord Krishna. We should not only give over the profit of our earning to the cause as above mentioned, but also we must arrange for preaching this cult of devotion to others because that is also one of the orders of the Lord. On the other hand the Lord definitely says that no body is more dear to Him than one who is always engaged in the preaching work of the Lord's Name, Fame all over the world. The scientific discoveries of the material world can also be equally engaged in the matter of carrying out His order. He wants that message of the Bhagwat Geeta shall be preached amongst His Devotees and it may not be so done amongst those who have no credit of austerities, charity, education etc. Therefore the attempt must go on to convert the unwilling men to become His devotees. Lord Chaitanya has taught us a very simple method in this connection. He has taught us the lesson for preaching transcendental message through singing, dancing and refreshment. As such 50 per cent of our income may be spent up for this purpose. In this fallen

age of quarrel and dissension if only the leading and well to do persons of the society agree to spend 50 percent of their income in the service of the Lord as it is taught by Lord Sri Chaitanya Mahaprabhu, there is absolute certainty of converting this hell of pandemonium to the transcendental abode of the Lord. No body will disagree to partake in a function where good singing, dancing and refreshment are administered. Every one will attend such function and in that auspicious spiritual function everyone is sure to feel individually about the transcendental presenee of the Lord and this alone will help the attendants associating with the Lord and thereby purifying oneself in the matter of spiritual realisation. The only condition for successfully executing such spiritual activities, is that it must be conducted under the guidnace of a pure devotee who is completely free from all sorts of mundane desires, fruitive activities and dry speculation about the nature of the Lord. No body has to discover the nature of the Lord. It is already spoken by the Lord Himself in the text of the Bhagwat Geeta specially and in all other vedic literatures generally. We have simply to accept them in toto and abide by the orders of the Lord. That will guide us to the path of perfection. One can remain in his own position. No body has to change his position specially in this age of variegated difficulties but only one condition is that he must give up the habit of dry speculation in the matter of becoming one with the Lord. And after giving up such lofty puffed up vanities, one may very submissively receive by aural reception the orders of the Lord as it is said in the Bhagwat Geeta or Bhagwat from the lips of a bonafide devotee whose qualification is mentioned above. That will make everything successful without any doubt.

TEXT NO. 37

नमो भगवते तुभ्यं वासुदेवाय धीमहि ।

प्रद्युम्नायानिरुद्धाय नमः संकर्षणाय च ॥

Om namo bhagabate tubhyam vasudevaya dheemahi

Pradyumnaya aniruddhyaya namah samk arshanaya cha

Om—the sign of chanting transcendental glory of the Lord.

Namo—offering obeisances unto the Lord, *Bhagabate*—unto the

Personality of Godhead, *Tubhyam*—unto you, *Vasudevaya*—unto the Lord the son of Vasudeva, *Dheemahi*—let us chant, *Pradyumna*, *Aniruddha* and *Samkarsha*—all plenary expansions of Vasudeva.

TRANSLATION

Let us all chant the glories of the Vasudeva along with His plenary expansions Pradyumna, Aniruddha and Samkarshan.

PURPORT

According to Pancharatra, Narayana is the Primeval Cause of all expansions of Godhead. They are Vsudeva, Samkarsha, Pradyumna and Aniruddha. Vasudeva and Samkarshan are in the middle left and right, Pradyumna is on the right of Samkarshana and Aniruddh is on the left of Vasudeva and thus the four deities are situated. They are known as the four aide-e-camp of Lord Srikrishna.

This is a Vedic hymn *or mantra* beginning with *Omkar pranava* and as such the Mantra is established by the transcendental-chanting process namely *Om Namo Dheemahi* etc.

The purport is that any transaction, either in the field of fruitive work or emperic philosophy, which is not ultimately aimed at transcendental realisation of the Supreme Lord,—is considered as useless endeavours. Naradji has therefore explained the nature of unalloyed devotional service by His personal experience in the development of intimacy between the Lord and the living entity by gradual process of progressive devotional activities. Such progressive march of transcendental devotion for the Lord culminates in the attainment of loving service of the Lord which is called Prema in different transcendental variegatedness called Rasas (Mellows). Such devotional service is also executed in mixed forms namely mixed up wiith fruitive work or emperic philosophical speculations.

Now the question which was raised by the great Rishis headed by Sounaka about the confidential part of Suta's achievement through the spiritual masters,—is explained herein by chanting

hymn consisting of thirty three letters. And this Mantra is addressed to the four deities or the Lord with His plenary expansions. The central figure is Lord Sri Krishna because the plenary portions are His aide-e-camps. The most confidential part of the instruction is that one should always chant and remember the glories of the Lord Shri Krishna the Supreme Personality of Godhead along with His different plenary portion expanded as Vasudeva Samkarshan Pradyumna and Aniruddha. These expansions are the original deities for all other truths namely either Vishnu Tatwa or Sakti Tatwas.

TEXT NO. 38

इति मूर्त्याभिधानेन मन्त्रमूर्तिमूर्तिकम् ।
यजते यज्ञपुरुषं स सम्यग्दर्शनः पुमान् ॥

*Iti murti abhidhanena mantra murtim amartikam
Yajate yajna purusham sa samyak darshanah puman.*

ENGLISH SYNONYMS

Iti—thus, *Murti Form*—representation, *Abhidhanena*—in sound, *mantramurtim*—*Form*—representation of transcendental sound, *Amartikam*—the Lord who has no material form, *Yajate*—worship, *Yajna*—Vishnu, *Purusham*—the Personality of Godhead, *Sa*—he alone, *Samyak*—perfectly, *Darshana*—one who has seen, *Purusha*—person.

TRANSLATION

As such one who worships the Supreme Personality of Godhead Vishnu who has no material Form,—in the Form of transcendental sound representation is the actual seer.

PURPORT

Our present senses are all made of material elements and therefore they are imperfect to realise the transcendental Form of Lord Vishnu. He is therefore worshipped by sound representation in the way of transcendental method of chanting. Anything which is beyond the scope of experience by our imperfect senses

can be realised fully simply by the sound representation. A person transmitting sound from a far distant place can be factually experienced. If this is materially become possible why not spiritually about Lord Vishnu. This experience is not a vague experience of impersonalist. But it is actually experience of the transcendental Personality of Godhead Who possesses the Pure Form of eternity bliss and knowledge. In the Amrkosh Sanskrit Dictionary the diction *Murti* carries import in two fold meanings namely *Form* and *difficulty*.

Therefore *Amurtikam* is explained by Acharya Sri Vishwanath Chakravarty Thakur as without difficulty. The transcendental Form of eternal bliss and knowledge can be experienced by our original spiritual senses which can be revived by chanting of the holy Mantras or transcendental sound representation. Such sound should be received from the transparent agency of the bona fide spiritual master and the chanting may be practised by the direction of the spiritual master. That will gradually lead us nearer to the Lord. This method of worship is recommended in the Pancharatrik system which is both recognised and authorised. The Pancharatrik system is the most authorised codes for transcendental devotional service and without the help of such codes no body can approach the Lord simply by dry philosophical speculation. The Pancharatrik system is both practical and most suitable for this age of quarrel. The Pancharatra is more important than the Vedanta with special reference to the modern age.

TEXT NO. 39

इमं स्वनिगमं ब्रह्मज्ञवेत्य मदनुष्ठितम् ।
अदान्मे ज्ञानमैश्वर्यं स्वस्मिन् भावं च केशवः ॥

Imam swanigamam brahman avetya mad anusthitam
Adat me jnanam aishairyam swasmin bhavam cha
Keshavah.

ENGLISH SYNONYMS

Imam—Thus, *Swanigamam*—confidential knowledge of the Vedas in respect of the Supreme Personlity of Godhead, *Brahman*—

ch the Braṁmin (Vyasaḁeva), *Avetya*—knowing it well, *mad*—by me, *Anusthitam*—executed *Adat*—bestowed upon me, *me*—me, *Jnaanam*—knowledge transcendental, *Aisharyam*—opulence, *Sasmin*—personal, *Bhavam*—intimate affection and love, *Keshavah*—Lord Krishna.

TRANSLATION

(Sri Narada Muni said) Oh Brahmin, thus I was endowed with first the transcendental knowledge of the Lord as they are inculcated in the confidential part of the Vedas, then spiritual opulences and then His intimate loving service, by the Supreme Lord Krishna.

PURPORT

Communion with the Lord by transmission of the sound transcendental is non-different from the Whole Spirit Lord Sri Krishna. It is completely perfect method for approaching the Lord. By such pure contact with the Lord without any offence of material conceptions numbering ten, the devotee can rise above the material plain to understand the inner meaning of the Vedic literatures inculeating the Lord's existence in the transcendental realm. Lord reveals His identity gradually to one who has unflinching devotional mode both upon the spiritual master as well as the Lord. After this the devotee is endowed with mystic opulences which are eight in number. And above all the devotee is accepted as the confidential entourage of the Lord and is entrusted with specific service of the Lord through the agency of the Spiritual master. A pure devotee is more interested in the matter of service of the Lord than showing an exhibition of the mystic powers dormant in him. Sri Narada has explained all these from His personal experience and one can obtain all the facilities which Sri Narada obtained perfecting the chanting process of the symbolic sound representation of the Lord. There is no bar for chanting this transcendental sound by any one provided the same is received through the agency of Narada's representative coming down by the chain of disciplic succession or the *Parampara* system.

TEXT NO. 40.

त्वमप्यदभ्रश्रुत विश्रुतं विभोः समाप्यते येन विदां बुभुत्सितम् ।
प्रख्याहि दुःखैर्मुहुर्दितात्मनां संक्लेशनिर्वाणमुशन्ति नान्यथा ॥

*Twam api adabhra shruta vishrutam vibhsh
Samapyate yena vidam bubhutsitam
Prakhyahi dukhahh muhur arditanam
Samklesha nirvanam ushanti nanyatha*

ENGLISH SYNONYMS

Twam—Your good soul. *Api*—also, *Adabhra*—vast, *Shruta*—vedic literatures, *Vishrutam*—have heard also, *Vibhoh*—of the almighty, *Samapyate*—satisfied, *Vidam*—of the learned, *Bubhutsitam*—who are always after learning transcendental knowledge, *Prakhyahi*—describe, *Dukhair*—by miseries, *Muhur*—always, *Arditom*—suffering mass of people, *Samklesha*—sufferings, *Nirvanam*—mitigation, *Ushanti*—do not get out of, *Nanyatha*—by other means.

TRANSLATION

Please therefore, describe the Almighty Lord's activities which you have learnt by your vast knowledge of the Vedas; because that will satisfy the hankerings of the great learned men and at the same time will mitigate the miseries of the common mass of people suffering from the material pangs always and there is no other way to get out of them.

PURPORT

Sri Narada Muni from practical experience of His life asserts it definitely that the prime solution of all problems of material work is to broadcast very widely the transcendental glories of the Supreme Lord. There are four classes of good men and there are four classes of bad men also. The four classes of good men acknowledge the authority of the Almighty God and therefore such goodmen when 1. they are in difficulty, 2. when they are in need money 3. when they are advanced in knowledge and 4. when they are inquisitive to know more and more about God, intuitively they take shelter of the Lord and as such Naradji advises Vyasdeva to broad-

cast the transcendental knowledge of God in terms of the vast Vedic knowledge which he had already attained.

So far the bad men are concerned they are also four in number. They are 1. Those who are simply addicted to the mode of progressive fruitive work and thus are subjected to the accompanying miseries. 2. Those who are simply addicted to vicious work for sense satisfaction and also suffering the consequence. 3. Those who are materially very much advanced in knowledge but have no sense to acknowledge the authority of the almighty Lord and thus suffering a lot. And 4 there is a class of men who are known as atheist and therefore purposely hate the very name of God although they are always in difficulty.

Sri Naradji advised Vyasdeva to describe the glories of the Lord just to do good to all the above mentioned eight classes of men both good and bad. Srimad Bhagwat is therefore not meant for any particular class of men or sect. It is for the sincere soul who wants actually his own welfare and peace of the mind.

Thus end the **Bhaktivedanta Purports** of the first canto—fifth chapter of Srimad Bhagwatam in the matter of Sri Narada's Instructions on Srimad Bhagwatam to Vyasdeva.

SIXTH CHAPTER
CONVERSATION BETWEEN NARADA & VYASA
TEXT NO. 1.

सूत उवाच
एवं निशम्य भगवान्देवर्षेर्जन्म कर्म च ।
भूयः पप्रच्छ तं ब्रह्मन् व्यासः सत्यवतीसुतः ॥

Suta uvacha
Evam nisamya bhagaban devarse janma karma cha
Bhuyah paprachha tam brahman vyasah satyabati sutah

ENGLISH SYNONYMS.

Suta uvacha—Suta said, *Evam*—thus, *Nisamya*—hearing, *Bhagban*—the powerful incarnation of God, *Devarse*—of the great sage amongst the gods, *Janma*—birth, *Karma*—work, *Paprachha*—asked, *Tam*—him, *Brahman*—oh the brahmins, *Vyasa*—Vyasdeva, *Satyabati suta*—the son of Satyabati.

TRANSLATION

(Suta said) Thus hearing all about Sri Narada's birth and activities, Vyasa Deva the incarnation of God and son of Satyavati asked as follows oh the Brahmins.

PURPORT

Vyasdeva was further inquisitive to know about the perfection of Naradji and therefore he wanted to know about Him more and more. In this chapter Naradaji will describe how he was able to have flash of audience of the Lord while he was absorbed in the transcendental thought of separation from the Lord and when it was too much painful for him,

TEXT NO. 2

व्यास उवाच

भिक्षुभिर्विप्रवसिते विज्ञानादेष्टुमिस्तव ।
वर्तमानो वयस्याद्ये ततः किमकरोद्भवान् ॥

Sri Vyasa uvacha

Bhikshubhir vipravasite vijnan adestribhis tava
Bartamana vayasya adye tatah kim akorad bhaban

ENGLISH SYNONYMS

Sri Vyasa uvacha—Sri Vyasdeva said, *Bhikshubhir*—by the great mendicants, *Vipravasite*—having departed from there for other places, *Vijnana*—scientific knowledge in transcendence, *Adestribhis*—those who had instructed, *Tava*—of your, *Bartamana*—present, *Vayasya* of the duration of life, *Adye*—before the beginning of, *Tatah*—after that, *Kim*—what, *Akorad*—did do, *Bhavan*—your goodself.

TRANSLATION

Sri Vyasdeva asked Sri Naradaji, what did he do after the departure of the great sages who had instructed him about scientific transcendental knowledge before the beginning of the present birth.

PURPORT

Vyasdeva himself was the disciple of Naradaji and therefore it is natural to be anxious to hear from him what did he do after initiation from the spiritual masters. He wanted to follow Narad's foot prints in order to attain to the same perfect stage of life. This inquisitiveness of the disciple to enquire from the spiritual master is an essential factor to march progressively on the spiritual path. This process is technically known as '*Satdharma Prichha*.'

TEXT NO. 3

स्वायम्भुव कया वृत्त्या वर्तितं ते परं वयः ।
कथं चेदमुदस्राक्षीः काले प्राप्ते कलेवरम् ॥

Swayambhuba kaya vritt्या varitam te param vayah
Katham vedam udashrakshi kale prapte kalevaram

ENGLISH SYNONYMS

Swayambhuba—the son of Brahma, *Kaya*—under what condition, *Vrittya*—occupation, *Te*—you, *Param*—after the initiation, *Vayah*—duration of life, *Katham*—how, *Vedam*—how that, *Udash-rakshi*—did you quit, *Kale*—in due course, *Prapte*—having attained, *Kalevaram*—body.

TRANSLATION

Oh the son of Brahma, how did you pass your duration of life after the initiation and how did you quit your body having attained the time in due course.

PURPORT

Sri Narada Muni in His previous life was just an ordinary maid-servant's son and how he became so perfectly transformed into the spiritual body of eternal life bliss and knowledge, was certainly an important query. Sri Vyasdeva desired Him to disclose the facts for every one's satisfaction.

TEXT NO. 4

प्राक्कल्पविषयामेतां स्मृतिं ते मुनिसत्तम ।
न ह्येष व्यवधात्काल एष सर्वनिराकृतिः ॥

Prak kalpa visayam etam smritim te munisattama
Nahi esha byabadhat kala esha sarva nirakriti

ENGLISH SYNONYMS

Prak—prior, *Kalpa*—the duration of Brahma's day, *Visayam*—subject matter, *Etam*—all these, *Smritim*—remembrance, *Te*—your, *Munisattama*—oh the great sage, *Na*—not, *Esha*—all these, *Hi*—certainly, *Byabadhat*—made any difference, *Kala*—course of time, *Esha*—all these, *Sarva*—all, *Nirakriti*—annihilation.

TRANSLATION

Oh the great sage, the time annihilates everything in due course and how it so happened that subject matter which happened prior to this duration of Brahma's day is still afresh in your remembrance without being disturbed by time.

PURPORT

As spirit does not annihilate ever after the annihilation of the material body so also spiritual consciousness does not annihilate. Sri Narada developed this spiritual consciousness even when he had the material body in the previous *Kalpa*. Consciousness of the material body means spiritual consciousness expressed, through the medium of material body. This consciousness is inferior, destructible and perverted. But super consciousness of the supramind in the spiritual plane is as good as the spirit soul and is never annihilated.

TEXT NO. 5

नारद उवाच

भिक्षुभिर्विप्रवसिते विज्ञानादेष्टुमिर्मम ।
वर्तमानो वयस्याद्ये तत एतदकारणम् ॥

Sri Narada Uvacha,

*Bhikshubhir vipravasite vijnana drestivir mama
Vartamano Vaysyadye tato etad akarosham*

ENGLISH SYNONYMS

Sri Narada Uvacha—Sri Narada said, *Bhikshubhir*—by the great sages, *Vipravasite*—having departed for other places, *Vijnana*—scientific spiritual knowledge, *Adestrbhir*—those who imparted upon me, *Mama*—mine, *Vartamano*—present, *Vaysyadye*—before this duration of life, *Tato*—there after, *Etad*—this much, *Akarosham*—performed.

TRANSLATION

Sri Naradaji said

The great sages who had imparted upon me scientific knowledge in transcendence, having departed from me for other places I had to pass on my life like this.

PURPORT

In His previous life when Naradaji was impregnated with spiritual knowledge by the Grace of the great sages, there was a tangible charge in his life although he was only a boy of five years only. That is an important symptom visible after initiation

from the bonafide spiritual master. Actual association of devotee brings about quick change in life for spiritual realisation and how it so acted upon the previous life of Sri Narada Muni is described by and by in this chapter.

TEXT NO. 6

एकात्मजा मे जननी योषिन्मूढा च किकरी ।
मय्यात्मजेऽनन्यगती चक्रे स्नेहानुबन्धनम् ॥

Ekatmja me janani yoshit mudha cha kinkari
Moyee atmaje ananya gatou chakre sneha anubandhanam

ENGLISH SYNONYMS

Ekatmaja—having only one son. *Me*—mine, *Janani*—mother, *Yoshit*—woman by class, *Mudha*—foolish, *Cha*—and, *Kinkari*—maid servant, *moyee*—unto me, *Atmaje*—being her offspring, *Ananyagatou*—ono who has no alternative protection, *Chakre*—did it, *Snehanubandhanam*—tied up by affectionate bondage.

TRANSLATION

I was the only son of my mother who not only belonged to the simple woman class but also she was only a maid servant. And I being her only offspring having no other alternative protection, she bound me with tie of affectionate bondage.

TEXT NO. 7

सास्वतन्त्रा न कल्पास्सीद्योगक्षेमं ममेच्छती ।
ईशस्य हि वशे लोको योषा दारुमयी यथा ॥

Sa aswatantra na klapa asit yoga kashemam moma
echhati
Ishasya hi bashe loka yosha darumoyee yatha

ENGLISH SYNONYMS

Sa—she, *Aswatantra*—was dependent, *Na*—not, *Kalpa*—able, *Asit*—was, *Yogakshemam*—maintenance, *Mamo*—mine, *Echhati*—although desirous, *Ishasya*—of the Providence, *Bashe*—under the control of, *Loka*—everyone, *Yosha*—doll, *Darumoyee*—made of wood, *Yath*—as much as.

TRANSLATION

She wanted to look after my maintenance properly but because she was not independent she was unable to do any thing for me. The world is under full control of the Supreme Lord and therefore every one is like the wooden doll in the hands of the dancing master.

TEXT NO. 8

अहं च तद्ब्रह्मकुले ऊषिवास्तदपेक्षया ।

दिग्देशकालाव्युत्पन्नो बालकः पञ्चहायनः ॥

Aham cha tad brahma kule ushibans tad apekshaya

Digdesha kala abyut panna valakah pancha hayanah

ENGLISH SYNONYMS

Aham—I, *Cha*—also, *Tad*—her, *Apekshaya*—being dependent on, *Tad*—that, *Brahmakule*—in the school of the brahmins, *Ushiban*—lived, *Digdesha*—direction and country, *Kala*—time, *Abyutpanna*—having no experience, *Valakah*—mere a child, *Pancha*—five, *Hayanah*—years old.

TRANSLATION

I also lived in that school of the brahmins being dependent on my mother's affection while I was a mere child of five years old without any experience of the countries and different directions.

TEXT NO. 9

एकदा निर्गतां गेहादुहन्तीं निशि गां पथि ।

सर्पोऽदशत्पदा स्पृष्टः कृपणां कालघोदितः ॥

Ekada nirgatam gehat duhantim nishi gam pathi

Sarpa adashat pada spristam kripanam kalachoditam

ENGLISH SYNONYMS

Ekada—once upon a time, *Nirgatam*—having gone out, *Gehat*—from home, *Duhantim*—for milking, *Gam*—the cow, *Nishi*—at night, *Sarpa*—snake, *Adashat*—bitten, *Pada*—on the leg, *Spristam*—thus

stroken, *Krip nam*—the poor woman, *Kalachoditam*—influenced by the supreme time.

TRANSLATION

Once upon a time the poor woman my mother while engaged in milching cow at night was on the road bitten by a serpent striking on the leg as it was influenced by the Supreme Time.

PURPORT

That is the way of dragging a sincere soul nearer to God. The poor boy was being looked after by the only affectionate mother and yet the mother was withdrawn from the world by the Supreme Will, in order to put the sincere soul completely at the mercy of the Lord. That was actually to happen in the life of Narada in His previous birth.

TEXT No. 10

तदा तदहमीशस्य भक्तानां शमभीषतः ।

अनुग्रहं मन्यमानः प्रातिष्ठं दिशमुत्तराम् ॥

*Tada tad aham ishasya bhaktanam sam abhipsitah
Anugraham manyamanah pratistham dishauttaram*

ENGLISH SYNONYMS

Tada—at that time, *Tad*—that, *Aham*—I, *Ishasya*—of the Lord, *Bhaktanam*—of the devotees, *Sam*—mercy, *Abhipsitah*—desiring, *Anugraham*—special benediction, *Manyamana*—thinking like that, *Pratistham*—departed, *Dishi uttaram*—on the northern direction.

TRANSLATION

I took it as special mercy of the Lord who always desires benediction for His devotees and thinking like that I started for the northern side after that.

PURPORT

Confident devotees of Lord see in every step a benedictory direction of the Lord. What is considered as odd moment in the

mundane sense is accepted as a special mercy of the Lord. Mudane prosperity is a kind of material fever and by the Grace of the Lord temperature of such material fever of devotee is gradually diminished and spiritual health is obtained step by step. Mundane people misunderstand it.

TEXT NO. 11

स्फीताञ्जनपदांस्तत्र पुरग्रामव्रजाकरान् ।
खेटखर्वटवाटीश्च वनान्युपवनानि च ॥

*Sphitan janapadans tatra pura grama braja akaran
Khetakharbata batis cha vanani upavanani*

ENGLISH SYNONYMS

Sphitan—very flourishing, *Janapadan*—metropolises, *Tatra*—there, *Pura*—towns, *Grama*—villages, *Braja*—big farms, *Akaran*—mineral fields, (mines) *Khetra*—agricultural lands, *Kharbata*—vallies, *Batis*—flower gardens, *Cha*—and, *Vanani*—forests, *Upavanani*—nursery gardens.

TRANSLATION

After his departure Sri Narada Muni (in his previous life) began to pass on through many flourishing metropolis, towns villages, animal farms, mines, agricultural lands, vallies, flower gardens and natural forests as well as nursery gardens.

PURPORT

Man's activities in the fields of agriculture mining farming industries gardening all were in the same scale, as they are now, even previous to the present creation and the same activities will remain as they are even in the next creation. After many hundreds of crores of years one creation is annihilated and after many hundreds of crores of years another creation is started by the law of nature and the history of universe repeats itself practically on the same level but the mundane wranglers waste time in the matter of archeological excavations without any search into the vital necessities of life. Sri Narada Muni, even though he was a mere child, after getting an

impetus of spiritual renaissance did not waste time for a single moment in the matter of economic development although he passed on through the societies of towns and villages, mines and industries but continually went on for progressive spiritual emancipation. Srimad Bhagwatam is nothing but another repetition of history which happened some hundredes of crores of years before. As it is said herein before that in Srimad Bhagwatam only the most important factors of history, historical narration are picked up so it is recorded in this transcendental piece of literature.

TEXT NO. 12

चित्रधातुविचित्राद्रीनिभभग्नभुजद्रुमान् ।

जलाशयाञ्छिद्वजलान्नलिनीः सुरसेविताः ।

चित्रस्वनैः पत्ररथैर्विभ्रमद्भ्रमरश्रियः ॥

*Chitra dhatu Vichitra adrin iva bhagnan bhujadruman
Jalasayan shiva jalan nalini surasevita
chitraswanai Patrarathair vibhramad bhramarashriha.*

ENGLISH SYNONYMS

Chitradhatu—valuable minerals like gold, silver, copper etc.
Vichitra—full of variegatedness, *Adrin*—hills and mountains,
Ivabhagnan—broken by the giant elephants, *Bhuja*—branches,
Druman—trees, *Shiva*—health giving, *Jalan*—reservoirs of water,
Nalini—lotus flowers, *Surasevita*—aspired by the denizens of
heaven, *Chitraswanai*—pleasing to the heart, *Patrarathai*—by the birds,
Vibhramad—bewildering, *Bhramarashriha*—decorated by drones.

TRANSLATION

He passed through hills and mountains full of reservoirs of variagated minerals like gold, silver and copper. Tracts of land with reservoirs of water full of beautiful lotus flowers deserving to be used by the denizens of heaven and decorated with bewildered drones by the singing birds upon them.

TEXT NO. 13

नलवेणुशरस्तम्बकुशकोचगह्वरम् ।

एक एवातियातोऽहमद्राक्षं विपिनं महत् ।

घोरं प्रतिभयाकारं व्यालोलूकशिवाजिरम् ॥

*Nala venu sharas tanwa kusha keechaka gahvaram
Eka evatiyato aham adraksham vipinam mahat
Ghoram pratibhayakaram byalo oluka Shivajiram.*

ENGLISH SYNONYMS

Nala—pipes, *Venu*—bamboo, *Saras*—pens, *Tanwa*—full of, *Kusha*—sharp grass, *Keechaka*—weeds, *Gahvaram*—caves, *Eka*—alone, *Eva*—only, *Atiyato*—difficult to go through, *Aham*—I, *Adraksham*—visited, *Vipinam*—deep forests, *Mahat*—great, *Ghoram*—fearful, *Pratibhayakaram*—dangerously, *Byalo*—snakes, *Uluka*—owls, *Shiva*—jackels, *Ajiram*—playgrounds.

TRANSLATION

I alone then passed through many forests full of pipe, bamboo, pens, sharp-grass, weeds, caves which are very difficult to go through alone and still I visited those dangerously fearful forests deep and dark and the play-yards of the snakes, owls, jackels etc.

PURPORT

It is the duty of a mendicant to have experience of all varieties of God's creation as *Paribrajakacharya* or travelling alone through all forests, hills, towns, villages etc. to gain faith in God and strength of mind as well as to enlighten the inhabitants of the message of God. A Sannyasi is duty bound to take all these risks without any fear and the most typical Sannyasi of the present age is Lord Chaitanya Who travelled in the same manner through the central India jungles enlightening even the tigers, bears, snakes, deers, elephants and many others jungle animals. In this age of Kali Sannyas is forbidden for ordinary men and one who change the dress for making propaganda face is a different man from the original ideal Sannyasi. One should however take the vow of complete stoppage of social intercourse and devote life exclusively for the service of the Lord and the change of dress is but only formal. Lord Chaitanya did not accept the name of Sannyasi and in this age of Kali the so called Sannysins may not change their former names following the footprints of Lord Chaitanya. In this age devotional service of hearing and repeating the holy glories of the Lord is

strongly recommended and one who may take the vow of renunciation of family life may not imitate the Paribrajakacharya like Narada or Lord Chaitanya but may sit down at some holy place and devote the whole time and energy in hearing and repeatedly chanting the holy scriptures left by the great Acharyas like the six Goswamins of Vrindaban.

TEXT NO. 14

परिश्रान्तेन्द्रियात्माहं तृट्परीतो बुभुक्षितः ।
स्नात्वा पीत्वा हृदे नद्या उपस्पृष्टो गतश्रमः ॥

Parishranta indriya atama aham tritparito bubhukhito
Snatwa pitwa hrade nadya upaspristo gatah shramah

ENGLISH SYNONYMS

Parishranta—being tired of, *Indriya*—bodily, *Atma*—mentally, *Aham*—I, *Tritparito*—being thirsty, *Bubhukshito*—and hungry, *Snatwa*—taking a bath, *Pitwa*—and drinking water also, *Hrade*—in the lake, *Nadya*—of a river. *Upaspristo*—being in contact with, *Gatah*—got relief from, *Shramah*—tiredness.

TRANSLATION

Thus travelling I felt tired both bodily and mentally and I was both thirsty and hungry. So I took bath in the lake of a river and drunk water also. I got relief from tiredness by such contact of water.

PURPORT

A travelling mendicant can meet the needs of body namely thirst and hunger by the gifts of nature without being a beggar at the door of the householders. The mendicant therefore does not go at the house of householder for begging but for enlightening him spiritually.

TEXT NO. 15

तस्मिन्निर्मुनेऽरण्ये पिप्पलोपस्थ आश्रितः ।
आत्मनाऽऽत्मानमात्मस्थं यथाश्रुतमचिन्तयम् ॥

Tasmin nirmanuje aranye pippal upastha ashritah
Atmana atmastham atmanam yathashrutam achintayam.

ENGLISH SYNONYMS

Tasmin—in that, *Nirmanuje*—without any human habitation, *Aranye*—In the forest, *Pippal*—banian tree, *Upastha*—sitting under it, *Ashritah*—taking shelter of, *Atmana*—by intelligence, *Atmanam*—the super soul, *Atmastham*—situated within myself, *Yathashrutam*—as I did hear it from the liberated souls, *Achintayam*—thought over.

TRANSLATION

After that under the shadow of a banian tree in the forest without any human habitation I began to meditate upon the Supersoul situated within myself by my intelligence as I heard it from liberated souls.

PURPORT

One should not meditate according to one's personal whims. One should know perfectly well from the authoritative sources of Scriptures through the transparent medium of bonafide spiritual master and by proper use of one's trained intelligence for meditating upon the Super Soul dwelling within every living being. This consciousness is firmly developed by a devotee who has rendered loving service unto the Lord by carrying the orders of spiritual master. Shri Naradji got contact of bonafide spiritual master served them sincerely and got the enlightenment rightly. Thus he began to meditate upon.

TEXT NO. 16

ध्यायातश्चरणाम्भोजं भानिर्जितचेतसा ।
 औत्कण्ठ्याश्रुकलाक्षस्य हृद्यासीन्मे शनैर्हरिः ॥

Dhyatos charnambhojan bhavanirjita chetasa
Outkantha ashrukala ahshsyn hridi asit me shanair hari

ENGLISH SYNONYMS

Dhyatos—thus meditating upon, *Charnambhojam*—lotus feet of the Personality of Godhead localised, *Bhavanirjita*—mind transform-

ed into transcendental love for the Lord, *Chetasa*—all mental activities (thinking feeling and willing), *Outkantha*—eagerness, *Ashrukala*—tears rolled down, *Akshya*—of the eyes, *Hridi*—within my heart, *Asit*—appeared, *Me*—mine, *Shanair*—without delay, *Hari*—the personality of Godhead.

TRANSLATION

As soon as I began to meditate upon the lotus feet of the Personality of Godhead with my mind transformed into transcendental love, tears rolled down from eyes and after that the Lord Personality of Godhead Sri Krishna appeared on the lotus of my heart.

PURPORT

The word *Bhava* is significant here. This Bhava stage is attained after transcendental affection for the Lord. The first initial stage is called *Shraddha* or liking for the Supreme Lord and in order to increase that liking one has to associate with pure devotees of the Lord. The third stage is to practise the prescribed rules and regulations in the matter of devotional service and this will perfect in dissipation of all sorts of misgivings and removal of all personal deficiencies in the matter of progress in devotional service.

When all misgivings and personal deficiencies are removed there is a standard faith in the transcendental matter and the taste for it increases in greater proportion. This stage leads to attraction and after this there is Bhava or the prior stage of unalloyed love for God. All the above different states are but different stages of development of transcendental love. The mind being surcharged with transcendental love there is strong feeling of separation which leads eight different kinds of ecstasies. Tears from the eyes of a devotee is an automatic reaction of such separation and because Shri Narada Muni in his previous birth attained that stage very quickly after his departure from home, it was quite possible for him to perceive actual presence of the Lord which he tangibly experienced by his developed spiritual senses without any material tinge.

TEXT NO. 17

प्रेमातिभरनिभिन्नपुलकांगोऽतिनिर्वृतः ।

आनन्दसम्प्लवे लीनो नापश्यमुभयं मुने ॥

*Prema atibhara nirbhinna pulaka anga atinirbritah
Ananda samplabe leena na apasyam ubhaya mune.*

ENGLISH SYNONYMS.

Prema—love, *Atibhara*—excessive, *Nirbhinna*—extra distinguished, *Pulaka*—feelings of happiness, *Anga*—different parts of body, *Atinirbritah*—being fully overwhelmed, *Ananda*—ecstasy, *Samplabe*—in the ocean of, *Leena*—absorbed in, *Na*—not, *Apasyam*—could see, *Ubhaya*—both, *Mune*—oh Vyasdeva.

TRANSLATION

Oh Vyasdeva, at that time being excessively over powered by feelings of happiness, every part of my body became distinguished being absorbed in the ocean of ecstasy, I could not see both myself and the Lord.

PURPORT

Spiritual feelings of happiness and intense ecstasies have no mundane comparison. Therefore it is very difficult to give expression to such feelings. We can just have an glimpse of such ecstasy in the words of Shri Narada Muni. Each and every part of the body or senses have their particular part of function. After seeing the Lord all the sense became fully awakened to render service unto the Lord because in the liberated state of the senses from mundane contingency, they are fully efficient in serving the Lord. As such in that transcendental ecstasy it so happened as if the senses have become separately enlivened to serve the Lord. It being so Narad Muni lost himself to see both himself and the Lord simultaneously.

TEXT NO. 18

रूपं भगवतो यत्तन्मनःकान्तं शुचापहम् ।

अपश्नु सहस्रोत्तस्थे वैकल्यव्याद्दुर्मना इव ॥

*Rupam bhagavato jat manah kantam suchapaham
apasyan sahasa uttasthe baiklabyad durmanaiva.*

ENGLISH SYNONYMS

Rupam—form, *Bhagavato*—of the Personality of Godhead, *Jat*—as it is, *Tat*—that, *Manah*—of the mind, *Kantam*—as it desires, *Suchapaham*—vanishing all disparity, *Apasyan*—with out seeing, *Sahasam*—all of a sudden, *Uttasthe*—got up. *Baiklabyat*—being perturbed, *Durmana*—having lost the desirable, *Iva*—as it were.

TRANSLATION

The transcendental form of the Lord, as it is, is just apt to the mind by its desire and is at once vanishing all disparity of the mind. Having not seen that form again all of a sudden I got up being perturbed in the mind as it happens after losing the desirable.

PURPORT

The Lord is not Formless is experienced by Narada Muni. But His Form is completely different from all forms of our material experience. For the whole duration of our life we go on seeing different cut and forms in the material world but none of them is just apt to the mind neither any one of them could vanish all disparity of the mind. These are the special features of the transcendental form of the Lord and one who has once seen that Form is satisfied for good and no Form of the material world can any more satisfy the seer. Therefore Formless or impersonal means nothing like the material form neither He is like any one of the material Personality.

As spiritual beings, having eternal relation with that transcendental Form of the Lord we are, life after life, searching after that Form of the Lord and we are not satisfied by any form of material appeasement. Narada Muni got a glimpse of this and he got the desirable of life but having not seen the same again he became perturbed in the mind and stood up all of a sudden to search out the lost desirable. What we desire life after life was obtained by Narada Muni and having lost sight of Him again was certainly a great shock for Him,

TEXT NO. 19

दिदृक्षुस्तदहं भूयः प्राणिधाय मनो हृदि ।
वीक्षमाणोऽपि नापश्यमवितृप्त इवातुरः ॥

Didikshustad aham bhuyah pranidhaya mano hridi
Bikshomano api na apasyam avitripta iva aturah.

ENGLISH SYNONYMS

Didikshu—desiring to see, *tad*—that, *Aham* - I, *Bhuyah*—again, *Pranidhya*—having concentrated the mind, *mano*—mind, *Hridi*—upon the heart, *Bikshomano*—awaiting to see, *Api*—inspite of, *Na*—never, *Apasyat*—saw Him, *Avitripta*—without being satisfied, *Iva*—like, *Aturah*—agrieved.

TRANSLATION

I desired to see again that transcendental Form of the Lord but inspite of my attempting to concentrate the mind upon the heart with eagerness of reviewing the Form, I could not see any more and thus without being satisfied, I was like one very much agrieved.

PURPORT

There is no mechanical process to see the Form of the Lord. It completely depends on the causeless mercy of the Lord. We cannot demand the Lord to be present before our vision just like we cannot demand the sun to rise up whenever we like. The surises out of His own accord so also the Lord is pleased to be present out of His causeless mercy. One should simply await for the opportune moment and may go on discharging the prescribed duty in the matter of devotional service of the Lord. Narada Muni thought that the Lord could be seen again by the same mechanical process which was successful in the first attempt but inspite of his utmost endeavour he could not make the second attempt successful again. The Lord is completely independent of all obligations. He can simply be bound up by the tie of devotion unalloyed. Neither he is visible or perceivable by our material senses. When He pleases being satisfied with the sincere attempt of devotional

service depending completely on the mercy of the Lord, then the Lord may be seen out of His own accord.

TEXT NO. 20

एवं यतन्तं विजने मामाहागोचरो गिराम् ।
गम्भीरश्लक्ष्णया वाचा शुचः प्रशमयन्निव ॥

*Evam yatantam vijane mam aha agocharo giram
Gambhira slakshnaya vacha suchah prashamayanniva*

ENGLISH SYNONYMS

Evam—thus, *Yatantam*—one who is engaged in attempting, *Vijane*—in that lonely place, *Mam*—unto me, *Aha*—said, *Agocharo*—beyond the range of physical sound, *Giram*—utterances, *Gambhira*—grave, *Slakshnaya*—pleasing to hear, *Vacha*—words, *Sucha*—grief, *Prashamayan*—mitigating, *Iva*—like.

TRANSLATION

Thus seeing myself so attempting in that lonely place, the Personality of Godhead, who is transcendental to all mundane description, said unto me in gravity and with pleasing words just to mitigate my grief.

PURPORT

In the Vedas it is said that God is beyond the approach of mundane words and intelligence. And yet by His causeless mercy one can have suitable senses to hear Him or to speak to Him. This is the Lord's inconceivable energy. One can hear Him upon whom His mercy is bestowed. The Lord was too much pleased with Narada Muni and therefore the necessary strength was invested in Him so that he could hear the Lord. It is not however possible for others to perceive directly the touch of the Lord during the probationer stage of regulative devotional service. It was a special gift for Narada. When he heard the pleasing words of the Lord the feelings of separation was to some extent mitigated. A devotee in love with God feels always the pangs of separation and is therefore always enwrapped in transcendental ecstasy.

TEXT NO. 21.

हन्तास्मिञ्जन्मनि भवान्मा मां द्रष्टुमिहाहंति ।
 अविषक्वकषायाणां दुर्दर्शोऽहं कुर्योगिनाम् ॥

Hant asmin janmani bhavan ma ma drastum iha ahrati
Avipakka kashayanam durdarsha aham kuryoginam

ENGLISH SYNONYMS

Hant—oh Narada, *Asmin*—this, *Janmani*—duration of life, *Bhavan*—yourself, *Ma*—not, *Ma*—me, *Drastum*—to see, *Ahrati*—deserve, *Avipakka*—immature, *Kasaya*—material dirts, *Durdarsha*—difficult to be seen, *Kuryoginam*—incomplete in service.

TRANSLATION

Oh Narada I regret very much that during this span of life you shall no more be able to see me. Those who are incomplete in service and is still immature in being freed from all material dirts hardly can see Me.

PURPORT

The Personlity of Godhead is described in the Bhagwat Geeta as the Most Pure the Supreme and the Absolute Truth. There is no trace of a tinge of materiality in His Person and as such no body can approach Him—who has the slightest tinge of material affection. The beginning of devotional service starts from the point when one is freed from at least two forms of material modes namely the modes of passion and the modes of ignorance. The result is exhibited by the signs of being freed from *Kama* lust and *Lova* covetousness. That is to say one must be freed from the desires of sense satisfaction and avarice of sense gratification. The balance modes of nature is goodness. And to be completely freed from all material tinges is to become free from the modes of goodness also. To search the audience of God in the lonely forest is considered as the modes of goodness. One can go out into the forest for attaining spiritual perfection but that does not mean one can see the Lord Personally there. One must be completely freed from all material attachment, be situated on the plane of transcendence which alone will help the devotee to be

in personal touch with the Personality of Godhead. The best method is therefore one should live at a place where the Transcendental Form of the Lord is worshipped. The temple of the Lord is transcendental place, whereas the forest is materially good habitation. A neophyte devotee is always recommended to worship the Deity of the Lord (Archan) than to go into the forest for searching out the Lord. Devotional service begins from the process of Archan better than the process of going out in the forest. In His present life which is completely freed from all material hankerings, Sri Narada Muni does not go into the forest although He can turn every place into Vaikuntha by His presence only. He travels from one planet to another to convert men, gods, kinnara, gandharvas, rishis, munis and every one into becoming the devotees of the Lord. By His such activities He has engaged many devotees like Prahlad Moharaj, Dhruva Moharaj and many others in the transcendental service of the Lord. A pure devotee of the Lord, therefore, follows the foot prints of the great devotees like Narada, Prahlada etc. and engages his whole time service in the business of glorifying the Lord by the process of *Kirtan* in different manners. Such preaching process is transcendental to all *material qualities*.

TEXT NO. 22

सकृद्यद् दर्शितं रूपमेतत्कामाय तेऽनघ ।
मत्कामः शनकै साधु सर्वान्मुञ्चति हृच्छयान् ॥

*Sakrid jad darshitam rupam etad kamaya te anagha
Mat kamah shanakaih sadhuh sarvan munchati Hritchhayan.*

ENGLISH SYNONYMS

Sakrid—once only, *Jad*—that, *Darshitam*—shown, *Rupam*—form, *Etad*—this is, *Kamaya*—for the matter of hankerings, *Te*—your, *Anagha*—oh the virtuous, *Mat*—mine, *Kamah*—desire, *Sanakaih*—by increasing, *Sadhu*—devotee, *Sarvan*—all, *Munchati*—gives away, *Hritchhayan*—material desires.

TRANSLATION

Oh the virtuous, as you have once only seen My Person, it

is just for your increasing the hankerings for Me. Because the more your hankerings for Me, the more you be freed from all material desires.

PURPORT

A living being cannot be vacuum from desires. He is not a dead stone. He must be working with thinking feeling and willing. But when he thinks, feels and wills, materially he becomes entangled one after another and conversely when he thinks feels and wills for the service of the Lord he becomes gradually freed from all entanglement. The more a person is engaged in the transcendental loving service of the Lord the more he acquires a hankering after it. That is the transcendental nature of Godly service. Material service has satiation whereas spiritual service of the Lord has no satiation neither any finishing goal. You may go on increasing your hankerings after the loving transcendental service of the Lord, and yet you will not find any satiation nor the end of it. By intense service of the Lord one can experience the presence of the Lord transcendently in the direction of such service. Therefore seeing the Lord means being engaged in His service because His service and His person all are identical. The sincere devotee may go on with sincere purpose of service of the Lord and the Lord will give proper direction as to how and where it has to be done. There was no material desire of Narada and yet just to increase the intense desire for Lords audience He was so advised.

TEXT NO. 23

सत्सेवयादीर्घयापि जाता मयि दृढा मतिः ।

हित्वावद्यमिमं लोकं गन्ता मञ्जनतामसि ॥

Satsevaya adirghaya api jata mayi dridha matih

Hitwa avadyam idam lokam ganta majjantam asi.

ENGLISH SYNONYMS

Satsevaya—by service of the Absolute Truth, *Adirghaya*—for some days, *Api*—even, *Jata*—having attained, *Mayi*—unto Me, *Dridha*—firm, *Matih*—intelligence, *Hitwa*—having given up, *Ava-*

dyam—deplorable, *Idam*—this, *Lokam*—material worlds, *Ganta*—going to, *Majjanatam*—My associates, *Asi*—become.

TRANSLATION

“By service of the Absolute Truth even for some days a devotee attains firm and fixed up intelligence unto Me. As such he goes to become My associate in the transcendental world after having given up the present deplorable material worlds”.

PURPORT

Service of the Absolute Truth means to render service unto the Absolute Personality of Godhead under the direction of the bonafide spiritual master who is transparent via media between the Lord and the neophyte devotee. The neophyte devotee has no capacity to approach the Absolute Personality of Godhead by the strength of his present imperfect material senses and therefore under the direction of the spiritual master he is made upto such transcendental service of the Lord. And by doing so even for some days the neophyte devotee gets a fixed up intelligence in such transcendental service which leads him ultimately to get free from perpetual inhabitation in the material worlds and be promoted in the transcendental world to become one of the liberated associates of the Lord in the kingdom of God.

TEXT NO. 24

मतिर्मयि निबद्धेयं न विपद्येत कर्हिचित् ।

प्रजासर्गनिरोधेऽपि स्मृतिश्च मदनुग्रहात् ॥

Motir moyi nibaddha iyam na vipadyeta kahrhi chit

Praja sarga nirodhe api smrities cha mad anugrahat.

ENGLISH SYNONYMS

Motir—intelligence, *Moyi*—devoted to Me, *Nibaddha*—engaged, *Iyam*—thus, *Na*—never, *Vepadyeta*—separate, *Karhichit*—at any time, *Praja*—living beings, *Sarge*—at the time of creation, *Nirodhe*—also at the the time of annihilation, *Api*—even, *Smiritis*—remembrance. *Cha*—and, *Mad*—mine, *Anugrahat*—by the mercy of.

TRANSLATION

Thus intelligence engaged in my devotion can never be separated at any time. Even at the time of creation as well as at the time of annihilation of the living beings your remembrance will continue by my mercy.

PURPORT

Any devotional service rendered to the cause of Personality of Godhead never goes in vain. The Personality of Godhead being eternal, intelligence applied in His service or anything done in His relation is also permanent. In the Bhagwat Geeta it is said that such transcendental service rendered unto the Personality of Godhead accumulates birth after birth of the devotees and when they are fully matured the total service counted together makes one eligible to enter into the association of the Personality of Godhead. Such accumulation of God's service never vanquishes but increases till fully matured.

TEXT NO. 25

एतावदुक्तवोपरराम तन्महद् भूतं नभोलिंगमलिंगमीश्वरम् ।
अहं च तस्मै महतां महीयसे शीर्ष्णाविनामं विदधेऽनुकम्पितः ॥

*Etabad uktao upararama tat mahat
Adbhutam nabholingam alingam iswaram
Ahanancha tasmai mahatam mohiyase
Shirshna abanamam bidhadhe anukampitah*

ENGLISH SYNONYMS

Etabad—thus, *Ukta*—spoken, *Upararama*—stopped, *Tat*—that, *mahat*—great, *Adbhutam*—wonderful, *Nabholingam*—personified by sound, *Alingam*—unseen by the eyes, *Iswaram*—the supreme authority, *Aham*—I, *Cha*—also, *Tasmai*—unto Him, *mahatam*—the great, *mohiyase*—unto the glorified, *Shirshna*—by the head, *Bidhadhe*—executed, *Abanamam*—obeisances, *Anukampitah*—being favoured by Him.

TRANSLATION

Thus spoken, that Supreme Authority personified by sound and unseen by the eyes but wonderful, stopped speaking and myself on my part feeling a sense of gratitude offered my obeisances unto Him by my head.

PURPORT

The Personality of Godhead although He was not seen but heard only that does not make any difference. The Personality of Godhead produced the four Vedas by His breathing and he is seen and realised through the transcendental sound of the Vedas. Similarly is the Bhagwat Geeta. Geeta is the sound representation of the Lord and there is no difference in identity. The conclusion is that the Lord can be seen and heard persistently by chanting the transcendental sound.

TEXT NO. 26

नामान्यनन्तस्य हतत्रपः पठन् गुह्यानि भद्राणि कृतानि च स्मरन् ।
गां पर्यटंस्तुष्टमना गतस्पृहः कालं प्रतीक्षन् विमदो विमत्सरः ॥

Namani anantasya hatatrapah pathan
Guhyani bhadram kritani cha smaran
Gam paryatan stustamana gatasprihah
Kalam pratikshan vimada vimatsarah.

ENGLISH SYNONYMS

Namani—the holy Name, Fame etc., *Anantasya* - of the unlimited, *Hatatrapah* — being freed from all formalities of the material world, *Pathan*—by recitation like repeated reading, *Guhyani*—mysterious, *Kritani*—activities, *Bhadram*—all benedictory, *Smaran*—constantly remembering, *Gam*—on the earth, *Paryatan*—travelling allthrough, *Stustamona*—fully satisfied, *Gataspriha*—completely freed from all material desires, *Kalam*—time, *Pratikshan*—awaiting, *Vimada* without being proud, *Vimatsara*—without being envious also.

TRANSLATION

Thus I began chanting the holy name and fame of the Lord by

repeated recitation and without any formalities of the material world. Such chanting and remembering of the transcendental pastimes of the Lord are all benedictory and so doing I travelled all over the earth fully satisfied and without being proud or envious.

PURPORT

The life of a sincere devotee of the Lord is thus explained in nutshell by Narada Muni by His personal example. Such devotee after his initiation from the Lord or by His bonafide representative, takes very seriously chanting of the glories of the Lord and travelling all over the world so that others may also hear the glories of the Lord. Such devotees have no other desire for anything like material gain but they are conducted by one and single desire for going Back to Godhead which awaits them in due course on quitting the material body. Because they have the highest aim of life for going Back to Godhead they are never envious of any body neither they are proud of being eligible for going Back to Godhead. Their only business is to chant and remember the holy Name, Fame, Pastimes of the Lord and according to one's personal capacity to distribute the message for other's welfare without any motive of material gain.

TEXT NO. 27

एवं कृष्णमतेर्ब्रह्मसक्तस्यामलात्मनः ।

कालः प्रादुरभूत्काले तदित्सौदामनी यथा ॥

Evam Krishnamateh brahman asaktyasya amalatmanah

Kalah pradur abhut kale tadit soudamini yatha

ENGLISH SYNONYMS

Evam—thus, *Krishnamater*—one who is fully absorbed in thinking of Krishna, *Brahman*—oh Vyasadeva, *Na*—not *Asaktasya*—of one who is attached, *Amalatmah*—of one who is completely free from all material dirts, *Kalah*—death, *Pradurabhut*—become visible, *Kale*—in the course of time, *Tadit*—lightening, *Soudamini*—illuminating, *Yatha*—as it is,

TRANSLATION

Thus oh Brahmin Vyasadeva, in due course of time I, who was fully absorbed in thinking Krishna and therefore had no material attachment having been completely freed from all material dirts, met with death exactly like the lightening and [illumination occur simultaneously.

PURPORT

To be fully absorbed in the thought of Krishna means clearance of material dirts or hankerings. As a very rich man has no hankerings for small petty things so also a devotee of Lord Krishna who is guaranteed to pass on to the kingdom of God where life is eternal fully cognisant and blissful,—has naturally no hankerings for petty material things which are dolls like shadow of the reality without any permanent value. That is the sign of spiritually enriched persons. And in due course of time when a pure devotee is completely prepared all of a sudden the change of body occurs which is commonly called death. And for the pure devotee such change takes place exactly like the lightening and illumination follows simultaneously. That is to say a devotee simultaneously changes his material body and devolves a spiritual body by the Will of the Supreme. Even before death a pure devotee has no material affection on account of his body being spiritualised like the red hot iron acts like fire in contact with fire.

TEXT NO. 28

प्रयुज्यमाने मयि तां शुद्धां भागवतीं तनुम् ।

आरब्धकर्मनिर्वाणो न्यपतत् पाञ्चभौतिकः ॥

Prayuyyamane mayi tam sudham bhagvatim tanum

Arabdha karma nirvano nyapatat panchbhoutikam.

ENGLISH SYNONYMS

Prayuyyamane—having been awarded upon, *Moyi*—on me, *Tam*—that, *Suddham*—transcendental, *Bhagavatim*—fit for being associated with the Personality of Godhead, *Tanum*—body, *Arabdha*—

acquired, *Karma*—fruitive work, *Nirvano*—prohibitive, *Nyapata*—acquitted of, *Panchabhoutikam*—body made of five material elements.

TRANSLATION

Having thus the transcendental body befitting an associate of the Personality of Godhead, been awarded upon me, I was acquitted of the body made of five material elements and thus all acquired fruitive results of work was prohibited.

PURPORT

As informed by the Personality of Godhead that Narada would be awarded with transcendental body befitting the Lord's association, so it was done simultaneously along with acquittal of the material body. This transcendental body means free from material affinity and invested with three primary transcendental qualities namely eternity without any tinge of the material modes and without any reaction of fruitive activities. The material body is always afflicted with the above mentioned three inebrieties and a devotee's body becomes atonce surcharged with such transcendental qualities as soon as he is engaged in the devotional service of the Lord. It acts like magnetic influence of a touch stone upon iron. The influence of transcendental devotional service is like that. Therefore change of the body means stoppage of the reaction of three qualitative modes of material nature upon the person of a pure devotee and there are many instances like that in the revealed scriptures. Dhruva Maharaj and Prahlad Maharaj and many other devotees were able to see the Personality of Godhead face to face apparently in the same body. This means the quality of a devotee's body changes from material affinity to transcendence. That is the opinion of the authorised Goswamins in terms of authentic scriptures. In the *Brahma Samhita* it is said that beginning from the Indragopa germ up to the great Indra king of the heaven all living beings are subjected to the law of Karma and are bound to suffer and enjoy the fruitive results of their own work. But only the devotee is exempt from such reaction of Karma by the causeless mercy of the Supreme Authority Personality of Godhead.

TEXT NO. 29

कल्पान्त इदमादाय शयानेऽम्भस्युदन्वतः ।
शिशयिषोरनुप्राणं विविशेऽन्तरहं विभोः ॥

Kalpanta idam adaya shayane ambhasi udanwatah
Shishaisor anupranam vivishe antar aham vibhoh,

ENGLISH SYNONYMS

Kalpanta—at the end of Brahma's one day, *Idam*—this, *Adaya*—taking together, *Shayane*—having gone to lie down, *Ambhasi*—in the causal water, *Udanwatah*—devastation, *Shishoisor*—lying of the Personality of Godhead, (Narayana), *Anupranam*—breathing, *Vivishe*—entered into, *Antar*—within, *Aham*—I, *Vibhoh*—of the Lord Brahma,

TRANSLATION

At the end of millennium when the Lord Personality of Godhead Narayana lie down within the water of devastation, at that time when Brahma began to enter into Him along with all creative elements, I also entered within through his breathing.

PURPORT

Narada is known as the son of Brahma as much as Lord Krishna is the son of Vasudeva. The Personality of Godhead and His liberated devotees like Narada appear on the material world by the same process. As is said in the Bhagwat Geeta that the birth and activities of the Lord are all transcendental. Therefore, according to authorised opinion the birth of Narada as the son of Brahma is also transcendental pastime of the devotee. His appearance and disappearance are practically on the same level as that of the Lord. The Lord and His devotees are therefore simultaneously one and different as spiritual entities. They belong to the same category of transcendence.

TEXT NO. 30

ससस्त्रयुगपर्यन्ते उत्थायेदं सिमृञ्चतः ।
मरीचिमिश्रा ऋषयः प्राणोभ्योऽहं च जज्ञिरे ॥

*Sahasra yuga paryanta utthaya idam sisrikshatah
Morichi mishra rishaya pranevyo ahancha jajnire*

ENGLISH SYNONYMS

Sahasra—one thousand, *Yuga*—43 lacs of years, *Paryanta*—at the end of duration, *Utthaya*—having expired, *Idam*—this, *Sisrikshatah*—desired to create again, *Morichi mishra*—rishis like morichi, *Atri*, angira, *Rishaya*—all the rishis, *Pranevyo*—out of His senses, *Aham*—I, *Cha*—also, *Jajnire*—appeared.

TRANSLATION

After expiry of a peiod of one thousnnds times of fortythree lacs of solar years, when Brahma awoke to create again by the will of the Lord, all the rishis like morichi, angira atri etc. were created from the transcendental body of the Lord and myself also appeared along with them.

PURPORT

The duration of day in the life of Brahmaji is four hundred and thirty two crores of solar years. It is stated also in the Bhagwat Geeta. So far another four hundred and thirty two crores of years Brahmaji rests in *Yoganidra* within the body of Garbhodaksayee Vishnu the generator of Brahma. Thus after the sleeping period of Brahma when there was again creation by the will of the Lord through the agency of Brahma, all the great Rishis again appeared from different parts of the transcendental body and Narada also appeared. This means Narada appeared in the same transcendental body just like a man awakes from sleep in the same body. Sri Narada is eternally free to move in any part of the transcendental and material creation of the Almighty. He appears and disappears in His own transcendental body without any difference of body and soul unlike it is in the case of other conditioned beings.

TEXT NO. 31

अन्तर्बहिश्च लोकांस्त्रीन् पर्येभ्यस्कन्दितव्रतः ।
अनुग्रहान्महाविष्णोरविघातगतिः क्वचित् ॥

*Antar bahis cha lokam strin paryemi skandita bratah
Anugrahan mahavishnor abighatagatih kwachit*

ENGLISH SYNONYMS

Antar—in the transcendental world, *Bahis*—in the material world, *Cha*—and, *Lokam*—planets, *Strin*—three (divisions); *Paryemi*—travel, *Skandita*—unbroken, *Bratah*—vow, *Anugrahan*—by the causeless mercy, *Mohavishnor*—of the Mahavishnu (Karnarvasayee Vishnu) *Abibghata*—without any restriction, *Gatih*—entrance, *Kwachit*—at any time.

TRANSLATION

Since then, I do travel everywhere, by the Grace of the Almighty Vishnu either in the transcendental world or in the three divisions of the material world without any restriction because I am fixed up unbroken in the devotional service of the Lord.

PURPORT

As stated in the Bhagwat Geeta there are three divisions of the material spheres [namely the *Urdhaloka*, (topmost planets) *Madhyaloka* (midway planets) and *Adhaloka* (downward planets). And beyond the *Urdhaloka* planets that is to say above the *Brahmaloka* there is material coverings of the universes and above that there is the spiritual sky which is unlimited in expansion containing unlimited self illuminated *Vaikuntha* planets resided by God Himself along with His associates who are all eternally liberated living entities. Sri Narada Muni could enter all the above mentioned planets both in the material and spiritual spheres without any restriction as much as the Almighty Lord is free to move personally in either part of His creation. In the material world the living beings are influenced by either of the—three material modes of nature namely goodness, passion and ignorance. But Sri Narada Muni is transcendental to all these material modes and as such He can travel everywhere unrestricted. He is a liberated space-man Causeless mercy of Lord Vishnu is unparallel and such mercy is perceived by the devotees only by the Grace of the Lord. As such the devotees never fall down but the materialist

i.e. the fruitive workers and the speculative philosophers do fall down being forced by the respective modes of nature. The Rishis as above mentioned cannot enter into the transcendental world like Narada. This fact is disclosed in the Narasingha Purana. Rishis like Morichi are authorities of the fruitive work and Rishis like Sanak Sanatan are authorities of the philosophical path of speculations. But Sri Narada Muni is the Prime Authority for transcendental devotional service of the Lord. All the great authorities in the devotional service of the Lord follow the foot prints of Narada Muni in the order of Narada *Bhaktisutra* and therefore all the devotees of the Lord are unhesitatingly qualified to enter into the kingdom of God Vaikuntha.

TEXT NO. 32

देवदत्तामिमां वीणां स्वरब्रह्मविभूषिताम् ।
मूर्च्छयित्वा हरिकथां गायमानश्चराम्यहम् ॥

Deva duttam imam vinam swara brahman bibhushitam
Murchhayitwa harikatham gayamanas charami aham

ENGLISH SYNONYMS

Deva—the Supreme Personality of Godhead (Sri Krishna)
Duttam—gifted by, *Imam*—this, *Vinam*—a musical instrument of string, *Swara*—singing meter, *Brahman*—transcendental, *Bibhushitam*—decorated with, *murchhayitwa*—vibrating *Harikatha*—transcendental message, *Gayamana*—singing constantly, *Charami*—do move, *Aham*—I.

TRANSLATION

I do travel as abovementioned by constantly singing the glories of the Lord in transcendental message by vibrating this instrument of Vina charged with transcendental sound and given to Me by Lord Krishna.

PURPORT

The musical instrument of string called Vina which was handed over to Narada by Lord Sri Krishna is described in the Linga Puranam as confirmed by Srila Jiva Goswami. This transcendental

instrument is identical with Lord Sri Krishna and also Narada because all of them are of the same transcendental category. Sound vibrated by the instrument cannot be any thing material and therefore the glories and pastimes which are broadcast by the instrument of Narada are also transcendental without any tinge of material inebriety. The seven singing meter namely *Sa* (Swaraj) *Ri* (Rishava) *Ga* (Gandhar) *Ma* (Madhyam) *Pa* (Panchama) *Dha* (Dhaivata) *Ni* (Nishada) are also transcendental and specifically meant for being utilised in the matter of transcendental songs. As a pure-devotee of the Lord Srila Narada Deva is always fulfilling His obligation unto the Lord for His gift of the instrument and thus He is always engaged in singing His transcendental glories and is therefore infallible from his exalted position. Following the foot prints of Srila Narada Muni a self realised soul in the material World also do properly use the sound meters namely *Sa*, *Ri*, *Ga*, *Ma*, etc. in the service of the Lord by constantly singing the glories of the Lord as it is confirmed in the Bhagwat Geeta. The Mohatmas have no other business in life save and except singing the transcendental Glories of the Lord following the foot prints of Srila Narada Deva.

TEXT NO. 33

प्रगायतः स्ववीर्याणि तीर्थपादः प्रियश्रवाः ।

आहूत इव मे शीघ्रं दर्शनं याति चेतसि ॥

Pragayatah swaviryani tirthapadah priyashravah

Ahuta iva me shighram darshanam yati chetasi

ENGLISH SYNONYMS

Pragayatah—thus singing, *Swaviryani*—Own activities, *Tirthapadah*—Lord Whose Lotus feet is the source of all virtues or holiness, *Priyashrava*—pleasing to hear, *Ahuta*—called for, *Iva*—just like, *me*—to me, *Shighram*—very soon, *Yati*—appears, *Chetasi*—on the seat of the heart.

TRANSLATION

The Supreme Lord Sri Krishna whose glories and activities are all pleasing to hear does atonce appear on the seat of my heart as if he is called for,—as soon as I begin to chant His holy activities.

PURPORT

The Absolute Personality of Godhead is not different from His transcendental name, form, pastimes and the sound vibration thereof. As soon as a pure devotee engages himself in the pure devotional service of hearing chanting remembering the name fame and activities of the Lord at once He becomes visible to the transcendental eyes of such pure devotee by reflecting Himself on the mirror of the heart by spiritual television. Therefore a pure devotee who is related with the Lord in the terms of loving transcendental service can experience the presence of the Lord at every moment. It is a natural psychology in every individual case that a person likes to hear and enjoy his personal glories enumerated by others. That is a natural instinct and the Lord being also an individual Personality like others He is not an exception to this psychology because psychological characteristic visible in the individual souls are but reflections of the same psychology in the Absolute Lord. The only difference is that the Lord is the greatest Personality of all other personalities and Absolute in His all affairs. If therefore, The Lord is attracted by the pure devotee's chanting of His glories there is nothing astonishing and as He is Absolute He can appear Himself in the picture of His glorification, the two things being identical. Srila Narada chants the glorification of the Lord not for His personal benefit but because the glorifications being identical with the Lord, Narada Muni forces penetration of the presence of the Lord by the transcendental chanting.

TEXT NO. 34

एतद्ध्यातुरचित्तानां मात्रास्पर्शेच्छया मुहुः ।
भवसिन्धुप्लवो दृष्टो हरिचर्यानुवर्णनम् ॥

Etadhatur-chittanam matra sparsa ichhaya muhuh
Bhavasihahu plava dsisto haricharya anuwarnanam.

ENGLISH SYNONYMS

Etad—this, *Hi*—certainly, *Aturachittanam*—of those whose mind is always full with cares and anxieties, *matra*—objects of

sense enjoyment, *Sparsa*—senses, *Ichhaya*—by desires, *Muhu*—always, *Bhavasindhu*—the ocean of nescience, *Plava*—boat, *Drista*—experienced, *Haricharya*—activities of Hari the Personality of Godhead, *Anuvarnanam*—constant recitation.

TRANSLATION

It is personally experienced by Sri Narada Muni that for persons who are always full with cares and anxieties on account of desiring contact of the senses with sense object, —constant chanting of the transcendental activities of the Personality of Godhead (Hari) is just the suitable boat for crossing the ocean of nescience.

PURPORT

The symptom of a living being is that he cannot remain silent even for some time. He must be doing something, thinking of something or talking about something. Generally the materialistic men do work do think and do discuss on subjects which satisfy their senses. But as these things are exercised under the influence of the external illusory energy, such activities of sense satisfaction do not actually give them any sort of satisfaction but on the contrary they become full with cares and anxieties. This called Maya or what is not. The thing which cannot give them is satisfaction is accepted as a thing for satisfaction. So Narada Muni by His personal experience desires to express it that satisfaction for such frustrated beings engaged in sense satisfaction, is to chant always the activities of the Lord. The point is that the subject matter only shall be changed. No body can check the thinking activities of a living being; similarly the feeling and willing or practically working process, but if they want actual happiness they must change the subject matter only. Instead of talking in politics of a dying man, one may discuss the politics administered by the Lord Himself. Instead of relishing activities of the cinema artists one may turn the attention to the activities of the Lord with His eternal associates like the Gopis and Luxmis. The almighty Personality of Godhead by His causeless mercy descends on the earth and manifests activities almost on the line of the worldly

me n, but at the same time extraordinarily, because He is Almighty, He does so for the benifit of all conditioned souls so that they can turn their attention on transcendence. By doing so the conditioned soul will gradually be promoted to the transcendental position and cross easily the ocean of nescience the source of all miseries. This is stated by personal experience of an authority like Sri Narda Muni and we can have the same experience also if we begin to follow the foot prints of the great sage deermost devotee of the Lord.

TEXT NO. 35

यमादिभिर्योगपथैः कामलोभहतो मुहुः ।
मुकुन्दसेवयः यद्वत्तथाऽऽद्धात्मा न शाम्यति ॥

Yamadivir yogapathaih kamalobha hato muhuh
Mukunda savaya yadbat tatha addha atmana shamyati.

ENGLISH SYNONYMS

Yamadivir—by the process of practising self restraint; *Yogapathaih*—by the Yoga (mystic power of the body to attain Godly stage) system, *Kama*—desires for sense satisfaction, *Lobha*—lust for satisfaction of the senses, *Hato*—curbed down, *muhuh*—always, *mukunda*—the Personality of Godhead, *Sevaya*—by the service of, *Yadbat*—as it is, *Tatha*—like that, *Addha*—for all practical purposes, *Atma*—the soul, *Na*—does not, *Shamyati*—be satisfied.

TRANSLATION

It is true that by practising restraint of the senses by Yoga system one can get relief from the disturbances of desires and lust but as it is the same is not sufficient to give satisfaction to the soul as it is derived from the devotional service of the Personality of Godhead.

PURPORT

The system of Yoga means controlling the senses. By practice of the mystic process of bodily exercise in the matter of sitting, thinking, feeling, willing, concentrating, meditating and at last being merged into transcendence, are certainly useful for controlling the

senses. The senses are considered like the venomous serpents and the Yoga system is just to control them as if by chanting mantra and herbal efficacy. On the other hand Narada Muni recommends another method for controlling the senses in the transcendental loving servic of Mukunda the Personality of Godhead. Rather by His experience He says that devotional service of the Lord is more effective and practical than the system of artificially controlling senses. In the service of the Lord Mukund the senses are transcendently engaged as such there is no chance of being engaged in the matter of sense satisfaction. The senses want some engagement. To check them artificially is no check at all because as soon as there will be some opportunity for enjoyment the serpent like senses will certainly take advantage of it. There are many such instances in the history just like Viswamitra Muni fell a victim of the beauty of Menaka. But for Thakur Hari Das who was allured at midnight by the well dressed Maya and still she could not induce the great devotee in her trap.

The whole idea is that without being administered with devotional service of the Lord neither the Yoga system nor dry philosophical speculative way of searching out the truth, can become ever successful. Pure devotional service of the Lord without being tinged with fruitive work, mystic yoga or speculative philosophy is the foremost procedure to attain self realisation. Such pure devotional service is transcendental in nature and the system of *Yoga* and *Jnana* are subordinate to such process. When transcendental devotional service is mixed up with the other subordinate process, it is no longer transcendental but it is called mixed up devotional service. Srila Vyasdeva the auther of Sriimad Bhagwatam will gradually develop all these different system of transcendental realisation pure and mixed up, in the text.

TEXT NO. 36

सर्वं तदिदमाख्यातं यत्पृष्टोऽहं त्वयानघ ।
जन्मकर्मरहस्यं मे भवतश्चात्मतोषणम् ॥

*Sarvam tad idam akhyatam yat prista aham twaya anagha
Janma karma rahasyam me bhabatas cha atma toshanam.*

ENGLISH SYNONYMS

Sravam—all, *Tad*—that, *Idam*—this, *Akhyatam*—described, *Tat*—whatever, *Pristo*—asked by, *Aham*—myself, *Twoya*—by your self, *Anagha*—without any sins, *Janma*—birth, *Karma*—activities, *Rahasyam*—mysteries, *Me*—mine, *Bhavatas*—your, *Atma*—self, *Tosnanam*—satisfaction.

TRANSLATION

Oh Vyasadeva you are freed from all sins and thus I have explained all about my birth and activities for self realisation as it was asked by you and as it will be conducive for your personal self satisfaction also.

PURPORT

The process of devotional activities from beginning to the stage of transcendence all are duly explained to satisfy the enquiries of Vyasadeva. He has explained how the seeds of devotional service was sown by transcendental association, how it gradually developed by hearing the sages and the result of such hearing is detachment from worldliness so much even a small boy could receive the death news of his mother, who was the only care taker, as blessings of God. And atonce he took the opportunity of searching out the Lord. A sincere urge for having an interview of the Lord was also granted to Him although it is not possible for any one to see the Lord with the mundane eyes. He also explained how by execution of pure transcendental service one can get rid of fruitive action of accumulated work and how He transformed His material body into spiritual one. The spiritual body is alone able to enter into the spiritual realm of the Lord and nobody except a pure devotee is eligible to enter into the Kingdom of God. All the mysteries of transcendental realisation are duly experienced by Narada Muni Himself and therefore by hearing such authority one can have some idea of the result of devotional life which is

hardly available even in the original text of the Vedas. In the Vedas and Upanishad there is only indirect hints to all these informations. Nothing is directly explained there and therefore Srimad Bhagwatam is the mature fruit of all the Vedic trees of literatures.

TEXT NO. 37

सूत उवाच

एवं सम्भाष्य भगवान्नारदो वासवीसुतम् ।

आमन्त्र्य वीणां रणयन् ययौ यादृच्छिकोमुनिः ॥

Suta Uvacha

Ebam sambhasya bhagaban narada vasavi sutam

Amantrya vinam ranayan yayou yadrik icchiko muni

ENGLISH SYNONYMS

Suta—Suta Goswami, *Uvacha*—said. *Ebam*—thus, *Sambhasya*—addressing, *Bhagaban*—transcendentally powerful, *Narada*—Narad Muni, *Vasavi*—of the name, *Sutam*—son, *Amantrya*—inviting, *Vinam*—instrument, *Ranayan*—vibrating, *Yayou*—went, *Yadrik*—wherever, *Ichhako*—willing, *muni*—sage.

TRANSLATION

Suta Goswami said, thus addressing Vyasadeva, Srila Narada Muni—took leave from him and vibrating on His instrument Veena left the spot for wondering at His free will.

PURPORT

Every living being is anxious for full freedom because that is his transcendental nature. And this freedom of life is obtained only through the transcendental service of the Lord. Illusioned by the external energy everyone thinks that he is free but actually he is bound up by the laws of nature. A conditioned soul cannot freely move from one place to another even on this earth and what to speak of one planet to another. But a full fledged free soul like Narada always engaged in the matter of chanting the Lord's glory is free to move not only on the earth but also in any part of the universe as well as in any part of the spiritual sky also. We can

just imagine the extent and unlimitedness of freedom as good as that of the Supreme Lord. There is no reason or obligation for His travelling and no body can stop Him from His freedom movement. Similarly the transcendental system of devotional service is also free. It may or may not develop in some particular person even by under going all the detailed formulas. Similarly the association of the devotee is also free. One may be fortunate to have it or one may not have it even by thousands of endeavour. Therefore, in all spheres of devotional service freedom is the main pivot. Without freedom there is no execution of devotional service. The freedom surrendered to the Lord does not mean that the devotee becomes dependent in every respect. To surrender unto the Lord through the transparent medium of spiritual master means to attain complete freedom of life.

TEXT NO. 38

अहो देवर्षिर्न्योऽयं यत्कीर्तिं शार्ङ्गघन्वनः ।

गायन्माद्यन्निदं तन्त्रया रमयत्यातुरं जगत् ॥

*Aho devarshir dhanya ayam yah kirtim sharan
gadghanwanah
Gayan madyan idam tantrya ramayati aturam jagat*

ENGLISH SYNONYMS

Aho—all glory to, *Devarshi*—the sage of the gods. *Dhanya*—all success, *Yah*—one who, *Kirtim*—glories, *Shrangadhanwanah*—of the Personality of Godhead, *Gayan*—singing, *madyan*—taking pleasure in, *Idam*—this, *Tantrya*—by means of the instrument, *Ramayati*—enlivenens, *Aturam*—distressed, *Jagat*—world.

TRANSLATION

All glory and success to Srila Narada Muni because He glorifies the activities of the Personality of Godhead and doing so He Himself takes pleasure in it and also enlivens all the distressed people of the universe.

PURPORT

Sri Narada Muni plays on His instrument for glorifying the transcendental activities of the Lord for giving relief to all miserable living entities of the universe. No body is happy here within the universe and what is felt as happiness by mistake is Maya. The illusory energy of the Lord is so strong that even the hog who lives on filthy stool, feels also happy in the material world. No body can be happy within the material world and srila Narada Muni in order to enlighten the miserable inhabitants wonders every where to get them back to home Back To Godhead. That is the mission of Srila Narada Muni and all genuine devotees of the Lord following the foot prints of the great Sage.

Thus end the **Bhaktivedanta Purports** of the first canto—
Sixth Chapter of Srimad Bhagwatam in the matter of Sri Narada's
instruction on Srimad Bhagwatam to Vyasdeva.

SEVENTH CHAPTER

The Son of Drona Punished

TEXT NO. 1

शौनक उवाच

निर्गते नारदे सूत भगवान् बादरायणः ।
श्रुतवांस्तदभिप्रेतं ततः किमकरोद्विभुः ॥

Sri Sounaka uvacha

Nirgate narade suta bhagawan vadarayanah
Shrutavans tad abhipretam tatah kim akorad bibhu

ENGLISH SYNONYMS

Sri Sounaka—of the name, *Uvacha*—said, *Nirgate*—having gone out, *Narade*—Narada Muni, *Suta*—oh suta, *Bhagawan*—the transcendently powerful, *Vadarayanah*—Vedavyasa, *Shrutavan*—who heard, *Tad*—his, *Abhipretam*—desire of the mind, *Tatah*—thereafter, *Kim*—what, *Akorad*—did do, *Bibhu*—the great.

TRANSLATION

Rishi Sounaka asked, “Oh Suta, Vyasdeva the great and transcendently powerful heard everything from Sri Narada Muni. So after His departure, what did he do”.

PURPORT

In this chapter the clue for describing Srimad Bhagwatam is picked up in the matter of miraculously saving the Maharaj Parikshit in the womb of his mother. This was caused by Drouni (Aswathwama) son of Acharya Drona, who killed the five sons of Droupadi while asleep and for which he was punished by Arjuna. And before commencing the great epic literature Srimad Bhagwatam Sri Vyasdeva realised the whole truth by trance in devotion,

TEXT NO. 2

सूत उवाच

ब्रह्मनद्यां सरस्वत्यामाश्रमः पश्चिमे तटे ।

शम्याप्रास इति प्रोक्त ऋषीणां सत्रवर्धनः ॥

*Sri Suta uvacha**Brahmanadyam sarswatyam ashramah paschime tate**Shamyaprasa it prokta rishinam satravardhanah*

ENGLISH SYNONYMS

Sri Suta—of the name, *Uvacha*—said, *Brahmanadyam*—on the bank of the river intimately related with Vedas, *Brahmins*, saints and The Lord. *Saraswatyam*—of the name, *Ashrama*—cottage for meditation. *Pashchime*—on the west, *Tate*—bank, *Shamyaprasa*—the name of the place, *Iti*—thus, *Prokta*—said to be, *Rishinam*—of the sages, *Satravardhana*—that which enlivens activities.

TRANSLATION

On the western bank of the river Saraswati which is very much related with transcendental subjects like the Vedas etc., there is a cottage for meditation at Shamyamyaprahas which enlivens the transcendental activities of the sages.

PURPORT

For spiritual advancement of knowlege a suitable place and atmosphere is definitely required. The place on the western bank of Saraswati is specially suitable for this purpose. And there is the Ashram of Vyasdeva at Shayamprasha. Srila Vyasdeva was a householder and still his residential place is called Ashram. A *ashrama* means the place where the spiritual culture is continuedly made. It does not matter whether the place belongs to a householder or to a mendicant. The whole Varnashrama system is so designed that each and every status of life is called a Ashrama. This means that spiritual culture is the common factor for all. The Brahma-chari, The Grihasthas, The Vanaprasthas or The Sannyasins all of them belonged to the same mission of life namely realisation of the Supreme. Therefore none of them were less important so far spiritual

culture is concerned. The difference was a matter of formality on the strength of renunciation. The Sanuyasins were held in high estimation on the strength of practical renunciation.

TEXT NO. 3

तस्मिन् स्व आश्रमे व्यासो वदरीषण्डमण्डिते ।
आसीनोऽप उपस्पृश्य प्रणिदध्यौ मनः स्वयम् ॥

Tasmins swa ashrame vyaso vadari sanda mandite
Asinopa upasprisya pranidadhyou manah swayam

ENGLISH SYNONYMS

Tasmin—in that (Ashrama), *Swa*—own, *Ashrame*—in the cottage, *Vyaso*—Vyasdeva, *Vadari*—berry, *Sanda*—trees, *Mandite*—surrounded by, *Ashinopa*—sitting, *Upasprisya*—touching water, *Pranidathou*—concentrated, *Manah*—the mind, *Swayam*—himself.

TRANSLATION

In that place Srila Vysadeva in His own Ashrama which was surrounded by trees of berries, sat down on meditation of mind after touching water for purification.

PURPORT

Under instruction of His spiritual master Srila Narada Muni Vyasdeva concentrated His mind in that nice and transcendently situated place of meditation.

TEXT NO. 4

भक्तियोगेन मनसि सम्यक् प्रणिहितेऽमले ।
अपश्यत्पुरुषं पूर्णं मायां च तदपाश्रयम् ॥

Bhakti yogena manasi samyak pranihite amale
Apasyat purusham purnam mayam cha tad apashrayam

ENGLISH SYNONYMS

Bhakti—devotional service, *Yogena*—by the process of linking up, *manasi*—upon the mind, *Samyak*—perfectly, *Pranihite*—engaged in fixed up, *Amale*—without any thing of matter, *Apasyat*—saw,

Purusham—the Personality of Godhead, *Purnam*—absolute, *mayam*—energy, *Cha*—also, *Tad*—His, *Apashrayam*—under full control.

TRANSLATION

Thus He fixed up His mind perfectly engaged in the linking up process of devotional service without any tinge of material affection and He saw the Absolute Personality of Godhead along with His external energy under full control.

PURPORT

Perfect vision of the Absolute Truth is possible only by the linking process of devotional service. This is also confirmed in the Bhagwat Geeta that one can perfectly realise the Absolute Truth Personality of Godhead only by the process of devotional service and one can enter into the Kingdom of God by such perfect knowledge. Imperfect realisation of the Absolute by partial approach of impersonal Brahman or localised Paramatma does not permit any one to enter into the Kingdom of God. Sri Narada advised Srila Vyasdeva to become absorbed in transcendental thinking of the Personality of Godhead and His activities. Srila Vyasadeva did not take any notice of the effulgence of Brahman because that is not Absolute vision. The Absolute Vision is the Personality of Godhead as it is confirmed in the Bhagwat Geeta *Vasudeva Sarvam iti*. In the Upanishads also it is confirmed that Vasudeva the Personality of Godhead is covered by golden glowing *Hiranmṛyena patrena* veil of Impersonal Brahman and when that curtain is removed by the mercy of the Lord the real Face of the Absolute is seen. The Absolute is mentioned here as the Purusha or the Person. The Absolute Personality of Godhead is mentioned in so many Vedic literatures and in the Bhagwat Geeta the Purusha is confirmed as eternal and the Original Person. The Absolute Personality of Godhead is the Perfect Person. The Supreme Person has many-fold energies out of which the internal external and the marginal energies are specifically important. The energy mentioned here is the external energy as it will be clear from the statements of her activities. The internal energy is there along with the Absolute Person

as the moon light is seen along with the moon. The External energy is compared with darkness because she keeps the living entities in the darkness of ignorance. The word *Apashrayam* suggests that this energy of the Lord has no inferior complex in comparison with the superior energy called by the name Internal Potency. The internal potency is also called Maya but it is spiritual Maya or energy exhibited in the Absolute realm. When one is under the shelter of this internal potency the darkness of material ignorance is at once dissipated. And even those who are *Atmarama* or fixed up in trance do also take shelter of this Maya or internal energy. Devotional service mentioned as Bhaktiyoga is the function of the internal energy; as such there is no place for the inferior energy or material energy as much as there is no place for darkness in the effulgence of spiritual light. Such internal energy works even superior to the spiritual bliss attainable in the conception of impersonal Brahman. As it is stated in the Bhagwat Geeta that such impersonal Brahman effulgence is also emanation from the Absolute Personality of Godhead Sri Krishna. The Parama Purusha cannot be any one except Sri Krishna Himself as it will be explained in the later slokas.

TEXT NO. 5

यया सम्मोहितो जीव आत्मानं त्रिगुणात्मकम् ।
परोऽपि मनुतेऽनर्थं तत्कृतं चाभिपद्यते ॥

*Yaya sanmohita jiva atmanam trigunatmakam
Para api manute anartham tat kritancha abhipadyate.*

ENGLISH SYNONYMS

Yaya—by whom, *Sanmohita*—illusioned, *Jiva*—the living entities, *Atmanam*—self, *Trigunatmakam*—conditioned by the three modes of nature or a product of matter, *Para*—transcendental, *Api*—inspite of, *Manute*—takes it for granted, *Anartham*—things not wanted, *Tat*—by that, *Kritancha*—reaction, *Abhipadyate*—undergoes thereof.

TRANSLATION

By whom the living entity, although transcendental to the

three modes of material nature, thinks of himself as one of material product and thus undergoes the reaction of material miseries.

PURPORT

The root cause of suffering by the materialistic living beings is pointed out herewith with remedial measures which are to be undertaken by the suffering living beings as also the ultimate perfection gained thereof,—all are mentioned in this particular statement. The living being is by constitution transcendental to material encagement but he is now imprisoned by the external energy and therefore he thinks himself as one of the material products due to such unholy contact. And due to this unholy contact of the pure spiritual entity, he suffers all material miseries under the modes of material nature. Here is a suggestion that the living entity misunderstands himself as material product. This means that the present perverted way of thinking, feeling and willing of the living being under material conditions is not natural for him but he has his normal way of thinking feeling and willing as much as there is difference between a normal healthy man and the diseased man. The living being in his original state is not without any thinking willing and feeling power. This is also confirmed in the Bhagwat Geeta that actual knowledge of the conditioned soul is now covered by nescience. As such the theory that a living being is simply designated Absolute impersonal Brahman is refuted herein. This cannot be because the living entity has his own way of natural thinking in his original unconditional state also. The present conditional state is due to the influence of the external energy which means that the illusory energy takes the initiative while the Supreme Lord is aloof from such undesirable acts. The Lord does not desire that a living being should be illusioned by the external energy. The external energy is aware of this fact but still she accepted a thankless task of keeping the forgotten soul under illusion of fearfulness by her bewildering influence. The Lord also does not interfere with the task of the illusory energy because such performances of the illusory energy is also necessary for reformation of the conditioned soul. An affectionate father does not like that

his children should be chastised by another agent still he puts his disobedient children under the custody of a severe man just to bring them in order. But the allaffectionate Almighty Father desires at the same time relief of the conditioned soul relief from the clutches of the illusory energy. The king puts in the disobedient citizens within the walls of the jail but sometimes the king desiring the prisoner's relief personally goes there and pleads for reformation of habit and on doing so the prisoners are set free. Similarly the Supreme Lord descends from His Kingdom upon the kingdom of illusory energy and personally gives them relief in the form of the Bhagwat Geeta wherein He personally suggests that the ways of the illusory energy is very much stiff to be overcome but one who surrenders unto the lotus feet of the Lord is set free by the order of the Supreme. This surrendering process is the remedial measures for getting relief from the bewildering ways of the illusory energy. The surrendering process is completed by the influence of association. The Lord has therefore suggested that by the influence of the speeches of saintly persons who have actually realised the Supreme they are engaged in His transcendental loving service. The conditioned soul gets taste for hearing about the Lord and by such hearing process only such conditioned soul is gradually elevated on the platform of respect, devotion and attachment for the Lord. The whole thing is completed by surrendering process. Herein also the same suggestion is made by the Lord in His incarnation of Vysadeva. This means that the conditioned souls are being reclaimed by the Lord both ways namely by the process of punishment by the external energy of the Lord as well as by Himself as the spiritual master within and without. Within the heart of every living being the Lord Himself as the Super Soul Paramatma becomes the spiritual —master and from without He becomes the same spiritual master in the shape of scriptures, saints and initiator spiritual master. This remedial measure is still more explicitly explained in the next sloka.

Personal superintendence of the illusory energy is confirmed in the Vedas like the **Kena** Upanishad in the matter of the demigod's controlling power. Herein also it is clearly stated that the

living entity is controlled by the external energy in personal capacity. The living being thus subject to the control of External energy is differently situated. It is clear, however, from the present statement of Bhagwat that the same External Energy is situated in the inferior complex before the Personality of Godhead or the Perfect Being. The Perfect Being or the Lord cannot be even approached by the illusory energy. She can only work on the living entities. As such it is sheer imagination that the Supreme Lord is illusioned by the illusory energy and thus become a living being. If the living being and the Lord would have been in the same category then it was quite possible for Vyasdeva to see it and there would have been no question of material distress on the part of the illusioned being because the Supreme Being is fully cognisant. So there are so many unscrupulous imaginations on the part of the monists to endeavour to put in the same category both the Lord and the living being. Had it been so then Srila Sukadeva Goswami would not have taken the trouble of describing the transcendental pastimes of the Lord if they were all manifestation of the illusory energy.

Srimad Bhagwatam is the *summun bonum* remedy for the suffering humanity in the clutches of Maya. Srila Vyasadeva therefore first of all diognised the actual disease of the conditioned souls i. e. to say their being illusioned by the external energy. He also saw the perfect Supreme Being from whom illusory energy is far off situated, though He saw both the diseased conditioned souls and also the cause of the disease. And the remedial measures are suggested in the next. Both the Supreme Personality of Godhead and the living beings are undauntedly qualitatively one but the Lord is the controller of the illusory energy while the living entity is controlled by the illusory energy. As thus the Lord and the living beings are simultaneously one and different from the Lord. Another point is distinct herein that eternal relation between the Lord and the living being is of transcendental affection otherwise the Lord would not have taken the trouble of reclaiming the conditioned souls from the clutches of Maya. In the same way the living entity is also required to revive his natural love and affection for the

Lord and that is the highest perfection of the living entity. Srīmad Bhagwatam will treat the conditioned soul with an aim to that goal of life.

TEXT NO. 6

अनर्थोपशमं साक्षाद्भक्तियोगमधोक्षजे ।
लोकस्याजानतो विद्वांश्चक्रे सात्वतसंहिताम् ॥

*Anartha upashamam sakshat bhaktiyogam adhokshaje
Lokasya ajanato vidwans chakre satwate samhitaṁ.*

ENGLISH SYNONYMS

Anartha—things which are superfluous, *Upashamam*—mitigation *Sakshat*—directly, *Bhaktiyogam*—the linking up process of devotional service, *Adhokshaje*—unto the Transcendence, *Lokasya*—of the general mass of men, *Ajanatah*—those who are unaware of, *Vidwan*—the supreme learned, *Chakre*—compiled, *Satwata*—in relation with the Supreme Truth, *Samhita*—vedic literature.

TRANSLATION

Material miseries of the living entity, which are superfluous for him can be directly mitigated by the linking process of devotional service. But the mass of people do not know this and therefore the learned Vyasdeva compiled this vedic literature which is in relation with the Supreme truth.

PURPORT

Srīla Vyasadeva saw the All perfect Personality of Godhead. This statement suggests the complete unit of the Personality of Godhead includes His parts and parcels also. He saw, therefore, His different energies namely the internal energy, the marginal energy as well as the external energy. He saw also His different plenary portions and part of plenary portions namely His different incarnations also and He specifically observed the unwanted miseries of the conditioned souls who are bewildered by the external energy. And at last He saw the remedial measure for the conditioned souls namely the linking up process of devotional service. It is a great

transcendental science and begins with the process of hearing and chanting of the Name, Fame, Glory, etc of the Supreme Personality of Godhead. Revival of the dormant affection or love of Godhead does not depend on the mechanical system of hearing and chanting but is solely and wholly depends on the causeless mercy of the Lord. When the Lord is fully satisfied with the sincere efforts of the devotees, He may endow such pure devotee with His loving transcendental service. But even in the prescribed forms of hearing and chanting there is at once mitigation of the superfluous and unwanted miseries of material existence. Such mitigation of material affection does not wait for development of transcendental knowledge. Rather knowledge is dependent on devotional service for ultimate realisation of the Supreme Truth.

TEXT NO. 7

यस्यां वै श्रूयमाणायां कृष्णे परमपूषे ।

भक्तिरुत्पद्यते पुंसः शोकमोहभयापहा ॥

Tasyam bai suryamanayam krishne parama puruse

Bhaktir utpadyate pumsah sokamoha bhaya apaha

ENGLISH SYNONYMS

Tasyam—this vedic literature, *Sruyamanayam*—simply by giving aural reception, *Krishne*—unto Lord Krishna, *Parama*—supreme, *Puruse*—unto the Personality of Godhead, *Bhaktir*—feelings of devotional service, *Utpadyate*—sprouts up, *Pumsah*—of the living being, *Soka*—lamentation, *Moha*—illusion, *Bhaya*—fearfulness, *Apaha*—that which extinguishes.

TRANSLATION

Simply giving an aural reception to this vedic literature the feelings for loving devotional service of the Lord Krishna the Supreme—Personality of Godhead, sprouts up at once for extinguishing the fire of lamentation illusion and fearfulness.

PURPORT

There are various senses of the living being of which the ear is the most effective. This sense works even when a man is deep asleep. One can protect himself from the hands of enemy while awoken but while asleep one is protected by the ear only. As such partimatter cular importance of the organ for hearing is mentioned here in the of attaining the highest perfection of life namely to get free from three material pangs. Every one is full of lamentation at every moment, he is after the mirage of illusory things and is always afraid of his supposed enemy. These are the primary symptoms of material diseases. And it is definitely suggested herein that simply by hearing the message of Srimad Bhagwatam one gets attachment for the Supreme Personality of Godhead Sri Krishna and as soon as this is effected the symptoms of the material diseases disappear. Srila Vyasdeva saw the All Perfect Personality of Godhead and in this statement the All Perfect Personality of Godhead Sri Krishna is clearly confirmed,

The ultimate result of devotional service is to develop genuine love for the Supreme Personality. Love is a word which is strictly used in relation with man and woman. That is the etymological order in English language. And therefore love is the only word that can be properly used in relation with Lord Krishna and the living entities. The living entities are mentioned as Prakriti in the Bhagwat Geeta and in Sanskrit Prakriti is a feminine object. The Lord is always described as the Parama Purusha or the Supreme Male Personality. As such the affection between the Lord and the living entities are of exactly like the male and the female. Therefore the word Love of Godhead by the living entities is quite appropriate.

Such loving devotional service of the Lord begins with hearing about the Lord. There is no difference between the Lord and the subject matter heard about Him. The Lord is Absolute in all respect and as such there is no difference between Him and the subject matter heard about Him. As such hearing about Him means

immediate contact with Him by the process of vibration of the transcendental sound. And the transcendental sound is so effective that it acts at once in the matter of removing all material affections mentioned above. As mentioned hereinbefore, a living entity develops a sort of complexity by material association and the illusory engagement of material body is accepted as actual fact. Under such false complexity only the living beings under different categories of life become illusioned in different ways. Even in the most developed stage of human life the same illusion prevail in the form of a many isms and divide the loving relation with the Lord and thereby dividing the loving relation between man to man. By hearing the subject matter of Srimad Bhagwatam this false complexity of materialism is removed and the real peace of society begins which politicians aspire after so eagerly in so many political and fearful situation. The politician wants peaceful situation between man to man, nation to nation but at the same time, on account of too much attachment for material domination, there are the illusion and fearfulness. Therefore the politicians' peace conferences cannot bring about peace in society. It can only be done by hearing the subject matter described in the Srimad Bhagwatam about the Supreme Personality of Godhead Sri Krishna. The foolish politician may go on holding peace and summit conferences for hundreds of years still they will fail to achieve success. Because till we reach to the stage of establishing our lost relation with Krishna the illusion of accepting the body as the self will prevail and as such the complexity of fearfulness will also prevail. So far validity of Sri Krishna as the Supreme Personality of Godhead there are hundreds and thousands of evidences from revealed scriptures and there are hundreds and thousands of evidences from personal experience of devotees in various places like Vrindaban, Nabadwipa, Puri and other places. Even in the Koumadi Dictionary the synosyms of Krishna is given as the son of Jasoda and the Supreme Personality of Godhead **Prambrahman**. The conclusion is that simply by hearing the Vedic literature Srimad Bhagwatam one can have direct connection with the Supreme Personality of Godhead Sri Krishna and thereby one can attain the highest perfection of life in the form of

dessipation of worldly miseries, illusion and fearfulness. These are practical tests for the one who has actually given a submissive aural reception to the readings of the Srimad Bhagwatam.

(*To be continued*)

Thus end the **Bhaktivedanta Purports** of the First Canto—
part of the Seventh chapter of Srimad Bhagwatam in the matter of
The Son of Drona punished.

APPENDIX—1

GLOSSARY.

A

Acharya—Authorised teacher of a particular cult.

Ahamkara—The meeting point of matter and spirit.

Annaprashan—A ceremony or *Samskara* of offering solid food to a teething child at the age of six to seven months.

Apara—Material inferiority.

Archa—The Form of the Lord manifested through material agency such as mind, metal, earth, painting, wood, stone, jewel, drawing etc accepted as incarnation of God and worshipped by regulations.

Archan—The procedures followed in connection with worshipping the Archa.

Ashrama—Orders of life in connection with self realisation.

Ashura—Person against the service of the Lord.

Astasiddhi—Eight fold perfections by mystic powers.

Atmarama—Self satisfied in spiritual values.

Avesha—Incarnation of Godhead partially empowered.

B

Bhakti—Activities of the purified senses.

Bhagwat—In relation with the Personality of Godhead.

Brahman—The Absolute Truth.

Brahmin—A person in the mode of goodness.

Brahma—The first created being head of an Universe.

Bibhuti—Specific power deputed to a living being.

D

Devata—Person obedient to the service of the Lord.

J

Jnanam—Knowledge transcendental.

K

Kazi—A Muslim Magistrate.

Karcha—Authorised notes recorded.

Karma—Material activities subjected to reaction.

Kartal—Handy bell used by the devotee.

Kali—The age in which quarrel is a common affair.

Kalpa—Millennium or material manifestation during the day of
Brahma.

Kshatriya—The martial caste in the mode of passion.

L

Leela—Transcendental pastime of the Lord.

M

Mantras—Sound transcendental or Vedic hymns.

Mayavada—The system of philosophy propounded by the impersonalists.

Mukti—Recovery from material existence and be re-instated in the
in the original form.

Mohatma—A devotee of the Lord constantly engaged in the service
of the Lord.

Muktipada—Lord Vishnu whose lotus feet are worshipped by the
liberated souls.

Mridanga—A particular type of drum specially made in Bengal.

P

Parampara—Disciplic succession.

Para—Transcendental superiority.

Pasandi—An offender to the Lord.

Paramatma—The supersoul localised aspect of the Lord.

Phalgooni Purnima—The full moon night in the month of Phalgun
(Feb.—March).

Prakriti—Energy or Nature.

Prema—Spontaneous attraction of Love.

Purusha—Incarnation of Godhead for material manifestation.
Puranas—Supplements of the Vedas.

R

Rasa—Spiritual humour by spiritual sense perception.

S

Satwam—Mode of material nature in goodness.

Sannyas—Renounced order of life for spiritual culture.

Sattwatas—Eternal devotees of the Lord.

Samadhi—Trance or being absorbed in the service of the Lord.

Shakabda—Year since the birthday of Maharaj Saka (79 B.C.)

Shastras—Revealed scriptures of Vedic literatures.

Shalagram Shila—Specific Archa of Vishnu (See Archa)

Sikshastak—Eight stanzas composed by Lord Chaitanya.

Suddha satwa—Purified state of the soul freed from matter.

Sudra—Person in the mode of ignorance the labourer class.

Sruti—Direction of the Vedas directly.

Sudarshan Chakra—The weapon-wheel used by Lord Krishna.

Swarupa—Original spiritual Form.

T

Tamas—Darkness or ignorance of undeveloped mind.

Tatwa—Substance.

Taraka Brahman—Transcendence that delivers the soul.

Tirtha—Holy place or the saint able to deliver fallen soul.

U

Uttamadhikari—Advanced devotee of the Lord.

V

Vaishya—The merchantile class in the mode of passion and
ignorance.

Vasudeva—Perfect spiritual being free from matter.

Viṣṇu Tātva—Status of Godhead.

Varnas—Castes or section in terms of qualification and occupation.

Vaiṣṇavas—The devotees of the Lord.

Y

Yoga—That which connects link with the Supreme.

APPENDIX—2

ERRATA

<i>Page</i>	<i>Line</i>	<i>Misprint</i>	<i>Correct</i>
1	20	Absoltuc	Absolute
11	12	retorhical	rhetorical
11	27	hinderanees	hindrances
14	31	squizing.	squeezing
21	1	immitate	imitate
26	18	conception.	conception
28	33	andience	audience
39	33	smillingly	smilingly
52	36	at once	at once to
53	29	existance	existence
57	28	percls	parcels
61	28	Competetion	Competition
64	2	realy	really
„	„	welbeing	wellbeing
65	26	bonafied	bonafide
67	4	trce	tree
„	34	shocking,	shocking
69	6	carefull	careful
70	2	beacks	beaks
75	15	directions	directions
77	2	there	therefore
„	16	on	one
80	10	adicted	addicted
91	2	repeatation	repetition
103	21	Pnranas	Puranas
118	6	undoutedly	undoubtedly
122	4	remnescence	reminiscence
124	30	anb	and

<i>Page</i>	<i>Line</i>	<i>Misprint</i>	<i>Correct</i>
125	31	presant, persenally,	present, personally
128	32	hunkerings	hankering
135	3	is	in
138	2	platform	platform
142	17	benefitted	benefited
146	31	panances	penances
150	32	manupulation	manipulation
153	26	wosk	work
155	33	lose	loose
159	4	Sureme	Supreme
163	15	Mahu	Manu
167	13	spirituat	spiritual
174	24	Inudation	Inundation
176	20	स्त्रिषिष्टपम्	स्त्रिषिष्टपम्
179	9	Vayaudeva	Vyasdeva
180	15	my	may
187	29	inexhoustible	inexhaustible
200	31	Sruits.	Srutis.
201	9	सृजत्यत्ति	सृजत्यवत्यत्ति
204	16	gap	without gap
208	15	cqual	equal
216	7	intcresting	interesting
„	20	ultirior.	ulterior
228	25	one living	one living being
229	20	itinarary	itinerary
232	19	intrested	interested
235	27	fifths	fifth
236	26	an	and
245	12	directed	direct
246	25	पूजयामास	पूजयामास
248	19	smilings	smiling
249	Last	परिबृंहितम्	परिवृंहितम्
250	20	अथापि	तथापि
251	6	respresented	represented
252	2	seanty	scanty

<i>Page</i>	<i>Line</i>	<i>Misprint</i>	<i>Correct</i>
252	10	couse	cause
253	29	penitrate	penetrate
257	19	sanitly	saintly
265	25	literacy	literary
269	22	bodage	bondage
269	31	recommend	recommended
272	25	o	of
273	24	relequish	relinquish
273	33	stage	stag
275	5	grcatest	greatest
275	16	machanical	mechanical
281	21	welbeing	wellbeing
282	16	वरुणतम्	वरुणम्
283	11	beuty	beauty
283	22	diffrent	different
291	8	unfatomed	unfathomed
291	31	uninterrupted	uninterrupted
296	9	Jananam	Jnanam
297	21	suruti	sruti
298	21	tranqnlity	tranquility
298	29	prevading	pervading
301	2	expcept	except
303	2	become	becomes
309	5	impersonlist	impersonalist
309	27	ष्ठितम्	ष्ठितम्
318	5	woodeu	wooden
325	25	diferent	different
326	19	glymse	glimpse
328	22	surises	sun rises
334	15	snch	such
337	20	devloves	devolves
345	21	is	for line 20
346	2	benifit	benefit
347	27	longr	longer
354	24	अपाश्रयम्	अपाश्रयाम्

NOTICE

As I have already informed that this great literature '**Srimad Bhagwatam**' is elaborately rendered into English in sixty parts of 350 to 400 pages each.

I am getting the next part ready by collecting funds out of the sales-proceeds of the first part.

Please therefore book your order immediately for the Second Part by remitting Rs 16/-sixteen only at the following address. By advance payment of price, you get the copy delivery free. Otherwise Postal charges extra.

Thanking you,

A. C. Bhaktivedanta Swami

SRIMAD
BHAGWATAM

SRIMAD
BHAGWATAM

Vol. II

A. C. BHAKTI-
VEDANTA

A. C. BHAKTIVEDANTA

ALL GLORY TO SRĪ GURŪ AND GOURANGA

आत्मारामाश्च मुनयो निर्ग्रन्था अप्युरुक्रमे ।
कुर्वन्त्यहेतुकीं भक्तिमित्थम्भूतगुणो हरिः ॥

*Atmaramas cha munayo nirgrantha api urukrame
Kurvanti ahaituki bhaktimiththambhuta gunah Harih.*

(PP. 367)

SRIMAD
BHAGWATAM
of

KRISHNA DAIPAYANA VYAS

ENGLISH VERSION
(Second Volume)

By A. C. BHAKTIVEDANTA SWAMI

LIST OF OTHER BOOKS

(In English)

1. GEETOPANISHAD
2. CHAITANYA CHARITAMRITA ESSAYS
AND TEXT
3. SCIENCE OF DEVOTION
4. PRACTICAL THEISM
5. EASY JOURNEY TO OTHER PLANETS
6. MESSAGE OF GODHEAD
7. ISHOPANISHAD
8. PRAYERS OF KING KULASHEKHAR
Editor of the fortnightly Journal
9. BACK - TO - GODHEAD

AND

FOUNDER SECRETARY

THE LEAGUE OF DEVOTEES (Regd.)

Residence :— **Sri Radha Damodar Temple
Sevakunja, Vrindaban, U.P.**

Office :— **Sri Radha Krishna Temple
Post Box No. 1846
2439, Chhipiwada Kalan,
DELHI-6.**

SRIMAD BHAGWATAM

SECOND PART

(From Seventh Chapter 2nd half to Twelfth Chapter
of the First Canto.)

*Original Sanskrit Text, Its Roman transliteration,
English Synonyms of word to word,
English Translation and
Elaborate
PURPORTS*

by

A. C. BHAKTIVEDANTA SWAMI

1964

Published by

THE LEAGUE OF DEVOTEES (Regd.)

VRINDABAN

AND

POST BOX No. 1846, DELHI-6

Free for :
The Members

Rs. 16/- (India)
£2/- (Foreign)

*SRIMAD BHAGWATAM, Part 1. Edited with English translation and notes by A. C. BHAKTIVEDANTA SWAMI. Published by the League of Devotoes, Brindavan, 1962. Page vii, 364, xii. Price Rs. 16.

The *Bhagavata-purana*, which is one of the *mahapurana*-s, commands high respect among all sections of Hindus, especially among votaries of the Vallabha and Caitanya sects. It has been assigned a high rank by them on a par with the Upanisad-s, *Bhagavadgita* and *Vedantasutra*-s as the fourth branch of Vedanta and even mentioned as Sruti itself. There are numerous editions of the text with or without commentaries in Sanskrit, and translations into English and almost all the Indian languages. **However, the present edition has its own value, containing the original text in Devanagari type together with Roman transliteration and English translation, with elaborate notes and comments in English for each verse. The notes and comments are highly valuable as they reveal correctly the inner meaning of the verses from the point of view of the bhakti cult of the Caitanya school. The editor's vast and deep study of the subject and critical insight are reflected in these notes and comments.** Commenting on verses 28 and 29 of the second chapter of the first Book, the editor ably maintains that Sri Krsna is the only object of worship and that all the scriptural injunctions, austerities, sacrifices and religious observances are intended to please Him.

In his scholarly introduction containing about 48 pages, the editor gives an interesting outline biography of Caitanya, including some of the events that took place during his sacred mission all over India for propagating his teachings among the people. **The controversial discussions with Ramananda Roy and Prakananda are noteworthy.** In every event narrated, the author stresses the importance of *bhakti* towards Sri Krsna which is the kernal of the Caitanya doctrine. The introduction concludes with an English version of Caitanya's *Siksastaka*, a work in eight verses addressed to Sri Krsna. This first volume contains chapters 1 to 6 and the first seven verses of the seventh chapter of the first Book. Further volumes of this publication are eagerly awaited. The glossary appended to the volume gives explanations of the technical words used in the notes and comments.

V. KRISHNAMACHARYA

*Review by the Adyar Library Bulletin No. 27 (1-4) 1963.

PREFACE
(To The Second Volume)

वातवसना ऋषयः श्रमनाः ऊर्ध्वमन्थिनः ।

ब्रह्माख्यं धाम ते यान्ति शान्ताः संन्यासिनोऽमलाः ॥

दयं त्विह महायोगिन श्रमन्तः कर्मवर्त्मसु ।

त्वद्वार्तया तरिष्यामस्तावकैर्दुस्तरं तमः ॥

(भा: ११।६।४७-४८)

“Great sages labouring hard under stringent regulative principles for salvation by suspending semina onwards and thus remaining naked, as well as successful mendicants who have attained complete satisfaction by purificatory practices,—do achieve the transcendental sky of the name *Brahman*. But so far we are concerned, oh the Great Mystic ! we shall transcend this world of abject nescience **simply by vibrating** the message of your activities as duty bound devotees of your Lodrship, **altough we are moving seemingly on the path of fruitive actions.**”

The path of fruitive activities *i. e.* to say **the path of earn money and enjoy life** as it is going on generally,—appears to have become also our profession although we have renounced the order of worldly life ! They see that we are moving in the cities, in the Government offices, banks and other business places for promoting the publication of **Srimad Bhagwatam**. They also see that we are moving in the press, paper market and amongst the book binders also away from our residence at Vrindaban and thus they conclude sometimes mistakenly that we are also doing the same business in the dress of a mendicant !

But actually there is a gulf of difference between the two kinds of activities. This is not a business for maintaining an establishment of material enjoyment. On the contrary it is an humble attempt to broadcast the glories of the Lord at a time when the people need it very badly.

An unbeliever friend became astonished to learn that we have taken up a mighty project for presenting sixty volumes of 400 pages each,—simply for the matter of glorifying the Lord. But we should not forget to remember that the Lord is unlimited. This material world is a fragmental portion of His unfathomable glories out of which this tiny earth is a particle only. And on the surface of the earth there are numberless cities and in each and every one of them there are hundreds of printing houses all engaged in the matter of broadcasting the message of this limited space. We can just imagine how many hundreds of thousand volumes we may need to glorify the activities of the unlimited Lord. Therefore, sixty volumes of Srimad Bhagwatam are just the sample distribution of His glories presented in a manner understandable by the stagnant brain of the residents of this insignificant globe. Otherwise the residents of higher planets who have got superior brains than the man, do go through thousands and millions volumes of Srimad Bhagwatam to know about the glories of the Lord.

Formerly even fifty years before, rich and well to do members of the society used to get Srimad Bhagwatam imprinted or hand written, along with authoritative commentaries, by learned Pandits and then distribute them amongst the devotees of the Lord specially and the people in general casually. At the present moment, the time is so changed that we had to request one of the biggest industrialists of India, to purchase 100 (one hundred) copies and distribute them but the poor fellow expressed his inability. We wished that somebody may come forward to pay for the actual cost of publication of this Srimad Bhagwatam and let them be distributed free to all the leading gentlemen of the world. But no body is so far prepared to do this social uplifting work.

Of course we are grateful to the Ministry of Education, Ministry of Foreign Affairs in the Central Government of India for purchasing some copies and then distribute them to the great institution, universities etc. both in India and abroad. The Director of Education has also recommended this publication as Library copies in

educational institutions and they are also purchasing the copies. The problem is that we must get some money for completing the work which is admittedly a mighty project. The sales proceeds are being employed in the promotional work and not in sense-gratification. Here in lies the difference from the fruitive activities. And all for this we have to approach every one concerned just like a business man. There is no harm to become a businessman if it is done on account of the Lord as much as there was no harm to become a violent warrior like Arjuna or Hanumanji if such belligerent activities are executed to satisfy the desires of the Supreme Lord.

So even though we are not in the Himalayas, even though we talk of bussiness, even though we deal in rupees and n.P. still, simply because we are 100 per cent servants of the Lord and are engaged in the service of broadcasting the message of His glories,—certainly we shall transcend and get through the invincible impasse of *Maya* and reach the effulgent kingdom of God to render Him face to face eternal service, in full bliss and knowledge. We are confident of this factual position and we may also assure to our numerous readers that they will also achieve the same result simply by hearing the glories of the Lord. (*Jannama sruti matrena puman bhavati nirmala.*)

As we belong to the chain of disciplic succession from Prahlad Maharaj we may try to follow his footprints. He said before his Lord Nrsinghadeva as follows :—

प्रायेणदेव मुनयः स्वविमुक्तिकामा मौनंचरन्ति विजने न परार्थनिष्ठाः ।
नैतान्विहाय कृपणान्विमुमुक्ष एको नान्यं त्वदन्यं शरणं भ्रमताऽनुपश्ये ॥
(भा: ७।६।४४)

“My Lord, generally all the **Munis** (saints and philosophers) are interested in their personal salvation. They are mostly silent and travel in lonely places without any desire for other's benefit. But I am not like them. **I do not wish to go to the kingdom of God alone leaving this poor misguided people in general who have no other aletrnative than to surrender unto you** and this I see by my practical experience.”

We are more interested, therefore, in the mission of reclaiming the conditioned souls for the Kingdom of God by all means, than to seek our personal salvation performed rigidly in a secluded place.

After the publication of the First Volume we have received many good opinions and reviews from all sections of the society in this humble-attempt and we are subjoining herewith some of them for general information.

From Sri Hanuman Prasad Podder. *Kalyan Editorial Department, Gita Press, Gorakhpur 1/12/62.*

“Puja Swamiji, Sadar Pranam,

“First of all I should happily acknowledge receipt of the great book SRIMAD BHAGWATAM(First Volume) and I warmly thank you for sending the above.

“Secondly, it is a source of great pleasure for me that a long cherished dream has materialised and is going to be materialised with this and the would be publications. I thank the lord that due to His Grace this publication could see the light.

I again thank you for the rich gift.

With salutation to Shri Hari.

Yours obediently

Sd/- Hanuman Prasad Podder,
Editor. “Kalyan”

From Dr. P. Nagaraja Rao, of the Bombay Bhavan's Journal July 21, 1963 (Sanskrit English) Srimad Bhagwatam. Original Sanskrit Text, English translation and elaborate purport. By A. C. Bhaktivedanta Swami. Published by the League of Devotees, Vrindaban, U. P. pp 364. Price Rs. 16/-

“The volume under review is the first instalment of the mighty project to present the entire Bhagwata Puranam (verse by verse) in sixty parts. The present volume covers the first seven chapters of the first *Scandha*. *The translation is easy and flowing*. We have first the verse in *Deva-nagri* script and then word for word meaning. In the end we have the purport (*tatparya*). This elaborate method

is very helpful to the ardent student of Bhagwatam who lacks in Sanskrit knowledge. It is admitted on all hands that Bhagwatam is the most difficult text among the *puranas*. The author richly deserves the gratitude of the devotees for his pious and learned labour of love. The introduction of 48 pages is a moving account of Chaitanya Mahaprabhu, the great Bhagwata, the store house of God-love. *Bhakti* and *Vairagya* are the sides of *Bhagwata sadhana*. The more we love God the easier it becomes for us to be detached to trifles in life. *Amuraga* in the Lord secures *virakti*. The great efficacy of Bhagwatam, the circumstances under which the purana was given to Parikshit by Suka and the account of Narada are all covered in this volume—the purport under each verse is very helpful. Sd. Dr. P. Nagaraja Rao.

From the Vice-President of India, New Delhi August 22, 1963 No. V.P. (12) 2114.

“Dear Shri Swamiji Maharaj,

“Thank you for your letter of the 16th August. I have read your book Srimad Bhagwatam with great interest and much profit. I thank you again for the kind thought which must have prompted you to present it to me.

“With kind regards.

Yours Sincerely,

Sd. (Dr.) Zakir Husain.

Opinion of SRI BISWANATH DAS Governor of Uttar Pradesh, Governor's camp Naini Tal, Dated April 29, 1963.

“SRIMAD BHAGWATAM by Sri A. C. Bhaktivedanta Swami, is a very useful publication for English knowing public, to get into the spirit of the Gita. The introduction is masterful exposition of the Gita Dharama. I commend *this volume to the thoughtful public*. Sd/-Biswanath Das.

Review by A.I.C.C. Economic Review dated 15-4-63.

“In these days when man is obsessed by political wrangles and conflicting economic system, he finds little time and less inclination to spiritual matters. Man is forgetting fast that essence of human existence which is imperceptively linked with a heavenly scheme which enjoins on him respect for and practice of certain

enduring values. These values without which human life is dry as dust have been enunciated by seers and sages of all times, as truth and love which would lend to man the basic quality of divinity. In our country from immortal times God revealed Himself through great Mahatmas and the last we have witnessed in our own time was Mahatma Gandhi. He preached these quintessential qualities which man should be imbued with. The First in the line was the great Vyasa Mahamuni who gave us the most treasured possession of mankind, **SRIMAD BHAGWATAM**. A translation of this great work with commentary by Shri A. C. BHAKTIVEDANTA SWAMI is attempted and we have the first volume in a series of 60 volumes contemplated by this learned devotee of God.

“At a time when not only the people of India but those of the West need the chastening quality of love and truth in the corrupting atmosphere of hate and hypocrisy, **a work like this will have uplifting and** corrective influence. What is God? He is truth, He is love. Even an atheist must admit the supremacy of these qualities and how much they are needed by the people of the world who have been taught to deny God and therefore these qualities, does not require much emphasis.

“The author has attempted a tremendous task. The scheme of the book is to give the Sanskrit text with English synonyms of words, translation and purports. A perusal will give us in sample measure a knowledge of the original. The essence of **Srimad Bhagwatam** is the exposition of the Absolute truth. For an understanding of what Absolute Truth is, we would recommend this book.”

His Holiness Tridandi Swami B. H. Bon Maharaj, Rector of the Institute of Oriental Philosophy, Vrindaban opines like this.

“I have received your book **SRIMAD BHAGWATAM** Vol. 1 all right and have already read some major portion of it. *I have nothing but admiration for your bold and practical venture.* If you should be able to complete the whole work, you will render *a very great service* to the cause of Prabhupada Sri Bhaktisiddhanta

Saraswati Goswami Maharaj, Sri Chaitanya Mahaprabhu and the country also. **Do it and rest assured that there will be no scarcity of resources."**

"Office No. F. 43-40/63-S.U. Ministry of Education, Government of India New Delhi dated the 27th February 1963. From Dr. R. K. Sharma, Special Officer, Sanskrit. To the Founder Secretary. The League of Devotees (Regd.) Sri Radha Krishna Temple, 2439 Chhipiwada Kalan, Delhi-6. Subject : Purchase of copies of "SRI-MAD BHAGWATAM" Vol. 1. by A. C. Bhaktivedanta Swami.

"Sir, I am directed to refer to your letter No. dated 16-1-63 on the subject mentioned above and to say that it has been decided to purchase 50 copies of the above mentioned books at Rs. 16.00 per copy less 25% trade discount. You are therefore requested to supply a copy of the book to the Universities and institutions as per list attached herewith by registered book post. No other charges except paking charges and actual postage charges will be paid to you for the despatch of the books..... ..Yours faithfully
Sd/ R. K. Sharma.

His Holiness Sri Srimad Bhakti Saranga Goswami Maharaj of Sajjan Toshani Patrika June 1963., missionary in-charge of London Goudiya Math.

SRIMHD BHAGWATAM VOL. 1. by A.C. Bhaktivedanta Swami Maharaj. Reading matter 364 pages 20 X 26/8. Nicely all cloth binding embossed in gold. Price Rs. 16/ Published by the League of Devotees (Regd.) Vrindaban. Selling Agents Messrs. Atmaram & Sons, Kashmere Gate Delhi-6 and branches at Lucknow, Jaipur, Jallander, Indore and Meerut. etc.

"It is a voluminous book in theological science and is welcome in these days when people have no practical faith in God. It begins with first aphorism of the Vedanta Sutras and offers respectful obeisances to the Supreme Truth the aim of theological researches.

"Our Indian Government's emblematic slogan *Satymeva Jayata* is explained herein in the most rational way and the author gives an introduction of the *Summum Bonum*. The auther is an experienced writer of several other books and periodicals of the same line and has therefore, very nicely tried to present the *Bhaktivedanta commentary* in English. There is synonyms of each and every word of the original sloka, English transliteration, translation along with purport understandable by the modernised men, philosophers

and religionists alike. The original sloka is also there for ready reference.

"The present English version is understood to be finished in 60 parts like the one already published. Although each and every sloka of the Srimad Bhagwatam is independent itself, the more we read about it the more we get spiritual enlightenment about the Supreme Lord so much so that even an Atheist becomes theist after reading this book.

"In the Vedas the Supreme Lord is accepted as the Supreme Leader of all other individual living beings. Reasonably we cannot do without accepting a leader for our guidance and Srimad Bhagwatam is practically a search after that Supreme Leader rationally and it is found in it that Lord Sri Krishna is the Original Leader of all other Leaders as it is confirmed in the Bhagwat Gita also which is the preliminary study of Srimad Bhagwatam. The Supreme Leader is called the Parameswara or the Supreme Lord and His transcendental nature, form, Name, quality etc. are elaborately explained in this great literature.

"*Srimad Bhaktivedanta Swami* Maharaj has explained all these in his explanations of the Gayatri Mantra as the stepping stone for progressive spiritual realisation. The essence of the teachings of Lord Buddha is also explained herein and we can understand through Srimad Bhagwatam how we are spiritually interlocked throughout the universe.

"It is claimed that all contended misgivings of the world will be coincided as soon as the principles of Srimad Bhagwatam are broadcast all over the world. We expect that this particular English version of Srimad Bhagwatam will be widely read and thereby spiritual poverty of people in general may be removed for ever. At a time when we need it very greatly *Srimad Bhaktivedanta Swami*, has given us the right thing. We recommend this publication for every one's serious study. It is understood that the Ministry of Education, Ministry of Foreign Affairs etc. of the Government of India as well as the Director of Education Delhi all have approved of this publication and as such it is being supported by all Universities, Cultural Institutions, Libraries and Higher Secondary Schools. We shall be only happy to see this publication widely read."

a/c Bhaktivedanta Swami

CONTENTS

Seventh Chapter (Second Half)	Page
First Student of Srimad Bhagwatam	365
Special Attraction of the Great Literature	367
The Heart and Soul of the Devotees	372
In Continuation of The Battle of Kurukshetra	375
Killing the Five Sons of Droupadi	377
Release of Brahmastra	379
Lord Krishna The Transcendence	383
Nature of His Incarnation	385
Arrest of Aswatthama	396
The Brahmin & The Brahṁabandhu	394
Animal Killer Condemned	396
Lord Krishna Orders to Kill Aswatthama	398
Frailties of Woman	402
Lord Krishna Solves Dilemma	412
Eighth Chapter	
Mourning of The Kuru Family	418
Maharaj Yudhisthir Begins to Reign	422
Parikshit Saved by Lord Krishna	425
The All Powerful Lord	431
Prayers by Kunti	434
The Lord Beyond The Range Of Senses	436
Krishna The Son of Vasudeva And Nanda	440
His Transcendental Position	442
Aristocracy A Disqualification For Devotee	447
Lord Krishna The Mystery For Non-devotee	454
Kunti and Yasoda	458
Different Theories About Krishna's Descent	460
Feelings of Separation by Kunti	469
Maharaj Yudhisthir's Feelings of Sorrow	482

Nineth Chapter

Preparation Of Bhismadeva's Passing Away...	...	489
Assembly of All Learned Scholars ...	...	493
His Sympathy For The Pandavas ...	...	504
His Astonishment On Pandava's Plight ...	...	508
Supernatural Power Recognised ...	...	510
Estimation Of Krishna By Bhismadeva ...	...	512
Maharaj Yudhisthir Instructed By Bhisma ...	...	523
Bhisma's Prayer For Krishna ...	...	537
Lord Krishna's Beauty In The Battlefield ...	...	541
Fighting In Devotional Service ...	...	546
Krishna Served By Marshal Spirit ...	...	549
The Fighter's Salvation In The Presence Of The Lord		553
Bhismadeva Breaths His Last ...	...	564

Tenth Chapter

Government Of Maharaja Yudhisthir ...	...	572
The Lord Satisfied ...	...	573
The World State Under One Ruler ...	...	574
Prosperity Of The World ...	...	576
Nature's Gifts ...	...	579
People Free From All Anxieties ...	...	581
The Lord's Returning To Home ...	...	583
Separation Keenly Felt ...	...	585
Farewell To The Lord ...	...	587
A Scene Of Spiritual Atmosphere ...	...	589
Ladies Talk Philosophy ...	...	594
The Estimation Of Lord Krishna ...	...	595
The Object Of Vedic Knowledge ...	...	602
The Lord's Specific Appearance ...	...	603
Glorified Families ...	...	606
Dwarka More Than Heaven ...	...	607
Glory To The Women Whose Husband Is The Lord ...		610

			Page
Affection Of The King For Krishna	...	...	616
Provinces The Lord Passed Over	...	...	618
Eleventh Chapter			
The Lord's Arrival Heralded	...	...	622
Description Of Dwarka	...	—	634
An Ideal City	...	...	635
Festive Mood	...	...	637
Cleansed Roads Sprinkled With Scented Water	...	...	638
Houses Decorated	...	...	639
Devotee Prostitutes	...	...	646
The Lord's Blessings For All	...	...	651
Festival Of Seeing The Lord	...	...	659
The Lord Meets His Mothers	...	...	661
Feelings Expressed	...	...	663
Mission Fulfilled	...	...	669
The Lord's Family Life Explained	...	...	672
His Transcendence	...	...	674
His Potency Inconceivable	...	...	678
Womanly Estimate Of The Lord	...	...	680
Twelfth Chapter			
Maharaj Yudhisthir The Welfare king	...	...	687
His Widespread Fame	...	...	690
His Non-attachment To Material Happiness	...	...	691
Parikshit Observes Lord In The Womb	...	...	693
His Thumb Like Shape	...	...	694
Fourhanded Lord Revolving Club	...	...	696
Parikshit Takes Birth In Auspicious Moment	...	...	699
Birth Ceremony Of Parikshit	...	...	701
The King's Charity	...	...	703
The Brahmin's Foretelling	...	...	707
King's Enquiry On Parikshit's Future	...	...	709
Parikshit's Future Foretold	...	...	711

	Page
Analogy With Great Souls	714
His Sad Death Foretold	732
Why He Was known As Parikshit	737
The king Performs Yajnas	742
The Lord Goes Back With Arjuna	747

Copyright Reserved

PRINTED IN DELHI IN 12 POINT TIMES FACE TYPE FOR
THE LEAGUE OF DEVOTEES (REGD.)
VRINDABAN : DELHI
BY CH. KANSHI RAM AT NEW O. K. PRESS, CHURIWALLAN, DELHI-6.
(INDIA)

SECOND VOLUME
SRIMAD BHAGWATAM

FIRST CANTO

SEVENTH CHAPTER

(Continued from Page 364 of the First Part)

TEXT NO. 8

स संहितां भागवतीं कृत्वानुक्रम्य चात्मजम् ।

शुकमध्यापयामास निवृत्तिं निरतं मुनिः ॥

*Sasamhitam bhagavatim kritwa anukramya cha atmajam
Sukam adhyapayamasa nivriddhi niratam munih*

ENGLISH SYNONYMS

Sa that, samhita—vedic literature, *Bhagavatim*—in relation with the personality of Godhead, *Kritwa*—having done, *Anukramya*—by correction and repetition, *Cha*—and, *Atmajam*—his own son, *Sukam*—sukadeva Goswami, *Adhyapayamasa*—taught, *Nivriddhi*—path of self realisation, *Niratam*—engaged, *Munih*—the sage.

TRANSLATION

The great sage Vyasadeva after compiling the Srimad Bhagwatam and its due revision, taught it to his own son Sri Sukadeva Goswami who was already engaged in the matter of self realisation.

PURPORT

Srimad Bhagwatam is the natural commentation of the Brahma Sutras compiled by the same author. This Brahma Sutra or Vedanta Sutra is meant for those who are already engaged in the matter of self realisation. Srimad Bhagwatam is so made that one becomes atonce engaged in the path of self realisation simply by hearing the topics. Although it is specially meant for the **Paramhansas** or the Persons Who are simply engaged in the matter of self realisation, yet it works into the depth of the heart of those who may be worldly men. Worldly men are all engaged in the matter of sense gratification. But even such men also will find

in this vedic literature a remedial measure for their material diseases. Sukadeva Goswami was liberated soul from the very beginning of His birth and His father taught Him Srimad Bhagwatam. Amongst mundane scholars there is some diversity of opinion in the matter of the date of compilation of Srimad Bhagwatam. It is however certain from the text of the Bhagwatam that the great Vedic literature was compiled before the disappearance of King Parikshit and after the departure of Lord Krishna. When Maharaj Parikshit was ruling over the world as the King of Bharatvarsha he chastised the Personality of Kali According to revealed scriptures and astrological calculation of the age of Kali is over now by 5000 five thousands of years. As such it is definitely concluded that Srimad Bhagwatam was compiled not less than five thousands of years before. Mahabharat was compiled before Srimad Bhagwatam and the Puranas were compiled before Mahabharats. That is an estimation of the date of compilation of the different Vedic literatures. The synopsis of Srimad Bhagwatam was done before the detailed description under instruction of Narada. Shrimad Bhagwatam is the science for following the Path of Nibritti Marg. The Path of *Pravritti Marga* was condemned by Narada. That is natural inclination for all conditioned souls. The theme of Srimad Bhagwatam is the cure of materialistic disease of the human being or to stop completely the pangs of material existence.

TEXT NO. 9.

शौनक उवाच

स वै निवृत्तिनिरतः सर्वत्रोपेक्षको मुनिः ।

कस्य वा बृहतीमेतामात्मारामः समभ्यसत् ॥

Sri Sounaka Uvacha

Sa bai nibritti niratah sarvatra upekshaka munih

Kasya ba vrihatim etam atmaramsh samabhysat.

ENGLISH SYNONYMS

Sri Sounaka Uvacha—Sri sounaka asked, *Sa*—he, *Bai*—of course, *Nibritti*—on the path of self realisation, *Niratha*—always

engaged, *sarvatra*—in every respect, *upekshaka*—indifferent, *muniḥ*—sage, *kasya*—for what reason, *brihatim*—vast, *etam*—this, *atmaramaḥ*—one who is pleased by himself, *samabhyasat*—undergone the studies.

TRANSLATION

Sri Sounaka enquired from Suta Goswami, 'Sri Sukdeva Goswami was already on the path of self-realisation and as such he was pleased with his own self. Then what was the reason that he also took the trouble of undergoing such vast literature.

PURPORT

For the people in general the highest perfection of life is to cease from material activities and be fixed up in the path of self-realisation. Those who take pleasure in the matter of sense enjoyment or in otherwords those who are fixed up in the matter of material bodily welfare work are called the *Karmis*. Out of such thousands and crores of *Karmis* one may become a *Atmarama* by self-realisation. *Atma* means self and *rama* means to take pleasure. Every one is searching after the highest pleasure but the standard of pleasure of one may be different from the standard of other. Therefore, the standard of pleasure enjoyed by the *Karmis* is different from that of the *Atmaramas*. The *Atmaramas* are completely indifferent in the matter of material enjoyment in every respect. Srila Sukadeva Goswami already attained that stage and still he was attracted for undergoing the trouble of studying the great Bhagwatam literature. This means that Srimad Bhagwatam is the post-graduate study even for the *Atmaramas* who have had surpassed all the studies of Vedic knowledge.

TEXT NO. 10

सूत उवाच

आत्मारामाश्च मुनयो निग्रन्था अप्युरुक्रमे ।

कुर्वन्त्यहैतुकीं भक्तिमित्थम्भूतगुणो हरिः ॥

*Atmaramas cha munayo nirgrantha api urukrame
kurvanti ahaituki bhakti itthambhuta gunah Hari*

ENGLISH SYNONYMS

Atmaramas—Those who take pleasure in *Atma* (generally spirit self) *Cha*—also, *Munayo*—sages, *Nirgrantha*—freed from all bondage, *Api*—inspite of, *Urukrame*—unto the Great Adventurer, *Kurvanti*—do, *Ahaituki*—unalloyed *Bhakti*—devotional service, *Itthambhuta*—such wonderful, *Gunah*—qualities *Hari*—of the Lord.

TRANSLATION

All different varieties of Amaramas especially those who are fixed up on the path of self realisation even though they are freed from all kinds of material bondage, do desire to render unalloyed devotional service unto the Personality of Godhead. This means that the Lord is possessed of transcendental qualities and therefore can attract every one including the liberated souls.

PURPORT

Lord Sri Chaitanya Mahaprabhu explained this *Atmarama sloka* very vividly before His chief devotee Srila Sanatan Goswami He points out eleven factors in the Sloka namely 1. *Atmarama*, 2. *Munaya* 3. *Nirgrantha*, 4. *Api*, 5. *Cha*. 6. *Urukrama*, 7. *Kurvanti*, 8. *Ahaituki*, 9. *Bhakti* 10. *Itthambhuta gunah*, 11. *Hari*. According to 'Viswa Prakash' Sanskrit Dictionary he finds out seven synonyms for the word *Atmarama* which are as follows ; 1. Brahman (The Absolute Truth), 2. body, 3. mind, 4. endeavour 5. endurance, 6. intelligence, and 7. personal habits.

The word *Munaya* conveys 1. Those who are thoughtful, 2. Grave or silent, 3. Ascetic, 4. Persistent, 5. Mendicant, 6. Sage, 7. Saint.

The word *Nirgrantha* conveys the ideas 1. liberated from nescience 2. One who has no connection with scriptural injunction *i.e.* freed from the obligation of the rules and regulations mentioned in the revealed scriptures like ethics, vedas, philosophy, psychology, metaphysics etc. In other words the fools, illiterate, urchins etc. who have no connection with regulative principles. 3. Nirgrantha means also the capitalist and also 4. One who is pennyless,

According *Sabdakosha* Dictionary the affix *Ni* is used in the sense of 1. certainty, 2. counting, 3. building, 4. forbiddance, and the *grantha* word is used in the sense of wealth, thesis, vocabulary etc.

The word *Urukram* means the one whose activities are glorious. And *Krama* means step. This word specifically indicates the Lord's incarnation of Vamana Who covered the whole universe by immeasurable forwarding of steps. Lord Vishnu is powerful and His activities are so much glorious that He has created the spiritual world by internal potency and the material world by external potency. By His all pervading features He is everywhere present as the Supreme Truth and in His personal feature He is always present in His transcendental abode of Goloka Vrindaban where He displays His transcendental mellows in all variegatedness. His activities cannot be compared with any one else and therefore the word *Urukram* is just applicable to Him only.

According to Sanskrit verbal arrangement *Kurvanti* means to do things for some body else. Therefore, it means that the *Atma-ramas* do render devotional service unto the Lord not for personal interest but for the pleasure of the Lord Urukrama.

Hetu means causal. There are many causes for one's sense satisfaction and they can be chiefly classified as material enjoyment, mystic powers and liberation which are generally desired by progressive persons. So far material enjoyments are concerned they are innumerable and the materialists are eager to increase them more and more because they are under the illusory energy. There is no end of the list of material enjoyment neither any one in the material universe is able to have all of them. So far the mystic powers are concerned they are eight in all such as to become the minutest in form, to become weightless, to have anything what one may desire, to lord it over the material nature, to bring in control other living being, to throw earthly globes in the outer space etc. These perfection of mystic powers are mentioned in the Bhagwatam (11/15). The forms of liberations are five in number,

Therefore, unalloyed devotion means service to the Lord without any desire for all the above mentioned different grades of — personal benefit. And the powerful Personality of Godhead Sri Krishna can be fully satisfied by such unalloyed devotees free from all sorts of desires for personal benefit.

Unallowed devotional service of the Lord is elevated in different stages of the development. Practice of devotional service in the material field are of eighty one different qualities and above such material field of activities there is transcendental practice of devotional service which is one and is called *Sadhan Bhakti*. When such unalloyed practice of *Sadhan Bhakti* is matured in to transcendental love for the Lord then transcendental loving service of the Lord begins gradually developing into nine progressive stages of loving service under the headings of attachment, love, affection, feelings, affinity, adherence, following, ecstasy, intense feelings of separation.

Attachment of an inactive devotee develops up to the stage of transcendental love of God. Attachment of an active servitor develops upto the stage of adherence, and that for a friendly devotee, develops upto the stage of following and the same is also for the paternal devotees. Devotees in conjugal love develop ecstasy up to the stage of intense feelings of separation. These are some of the features of unalloyed devotional service of the Lord.

According to *Haribhktisudhodaya* the import of the word *itthambhuta* is complete bliss. Transcendental bliss in the realisation of impersonal Brahman becomes comparable with scanty water contained in the pit made by impress of cow's hoof, with ocean of bliss caused by the vision of personality of Godhead. The personal Form of Lord Sri Krishna is so attractive that it comprehends all attraction, all bliss and all mellows. These attractions are so much strong that **no body wants to exchange material enjoyment, mystic powers and liberation for these transcendental bliss.** There is no need of logical arguments in support of this statements but out of ones own nature one becomes—attracted by the qualities of Lord Sri Krishna. We must know it for certain that the qualities of the

Lord have nothing to do with mundane qualities. All of them are full of bliss, knowledge and eternity. There are innumerable qualities of the Lord and some one is attracted by one quality while other is attracted by the other.

Great sages like the four bachelor devotees Sanak, Sanatan, Sananda and Sanatkumar were attracted by the fragrance of flowers and tulsi leaves annointed with the pulp of sandalwood offered at the lotus feet of the Lord. Similarly Sukdeva Goswami was attracted by the transcendental pastimes of the Lord. Sukdeva Goswami was already situated in liberated stage from all sorts of material affinities and still he was attracted by the pastimes of the Lord ; it proves that the quality of His pastimes have nothing to do with material affinity. Similarly the young cowhard damsels were attracted by the bodily features of the Lord and Rukmini was attracted by hearing about the glories of the Lord. Lord Krishna attracts even the mind of the goddess of Fortune. He attracts in special cases the mind of all young girls. He attracts the mind of the elderly ladies by paternal affection. He attracts the minds of the male in the humour of servitude and friendship.

The word *Hari* conveys various meaning but the chief imports of the word are that He (the Lord) vanquishes all inauspiciousness and takes away the mind of the devotee by awarding pure transcendental love. By remembering the Lord in acute distress one can be free from all varieties of miseries and anxieties. Gradually the Lord vanquishes all obstacles on the path of devotional service of a pure devotee and the result of nine devotional activities such as hearing, chanting etc, becomes manifested.

By His personal features and transcendental attributes, the Lord attracts all psychological activities of a pure devotee and such is the attractive power of Lord Krishna. The attractions is so powerful that a pure devotee never hankers for any one of the four principles of religiosity. These are the attractive features of the transcendental attributes of the Lord. And adding to this the word *api* and *cha* one can increase the imports unlimitedly. According to Sanskrit grammar there are seven synonyms for the word *Api*.

So even by literary interpretations of each and every word of this shloka one can bring about unlimited number of transcendental qualities of the Lord Krishna to attract the mind of a pure devotee.

TEXT NO. 11.

हरेर्गुणाक्षिप्तमतिर्भगवान् बादरायणिः ।

अध्यगान्महदाख्यानं नित्यं विष्णुजनप्रियः ॥

*Harer gunakshipta mati bhagwan vadarayamih
adhyagat mahad akhyanam nityam vishnujana priyah*

ENGLISH SYNONYMS

Harer—of Hari the Personality of Godhead, *Guna*—transcendental attribute, *Akshipta*—being absorbed in, *Mati*—mind, *Bhagwan*—powerful, *Vadarayami*—son of Vyasadeva, *Adhyagat*—underwent studies, *Mohad*—great, *Akhyanam*—narration, *Nityam*—regularly, *Vishnujana*—devotees of the Lord, *Priyah*—beloved.

TRANSLATION.

Srila Sukadeva Goswami son of Srila Vyasdeva was not only transcendently powerful but also he was himself very dear to the devotees of the Lord. As such He underwent the study of the great narration (Srimad Bhagwatam).

PURPORT

According *Brahmavaivarta Puranam* Srila Sukhdeva Goswami was a liberated soul even within the womb of His mother. Srila Vyasudeva knew it that the child after his birth will not stay at home and therefore, he (Vyasdeva) impressed upon Him the synopsis of the Bhagwatam so that the child could be made attached to the transcendental activities of the Lord. After his birth the child was still more educated in the subject of the Bhagwatam by recitation of the actual poems.

The idea is that generally the liberated souls are attached to the feature of impersonal Brahman with monistic view of becoming one with the Supreme Whole. But by the association of pure devotees like Vyasdeva even the liberated soul also becomes attracted

by the transcendental qualities of the Lord. By the mercy of Sri Narada, Srila Vyasdeva was able to narrate the great epic Srimad Bhagwatam and by the mercy of Vyasdeva Srila Sukdeva Goswami was able to catch up the import of transcendental Bhagwatam. The transcendental qualities of the Lord is so attractive that Srila Sukdeva Goswami became detached from being completely absorbed in the matter of impersonal Brahman and positively took up the Personal activity of the Lord.

Practically He was thrown from the impersonal conception of the Absolute thinking within Himself that he had simply wasted so much time in devoting so much valuable time in the impersonal feature of the Supreme or in other words He got more realising humour in the matter of Personal feature than in the impersonal. And from that time not only He himself became very dear to the *Vishnujana* or the devotees of the Lord but also the *Vishnujana* also became very dear to Him. The devotees of the Lord who do not wish to kill the individuality of the living entities and desire to become personal servitor of the Lord do not very much like the impersonalists and similarly the impersonalists also who desire to become one with the Supreme, are unable to evaluate the devotees of the Lord. As such from time immemorial these two transcendental pilgrims are sometime competitors with one another. In other words each of them like to keep separate from one another on account of the ultimate personal and impersonal realisations. As such it appears that Srila Sukdeva Goswami also had no liking for the devotees. But since He himself became a saturated devotee He desired always the transcendental association of the *Vishnujana* and the *Vishnujana* also did like His association since He became a Personal *Bhagwat*. Thus both the son and the father were completely cognisant of the transcendental knowledge in Brahman and afterwards both of them became absorbed in the matter of Personal features of the Supreme Lord. The question as to how Sukdeva Goswami was attracted by the narration of the Bhagwatam is thus completely answered by this Sloka.

TEXT NO. 12.

परीक्षितोऽथ राजर्षेर्जन्मकर्मविलापनम् ।

संस्थां च पाण्डुपुत्राणां वक्ष्ये कृष्णकथोदयम् ॥

Pariskitatho rajarshe janma karma vilapanam
Samastham sha panduputranam bakshe Krishna kathodayam

ENGLISH SYNONYMS.

Parikshito—of the King Parikshit, *Atho*—thus, *Rajarshe*—of king who was the rishi amongst the kings, *Karma*—activities, *Vilapanam*—deliverance, *Samstham*—renunciation of the world, *Bakshe*—just I shall speak, *Krishnakathodyam*—what gives rise to the transcendental narration of Krishna the Supreme Personality of Godhead.

TRANSLATION

Suta Goswami thus addressed the Rishis headed by Sounaka and said: Now I shall begin the transcendental narration of the Lord Sri Krishna in connection with the topics of the birth, activities and deliverance of King Parikshit the sage amongst the kings as well as in connection with renouncement of the sons of Pandu in the worldly order.

PURPORT

Lord Krishna is so kind upon the fallen souls that He personally incarnates Himself amongst the different kinds of the living entities and takes part with them in the matter of daily activities of the materialistic beings. Any historical fact old or new which has connection with the activities of the Lord is to be understood as transcendental narration of the Lord. Without Krishna, all the supplementary literatures like the Puranas and Mahabharata are simply stories or historical facts. But with Krishna the whole thing becomes transcendental and when we hear of them at once transcendently related with the Lord. Srimad Bhagwatam is also a Puranam like that but the special significance of this Puranam is that the activities of the Lord are on the Lime Light instead of the historical facts. Srimad Bhagwatam is thus recommended by Lord Sri Chaitanya

Mahaprabhu as the spotless Puranam. There is a class of less intelligent devotees of the Bhagwatam Purnam who desire to relish at once the activities of the Lord narrated in the 10th canto with out any understanding of the primary cantoes. They are under false impression that other cantoes are not concerned with Krishna and thus more foolishly than intelligently take to the readings of the 10th Canto. These less intelligent class of Bhagwat readers are specifically lessoned herewith that other cantoes of the Bhagwatam are as much important as the 10th canto or on the other hand no body should try to go into the matters of the 10th canto, without having thoroughly understood the purport of the other nine cantoes. Krishna and His pure devotees like the Pandavas all are on same plane. Krishna is not without His devotees of all the *Rasas* or mellow and the pure devotees like the Pandavas or others are not without Krishna. The devotees and the Lord are interlinked and they cannot be seperated and therefore talks about them are all Krishnakatha or topics of the Lord.

TEXT NO. 13

यदा मृधे कौरवसृञ्जयानां वीरेष्वथो वीरगतिं गतेषु ।

वृकोदराविद्वगदामिमर्शमग्नोरुदण्डे धृतराष्ट्रपुत्रे ॥

*Yada mridhe kourava srinjayanam
Viresu atha virgatim guteshu
Vrikodara biddha gadavi marsha
Bhagnorudande dhritarastra putre.*

ENGLISH SYNONYMS

Yada—when, *Mridhe*—in the battle field, *Kourava*—the party of Dhritarastra, *Srinjayanam*—of the party of Pandavas, *Vireshu*—of the warriors, *Atha*—thus, *Viragatim*—destination deserved by the warriors, *Vrikodara*—Bhima (2nd Pandava), *Biddha*—beaten, *Gadabhi*—by the club, *Marsha*—lamenting, *Bhagna*—broken, *Urudanda*—spinal cord, *Dhritarasiraputra*—son of king Dhritarastra.

TRANSLATION

When the respective warriors of both the camps namely the

Kouravas and the Pandvas were killed in the battlefield of Kurukshetra and the bygone warriors obtained destinations deserved by them, and when the son of Dhritarastra fell down broken by the spinal-cord being beaten by the club of Bhimasena and was lamenting.

PURPORT

Transcendental topics on the activities of Lord Sri Krishna in the Srimad Bhagwatam begin from the end of the battlefield of Kurukshetra where the Lord Himself spoke about Himself in the narration of the Bhagwat Geeta. Therefore, both the Bhagwat Geeta and Srimad Bhagwatam are transcendental topics of Lord Krishna. The Gita is *Krishna Katha* or topics of Krishna because it is spoken by the Lord and the Bhagwatam is also Krishna Katha because it is spoken about the Lord. Lord Sri Chaitanya Mahaprabhu wanted that every one should be informed of both the Krishna Kathas by His order. Lord Krishna Chaitanya is Krishna Himself in the garb of a devotee of Krishna and therefore the versions of both Lord Krishna and Sri Krishna Chaitanya Mahaprabhu are identical. **Lord Chaitanya desired it that all who are born in India may seriously understand** such Krishna Kathas and then after full realisation they may preach the transcendental message to every one in all parts of the world. That will bring about the desired peace and prosperity of the stricken world.

TEXT NO. 14

भर्तुः प्रियं द्रौणिरिति स्म पश्यन् कृष्णसुतानां स्वपतां शिरांसि ।
उपाहरद्विप्रियमेव तस्य जुगुप्सितं कर्म विगर्हयन्ति ॥

*Bhartuh priyam Dronir iti sma pasyan
Krishna sutanam swapatam siramsi
Upaharat vipriyam eva tasya
Jugupsitam karma vigarhayanti.*

ENGLISH SYNONYMS

Bhartuh—of the boss, *Priyam*—pleasing, *Dronir*—the son of Dronacharya, *Iti*—thus, *Sma*—shall be, *Pasyan*—seeing, *Krishna*—

Droupadi, *Sutanam*—of the sons, *Swapatam*—while sleeping, *Siramsi*—heads, *Upaharad*—delivered as prize, *Vipriyam*—pleasing *Eva*—like, *Tasya*—his, *Jugupsitam*—most heinous, *Karma*—act, *Vigarha yanti*—disapproving.

TRANSLATION

The son of Dronacharya (Aswathama) thought it foolishly that it would be pleasing to his master and thus beheaded five sleeping sons of Droupadi to make a presentation to his boss. Duryodhone, however, disapproved the heinous act without being pleased in the least.

TEXT NO. 15

माता शिशूनां निधनं सुतानां निशम्य घोरं परितप्यमाना ।
तदारुदद्बाष्पकलाकुलाक्षी तां सान्त्वयन्नाह किरीटमाली ॥

Mata sisunum nidhanam sutanam
Nisamya ghoram paritapyamana
Tada arurad vaspa kala kulakshi
Tam santayann aha kiritamali.

ENGLISH SYNONYMS

Mata—the mother, *Sisunam*—of the children, *Nidhanam*—massacre, *Sutanam*—of the sons, *Nisayma*—after hearing, *Ghoram*—ghastly, *Paritapyamana*—lamenting, *Tada*—at that time, *Arurad*—began to cry, *Vaspakalakulakshi*—full with tears in the eyes, *Tam*—her, *Santayam*—pacifying, *Aha*—said, *Kritamali*—Arjuna.

TRANSLATION

Dradupadi, the mother of the five children of the pandvas, after hearing the massacre of her sons began to cry in distress and her eyes were full with tears. And Arjuna said to her just trying to pacify her great loss.

TEXT NO. 16

तदा शुचस्ते प्रमूजामि मद्रे यद्ब्रह्मबन्धोः शिर आततायिनः ।
गाण्डीवमुक्तं विशिखैरुपाहरे त्वाऽऽक्रम्य यत्सनास्यसि दग्धपुत्रा ॥

*Tada suchas te pramrijami bhadre
 Jad brahmabandhuh sira atatayinah
 Gandivamuktair vishikhair rupahare
 Twa, akramya yat snasyasi dagdhaputra*

ENGLISH SYNONYMS

Yada—at that time only, *Suchas*—tears in grief, *Te*—your, *Pramrijami*—shail wipe out, *Bhadre*—oh the geetle lady, *Jad*—when, *Brahmabandho*—of the one who is degraded amongst the Brahmins, *Sira*—head, *Atatayinash*—of the aggressor, *Gandivamuktair*—shooted by the bow named Gandiva, *Vishikhair*—by the arrows, *Upahare*—shall present to you, *Twa*—yourself, *Akramya*—riding on it, *Yat*—which, *Snasyasi*—take your bath, *Dagdhaputra*—after burning the sons.

TRANSLATION

Oh gentle lady when I shall bring about the head of the Brahmin after beheading him with arrows of my *Gandiba* bow and shall present it before you, at that time only I shall wipe out your tears in the eyes in order to pacify you and you can take bath standing on it after burning your sons' body.

PURPORT

An enemy, who sets fire in the house, administers poison for eating, attacks all of a sudden with sharpened weapons, and plunders away wealth or usurps agricultural fields and entices one's wife is called an aggressor. Such aggressor though he may be a Brahmin or the so-called son of a Brahmin, has to be punished in all circumstances. When Arjuna promised to behead such aggressor namely Aswatthama he knew it well that Aswatthama was a son of Brahmin but because the so-called Brahmin acted like a butcher, he was taken as such and there was no question of sin for killing such a Brahmin's son who proved to be a villain.

TEXT NO. 17

इति प्रियां वल्गुविचित्रजल्पैः स सान्त्वयित्वाच्युतमित्रसूतः ।

अन्वाद्भवद्दंशित उग्रधन्वा कपिध्वजो गुरुपुत्रं रथेन ॥

Iti priyam balgu vichitra jalpaih
Santaitwa achyutamitrasutah
Anwa dravat damsita ugradhanwa
Kapidhwajo guruputram rathena.

ENGLISH SYNONYMS

Iti—thus, *Priyam*—unte the dear, *balgu*—sweet, *Vichitra*—variegated *Jalpaih*—by statements, *Achyutamitra sutah*—Arjun who is guided by the Infallible Lord as friend and driver. *Anwadhravat*—followed, *Damsita*—being protected by Kavach, *Ugradhanwa*—equipped with furious weapons, *Guruputram*—the son of the martial teacher, *Rathena*—getting on the chariot,

TRANSLATION

Arjuna who is guided by the Infallible Lord as friend and driver, thus satisfying his dear with sweet words of different description dressed himself with protecting as well as furious weapons and began to follow Answatthama the son of his martial teacher, getting on the chariot.

TEXT No. 18.

तमापतन्तं स विलक्ष्य दूरात् कुमारहोद्विग्नमना रथेन ।

पराद्रवत्प्राणपरोप्सु रुर्यो यावद्गमं रुद्रभयाद् यथार्कः ॥

Tam apatantam sa vilokya durat
Kumaraha udvignamana rathena
Paradrabat prana pariṣu ruryam
Tavat gamam rudrabhayat yatharkah.

ENGLISH SYNONYMS

Tam—him, *Apatantam*—coming over furiously, *Sa*—he, *Vilokya*—seeing *Durat*—from distance, *Kumaraha*—the murderer of the princes, *Udvignamana*—disturbed in the mind, *Rathena*—on the chariot, *Prana*—life. *Pariṣu*—for protecting, *Urbyam*—with great speed, *Tavatgamam*—as he fled, *Rudrabhayat*—by the fear of Shiva. *Tatha*—as, *Kah*—brahma. (or Arka-Surya)

TRANSLATION

Aswatthama the murderer of the princes thus looking over Arjuna coming over him with great speed from a distance, began to fly away with distressed mind on the chariot just to save his life as Brahma fled being afraid of Shiva.

PURPORT

According to the reading matter either *Kah* or *Arka* there are two references in the Puranas. *Kah* means Brahma who became sometimes allured by his daughter and began to follow her which attracted the fury of Shiva and the latter attacked Brahma with His trident and Brahmaji fled in fear of his life. As far as *Arka* is concerned there is reference in the *Vamanapuranam*. There was a demon of the name *Vidyumali* who was gifted with a glowing golden airplane which travelled backside of the sun and night disappeared on account of the glowing effulgence of the same plane. By this the Sun God became angry and by his virulent rays he melted away the plane which enraged the Lord Shiva. Lord Shiva then attacked the Sun God who fled away and at last fell down at *Kashi* (Varanashi) and the place became famous as *Lolarka*.

TEXT NO. 19

यदाशरणमात्मानमेक्षत श्रान्तवाजिनम् ।

अस्त्रं ब्रह्मशिरो मेन आत्मत्राणं द्विजात्मजः ॥

Yada asaranam atmanam aikshata srant avajinam

Astram brahmasiro men atmaranam dwijatmajah.

ENGLISH SYNONYMS

Yada—when. *Asaranam*—without being alternatively protected, *Atmanam*—his own self, *Aikshata*—saw, *Srantavajinam*—the horses being tired, *Astram*—weapon, *Brahmasiro*—the top most or ultimate (nuclear) *Mena*—applied, *Atmatranam*—just to save himself, *Dwijatmajah*—the son of a Brahmin.

TRANSLATION

When the son of Brahmin saw it that his horses were also

tried, then he considered no other alternative for protecting himself than the use of the ultimate weapon known as *Brahmastra* (nuclear weapon)

PURPORT

At the ultimate issue only when there is no other alternative protection or conquering, the nuclear weapon called the *Brahmastra* is applied. The word *Dwijatmajah* is significant here because *Aswatthama* although the son of *Dronacharya* he was not exactly a qualified Brahmin. The most intelligent man is called a Brahmin and it is not an hereditary title. *Aswatthama* was also formerly called as the *Brahma-bandhu* or the friend of a Brahmin. A friend of a Brahmin or the son of a Brahmin does not mean that one is Brahmin by qualification. Such friend or son of Brahmin when fully qualified can be called a Brahmin and not otherwise. *Aswatthama's* decision being immatured he is purposely called herewith the son of a Brahmin.

TEXT NO. 20

अथोपस्पृश्य सलिलं संदधे तत्समाहितः ।

अजानन्नुपसंहारं प्राणकृच्छ्र उपस्थिते ॥

Atha upasprisyā salilam sandadhe tat samahitah

Ajanann api samharam pranakrichhra upasthite.

ENGLISH SYNONYMS

Atha—thus, *Apasprisyā*—touching in sanctity, *Salilam*—water, *Sandadhe*—chanted the hymns, *Tat*—that, *Samahitah*—being in concentration, *Ajaanan*—without knowing, *Api*—although, *Samaharam*—withdrawal, *Pranakrichhra*—life being put into danger, *Upasthite*—being placed in such position.

TRANSLATION.

Although it was not known to him how to withdraw the nuclear weapon still his life being placed in danger he touched water in sanctity and concentrated upon the chanting of the hymns for throwing the nuclear weapon.

PURPORT

Subtle form of material activities is finer than the grosser method of material manipulation. Such subtle form of material activities are effected through purification of sound. The same method is adopted here in the matter of chanting hymns to act as nuclear weapon.

TEXT NO. 21

जतः प्रादुष्कृतं तेजः प्रचण्डं सर्वतोदिशम् ।
प्राणपदमभिप्रेक्ष्य विष्णुं जिष्णुर्ब्रुवाच ह ॥

*Tatah praduskritam tejah prachandam sarvato disam
Pranapadam abhiprekshya vishnum jishnur ubacha ha.*

ENGLISH SYNONYMS

Tatah—thereafter, *Praduskritam*—disseminated, *Tejah*—glare, *Prachanda*—fierce, *Sarvato*—all round, *Disam*—directions, *Pranapadam*—affecting on life, *Abhiprekshya*—having observed it, *Vishnum*—unto the Lord, *Jishnu*—Arjun, *Uvacha*—said, *Ha*—in the past.

TRANSLATION

Thereafter a glaring light spread over all round the directions and it was so much fierceful that Arjuna thought it dangerous for his own life and thus he began to address the Lord Sri Krishna.

TEXT NO. 22

अर्जुन उवाच
कृष्ण कृष्ण महाबाहो भक्तानामभयंकर ।
त्वमेको दह्यमानानामपवर्गोऽसि संसृतेः ॥

*Arjuna Uvacha
Krishna krishna mahabaho bhaktanam abhayamkara
Twameko dahyamananm apavargy asi samsrite.*

ENGLISH SYNONYMS

Arjunauwach—Arjuna said, *Krishna*—oh Lord Krishna, *Mahabaho*—one who is the almighty, *Bhaktanam*—of the devotees, *Abhayamkara*—eradicating the fears of, *Twam*—you, *Eko*—alone,

Dahyamananam—those who are suffering from, *Apavarga*—the path of liberation, *Asi*—are, *Samsrite*—in the midst of material miseries.

TRANSLATION

Oh my Lord Sri Krishna you are the Almighty Personality of Godhead and there is no limit for your different energies. As such you are only competent to award fearlessness in the heart of your devotees. Arjuna also said that every one in the flames of material miseries can find out the path of liberation in you only.

PURPORT

Arjuna is aware of the transcendental qualities of Lord Sri Krishna as he had already had experienced it during the Kurukshetra war in which both of them were present in the active field. Therefore, Arjuna's version about Lord Krishna is authoritative. Krishna is Almighty and is specially the cause of fearlessness for the devotees only. A devotee of the Lord is always fearless on account of the prime protection by the Lord. The material existence is something like glowing fire in the forest and such fire can be extinguished by the mercy of the Lord Sri Krishna. The spiritual master is the mercy representative of the Lord. A person, therefore, burning in the flames of material fire may receive the rains of mercy of the Lord through the transparent medium of the self realised—spiritual master. The spiritual master by his words only can penetrate into the heart of the suffering person and inject knowledge transcendental which alone can extinguish the fire of material flames.

TEXT NO. 23

त्वमाद्यः पुरुषः साक्षादीश्वरः प्रकृतेः परः ।

मायां व्युदस्य चिच्छक्त्या कैवल्ये स्थित आत्मनि ॥

*Twamadya purusha sakshat iswarah prakriteh parah
Mayam byudasya chichhaktya kaivalye stitha atmani.*

ENGLISH SYNONYMS

Twamadya—you are the Original, *Purusha*—the personality of enjoyer, *Sakshat*—directly, *Iswarah*—the controller, *Prakriteh*—of

the material nature, *Parah*—transcendental, *Mayam*—the material energy, *Byudasya*—one who has thrown aside, *Chitchhaktya*—by dint of internal potency, *Kaivalye*—in pure knowledge and bliss eternal, *Stitha*—placed, *Atmani*—own self.

TRANSLATION

(Arjuna said further) You are the original Personality of Godhead who expands Himself all over the creations and are transcendental to material energy. You have thrown away effects of material energy by dint of your spiritual potency and you are always situated in eternal bliss and knowledge transcendental.

PURPORT

The statement of the Lord in the Bhagwat Geeta is that one who surrenders unto the lotus feet of the Lord, can get release from the clutches of nescience. Krishna is just like the Sun and Maya or material existence is just like darkness. Wherever there is the light of the Sun the existence of darkness or ignorance is at once vanished. The best means of getting out of the world of ignorance is suggested here. The Lord is addressed herein as the Original Personality of Godhead. From Him all other Personalities of Godhead expands. The all pervasive Lord Vishnu is Lord Krishna's plenary portion or expansion. The Lord expands Himself by innumerable forms of Godhead and living beings along with His different energies. But Sri Krishna is the Original Primeval Lord from Whom everything emanates. All pervasive feature of the Lord experienced within the manifested world is also partial representation of the Lord. Paramatma is, therefore, included within Him. He is the Absolute—Personality of Godhead. He has nothing to do with the actions and reactions of the material manifestation because He is far above the material creation. Darkness is a perverse representation of the Sun, therefore, darkness exists on the existence of the Sun but in the sun proper there is no trace of darkness. As the sun is full of—light only similarly the Absolute Personality of Godhead, beyond the material existence, is full of bliss. He is not only full of bliss but also full

of transcendental variegatedness. Transcendence is not at all static but He is full of dynamic variegatedness. He is distinct from the material nature complicated by the three modes of material nature. He is Parama or the Chief. Therefore He is Absolute. He has manifold energies and through His diverse energies He creates, manifests, maintains and destroys the material world. In His own abode, however, everything is eternal and absolute. The world is not conducted by the energies or powerful exigencies by themselves but by the Potent all powerful with all energies.

TEXT NO. 24

स एव जीवलोकस्य मायामोहितचेतसः ।
विधत्से स्वेन वीर्येण श्रेयो धर्मादिलक्षणम् ॥

*Sa eva jivalokasya mayamohita chetasah
Vidhatse swena viryena shreyo dharmadi lakshnam.*

ENGLISH SYNONYMS

Sa—That Transcendence, *Eva*—certainly, *Jivalokasya*—of the conditioned living beings, *Mayamohita*—captivated by the illusory energy. *Chetasah*—by the heart, *Vidhatse*—execute, *Swena*—by your own, *Viryena*—influence, *Shreyo*—ultimate good, *Dharmadi*—four principles of liberation, *Lakshanam*—characterised by.

TRANSLATION

And yet, although you are beyond the purview of the material energy you do execute the four principles of liberation characterised by religiousity etc. for the ultimate good of the conditioned souls.

PURPORT

The Personality of Godhead Sri Krishna out of His causeless mercy descends on the manifested world without being influenced by the material modes of nature ; because He is eternally beyond the material manifestations. He descends out of His causeless mercy only just to reclaim the fallen souls who are captivated by the illusory energy by heart, At heart only they are attacked with the influence

of the material energy and as such they want to enjoy her by false pretext although in essence the living entity is unable to enjoy. He is eternally the servitor of the Lord and when he forgets this position at heart only he thinks of enjoying the material world but factually he is in illusion. The Lord descends to eradicate this false sense of enjoyment of conditioned soul and thus reclians him again back to Godhead. That is the all merciful nature of the Lord for the fallen souls.

TEXT NO. 25.

तथायं चावतारस्ते भुवो भारजिहीर्षया ।

स्वानां चानन्यभावानामनुध्यानाय चासकृत् ॥

Tatha aym cha avataras te bhuvo bhara jihirshaya
Swanam cha ananaya bhavanam anudhyanya cha asakrit.

ENGLISH SYNONYMS

Tatha—thus, *Ayam*—this, *Cha*—and, *Avatara*—incarnation, *Te*—your, *Bhuvo*—of the material world, *Bhara*—burden, *Jihirshaya*—for the matter of removing, *Swanam*—of the friends, *Ananyabhavanam*—and of the exclusive devotees, *Anudhyanya*—for remembering repeatedly, *Cha*—and, *Asakrit*—fully satisfied.

TRANSLATION

Thus your descent as an incarnation is just to remove the burden of the world as well as for the benefit of your own men and specially of those who are your exclusive devotees, who are constantly rapt in meditation for you.

PURPORT

It appears that the Lord is partial to His devotees. Every one is related with the Lord. He is equal to every one and yet He is more inclined to His own men and devotees. The Lord is every one's father. No body can be His father and yet no body can be his son. His devotees are His kinsmen and His devotees are His relations. This is His transcendental pastimes. It has nothing to do with mundane ideas of relations, fatherhood or anything like that, As

mentioned above the Lord is above the modes of material nature and as such there is nothing mundane when we call His kinsmen and relations in devotional service.

TEXT NO. 26.

किमिदं स्वित्कुतो वेति देवदेव न वेद्यहम् ।
सर्वतोमुखमायाति तेजः परमदारुणम् ॥

*Kim idam swit kuto beti devadeva na vedmi aham
Sarbatō mukham ayati tejah parama darunah.*

ENGLISH SYNONYMS

Kim—what is, *Idam*—this, *Swit*—does it come, *Kuto*—where from, *Beti*—be either, *Devadeva*—oh the Lord of the lords, *Na*—not, *Vedmi*—do I know, *Aham*—I, *Sarbatō*—all round, *Mukham*—directions, *Ayati*—coming from, *Tejah*—effulgence, *Parama*—very much, *Darunah*—dangerous.

TRANSLATION

Oh the Lord of lords (Krishna), how this all round dangerous effulgence coming out and where does it come from? I do not understand it. (please tell me)

PURPORT

Anything that may be presented before the Personality of Godhead may be so done after due presentation of respectful prayers. That is the standard procedure and Sri Arjuna although an intimate friend of the Lord, is observing the system for general information.

TEXT NO. 27.

श्रीभगवानुवाच
वेत्थेदं द्रोणपुत्रस्य ब्राह्ममस्त्रं प्रदर्शितम् ।
नैवासौ वेद संहारं प्राणबाध उपस्थिते ॥

Sri Bhagwan Uvacha

*Bethwa idam drona putrasya brahmam astram pradarshitam
Na eva asou veda samharam pranabadha upasthite*

ENGLISH SYNONYMS

Sri Bhagawan—the Supreme Personality of Godhead, *Uvacha*—said, *Bethwa*—just know it from me, *Idam*—this, *Drona putrasya*—of the son of Drona, *Brahma-mastram*—hymns of brahma weapon (nuclear), *Pradrashitam*—exhibited. *Na*—not, *Eva*—even, *Asou*—he, *Veda*—know it, *Samaharam*—retraction, *Pranabadha*—extinction of life, *Upastithe*—being imminent.

TRANSLATION

The Supreme Personality of Godhead said—“just know it from Me that It is an act of the son of Drona by throwing the hymns of nuclear energy (Brahmastra) and the fellow does not know how to retract the glare. He has done it helplessly being afraid of imminent extinction of life.

PURPORT

The Brahmastra is similar to the modern nuclear weapon manipulated by atomic energy. The atomic energy works wholly on total combustibility and so also the Brahmastra also acts. It creates an intolerable heat similar to the atomic radiation but the difference is that atomic bombs are gross type of nuclear weapons, whereas Brahmastra is a subtle type of weapon produced by chanting the relative hymns. It is a different science and in the days gone by such science was cultivated in the land of Bharatvarsa. The subtle **science of chanting hymns** is also **material** and it has yet to be known by the modern material scientists. Subtle material science **is not spiritual** but it has direct relation with spiritual method which is still more subtler. Such subtle chanter of the hymns did know bothwise namely how to apply the weapon as well as how to retract it. That was perfect knowledge. But the son of Dronacharya who made use of this subtle science did not know how to retract. He applied it being afraid of his imminent death and thus the practice was not only improper but also irreligious. As a son of Brahmin he should not have so many mistakes and for such gross negligence of duty he was to be punished by the Lord Himself.

TEXT NO. 28.

नह्यस्यान्यतमं किञ्चिदस्त्रं प्रत्यवकर्शनम् ।

जह्यस्त्रतेज उन्नद्धमस्त्रज्ञो ह्यस्त्रतेजसा ॥

Na hi asya anyatamam kimchid astram pratia vakarsanam

Jahi astra tejah unnadham astrajna hi astratejasa.

ENGLISH SYNONYMS

Na—not, *Hi*—certainly, *Asya*—of it, *Anyatamam*—other, *Kimchid*—anything, *Astram*—weapon, *Prati*—counter, *Avakarsanam*—reactionary, *Jahi*—get it subsided, *Astrateja*—the glare of this weapon, *Unnadham*—very powerful, *Astrajna*—oh the expert in military science, *Hi*—as a matter of fact, *Astratejasa*—by the influence of your weapon.

TRANSLATION

(The Lord said) Oh Arjuna there is no other weapon except the Brahmastra to counter act the action of a Brahmastra and therefore, as you are well expert in the military science, get the glare of the weapon subsided by the influence of your weapon as a matter of fact.

PURPORT

For the atomic bombs there is no counter weapon which can neutralise the effects, But by subtle science the action of similar Brahmastra could be counter acted and those who were expert in the military science in those days could also counter act the danger of atomic bomb like Brahmastram. Son of Dronacharya did not know the art of counter acting the weapon and therefore, Arjuna was asked to counter act it by the power of his own weapon.

TEXT NO. 29.

सूत उवाच

श्रुत्वा भगवता प्रोक्तं फाल्गुनः परवीरहा ।

स्पृष्ट्वापस्तं परिक्रम्य ब्राह्मं ब्राह्मास्त्रं संदधे ।

Sri Suta Uvacha

Srutwa bhagawata proktam phalgunah paraviraha

Sprista apas tam parikramya brahmam brahmastram sandadhe.

ENGLISH SYNONYMS

Sri Suta—Suta Goswami, *Uvacha*—said, *Srutwa*—after hearing, *Bhagawata*—by the personality of Godhead, *Proktam*—what was said, *Phalguhah*—another name of Sri Arjuna. *Paraviraha*—the killer of opposing warrior, *Pristwa*—after touching, *Apas*—water, *Tam*—him, *Parikramya*—circumbulating, *Brahmam*—the Supreme Lord, *Brahmastram*—the supreme weapon, *Sandadhe*—acted on.

TRANSLATION

Sri Suta Goswami said, “Thus hearing from the personality of Godhead Arjuna touched water for purification and after circumbulating Lord Sri Krishna he acted on the **Brahma** weapon for counteracting the opposite one.”

TEXT NO. 30.

संहत्यान्यान्यमुभयोस्तेजसी शरसंवृते ।
आवृत्य रोदसी खं च ववृधातेऽर्कवह्निवत् ॥

Samhatya anyonyam ubhaya tejasi sara samvrite
Avritya rodashi khancha vavritate arka bahnibat.

ENGLISH SYNONYMS

Samhatya—by combination of, *Anyonyam*—one another, *Ubhaya*—of both, *Tejasi*—the glares, *Sara*—weapons, *Samvrite*—covering, *Avritya*—covering, *Rodashi*—the complete firmament, *Khancha*—the outer space also, *Babridhate*—increasing, *Arka*—the sunglobe, *Bahnibat*—like the fire.

TRANSLATION

Thus by combination of the rays of the two *Brahmastras* there was an encirclement of excessive fire like in the disc of the Sun globe and it covered all round the outer space and the whole firmament of planets.

PURPORT

The heat created by the flash of *Brahmastra* resembles the fire in the sun globe which is exhibited at time of annihilation of the cosmos. Radiation of atomic energy is very much insignificant

in comparison with the heat produced by the *Brahmastra*. The atomic bomb explosion can utmost blow up one globe only but the heat produced by the *Brahmastra* can destroy the whole cosmic-situation. The comparison is, therefore, made with the heat at the time of annihilation.

TEXT NO. 31

दृष्ट्वास्त्रतेजस्तु तयोस्त्रील्लोकान् प्रदहन्महत् ।

दह्यमानाः प्रजाः सर्वाः सांवर्तकममंसत ॥

Dristwa astra tejas tu tayo strin lokan pradahan mahat
Dahyamanah prajah sarbah sambartakam amansata.

ENGLISH SYNONYMS

Dristwa—thus seeing, *Astra*—weapon, *Tejas*—heat, *Tu*—but, *Tayo*—of the both, *Strin*—three, *Lokan*—planets, *Pradahan*—blazing, *Mahat*—severely, *Dahyamanah*—burning, *Prajah*—Population, *Sarbah*—all over the, *Samvartakam*—the name of the fire which devastates during annihilation of the universe, *Amansata*—began to think.

TRANSLATION

All the population of the three worlds thus feeling a severe burning sensation by the combination of the heat of the weapons, began to think of the *Samvartaka* fire which takes place during the time of annihilation.

PURPORT

The three worlds are the upper, lower and the intermediate position of the planets of the universe. Although the *Brahmastra* was released on this earth the heat produced by the combination of both weapons covered all over the universe and all population on all the different planets began to feel the heat excessively and compared it with that of the *Sambartaka* fire. No planet is therefore without living being as it is contemplated by the less intelligent materialistic men,

TEXT NO. 32

प्रजोपद्रवमालक्ष्य लोकव्यतिकरं च तम् ।
मतं च वासुदेवस्य सञ्जहारार्जुनो द्वयम् ॥

Praja upadrapam alakhya loka byatikaram chatam
Matam cha vasudevasya samjahara arjuna dwayam.

ENGLISH SYNONYMS.

Praja—the people in general, *Upadrapam*—disturbance, *Alakhya*—having seen it, *Loka*—the planets, *Byatikaram*—destruction, *Cha*—also, *Tam*—that, *Vasudevasya*—of Vasudeva Sri Krishna, *Samjahara*—retracted, *Arjuna*—of the name, *Dwayam*—both the weapons.

TRANSLATION

Arjuna, thus seeing the disturbance of the people in general also imminent destruction of the planets, at once retracted both the *Brahmastra* weapons because Lord Sri Krishna expressed His opinion in that way.

PURPORT

The theory that the modern atomic bomb explosions can annihilate the world is a childish imagination. First of all the atomic energy is not so powerful as to destroy the world. And the second thing is that ultimately it rests on the supreme will of the Supreme Lord because without His will or sanction nothing can be built up or destroyed. It is foolish also to think that natural laws are ultimately powerful. The material nature's law works under the direction of the Lord as it is confirmed in the Bhagwat Geeta. The Lord says there that natural laws work under His supervision. The world can be destroyed only by the will of the Lord and not by the whims of tiny politicians. Lord Sri Krishna desired that the weapons released by both *Drouni* and *Arjuna* may be withdrawn and it was carried by Arjuna at once. Similarly there are many agents of the All powerful Lord and by His will only one can execute what He desires and what to speak of Himself.

TEXT NO. 33

तत आसाद्य तरसा दारुणं गौतमीसुतम् ।
बबन्धामर्षताम्राक्षः पशुं रशनया यथा ॥

Tata asadya tarasa darunam goutami sutam
Babandha amarsha tamrakha pashum rasanaya yatha.

ENGLISH SYNONYNS

Tata—thereupon, *Asadya*—arrested, *Tarasa*—dexterously, *Darunam*—dangerous, *Goutamisutam*—the son of Goutami, *Babandh*—bound up, *Amarsha*—angry, *Tamraksha*—with copper red eyes, *Pashum*—animal, *Rasanaya*—by ropes, *Yatha*—as it were.

TRANSLATION

By anger Arjun's eyes seemed to be red balls of copper and he dexterously arrested the son of Goutami in the manner as it were an animal is bound up by ropes;

PURPORT

Aswathama's mother Kripī was born in the family of Goutama. The significant word in this sloka is that Aswathama was caught and bound up by ropes like an animal. According to Sridhar Swami Arjuna was duty bound to catch this son of Brahmin like an animal as a part of his duty (Dharma). This suggestion of Sridhar Swami is also confirmed in the later statement of Sri Krishna. Aswathama was a bonafide son of Dronacharya and Kripī but because he had degraded himself to a lower status of life it was apt to treat him as an animal and not as a Brahmin simply on account of his high parentage of being the son of a great Brahmin Dronacharya.

TEXT NO. 34

शिविराय निनीषन्तं रज्ज्वा बद्ध्वारिपुं बलात् ।
प्राहाजुं नं प्रकुपितो भगवानम्बुजेक्षणः ॥

Sibiraya ninisantam rajjwa baddha ripum balat
Praha arjunam prakupito bhagaban ambujekhanam

ENGLISH SYNONYMS.

Sibiraya—on the way of military camp, *Nimisantam*—while bringing him, *Rajjwa*—by the ropes, *Baddha*—bound up, *Ripum*—the enemy, *Balat*—by force, *Praha*—said, *Arjunam*,—unto Arjuna, *Prakupito*—in angry mood, *Bhagawan*—the personality of Godhead, *ambujekasnam*—who looks with His lotus eyes.

TRANSLATION.

When Arjuna after arresting Aswatthama wanted to take him towards the military camp side, the Personality of Godhead Sri Krishna, who looks on with His lotus eyes, said him (Arjuna) in an angry mood.

PURPORT

Both Arjuna and Lord Sri Krishna is described here in angry mood ; but the difference is that Arjuna's eyes were seemed to be like balls of red copper whereas the eyes of the Lord are described as the lotus. This means that angry mood of Arjuna and that of the Lord are not on the same level. The Lord is Transcendence and as such He is Absolute in any stage. His anger is not equal to the anger of a conditioned living being within the modes of qualitative material nature. Because He is Absolute both in His anger and pleasure are all the same. His anger is not exhibited in the three modes of material nature. It is only a sign of His bent of mind towards the cause of His devotee because that is His transcendental nature. Therefore, even He is angry upon many a body, the object of anger is blessed. He is unchanged in all circumstances.

TEXT NO. 35.

मैनं पार्थर्हसि त्रातुं ब्रह्मबन्धुमिमं जहि ।

योऽसावनागसः सुप्तानवधीन्निशि बालकान् ॥

Mainam partha arhasi tratum brahmabandhum imam jahi
Ja asou anagasah suptan abadhit nishi valakan.

ENGLISH SYNONYMS.

Mainam—never unto him, *Partha*—oh Arjuna, *Arhasi*—ought—

to, *Tratum*—give release, *Brahmabandhum*—a relative of a Brahmin, *Imam*—him, *Jahi*—kill, *Ja*—he (who has) *Asou*—those, *Anagasha*—faultless, *Suptan*—while sleeping, *Avadhit*—got killed, *Nishi*—at night, *valakan*—the boys.

TRANSLATION

Lord Sri Krishna said, “Oh Arjuna you ought not to show any mercy for his releasing this *relative of a Brahmin* who has killed innocent and sleeping boys without any fault.”

PURPORT

The Brahmabandhu is significant. A person who happens to take birth in the family of a Brahman but is not qualified enough to be called a Brahmin is addressed as the relative of a Brahmin and not as a Brahmin. The son of a High court judge is not virtually a high court judge but there is no harm to address a high court judge's son, as a relative of the Hon. Justice. Therefore, as by birth only one does not become a high court judge, so also one does not become a brahmin simply by birth right but by acquiring the necessary qualification of a Brahmin. As the high court judgeship is a post for the qualified man so also the post of a Brahmin is attainable by qualification only. The Shastra enjoins that even if such good qualifications are seen in a person born in the family of other than a Brahmin, the qualified man has to be accepted as a Brahmin and similarly if a person born in the family of a Brahmin, is void of Brahminical qualification, must be treated as a non-brahmin or in better terms a relative of a Brahmin ! Lord Sri Krishna the Supreme Authority of all religious principles the Vedas, has personally pointed out this differences and he is about to explain the reason for this in the following slokas.

TEXT NO. 36.

मत्तं प्रमत्तमुन्मत्तं सुप्तं बालं स्त्रियं जडम् ।

प्रपन्नं विरथं भीतं न रिपुं हन्ति धर्मवित् ॥

Mattam pramattam unmattam suptam valam striam jadam

Prapannam viratham bhitam na ripum hanti dharmavit.

ENGLISH SYNONYMS

Mattam—careless, *Pramattam*—intoxicated, *Unmattam*—insane, *Suptam*—asleep, *Valam*—boy, *Striam*—woman, *Jadam*—foolish, *Prapannam*—surrendered, *Viratham*—one who has lost his chariot, *Bhitam*—afraid of, *Na*—not, *Ripum*—enemy, *Hanti*—kill, *Dharmabit*—one who knows the principles of religiosity.

TRANSLATION

A person, who knows the principles of religiosity, does not kill an enemy who is careless, intoxicated, insane, asleep, a boy, a woman, a foolish creature, a surrendered soul, devoid of his chariot, afraid of etc.

PURPORT

An enemy who does not resist is never killed by an warrior who knows the principles of religion. Formerly battles were fought on the *principles of religion* and not for the sake of sense gratification. If the enemy happened to be intoxicated, asleep etc. as above mentioned, he was never to be killed. These are some the codes of religious war. Formerly war was never declared by the whims of selfish political leaders but it was carried on religious principle free from all vices Violence carried on religious principles is far superior than so-called non violence.

TEXT NO. 37.

स्वप्राणान् यः परप्राणैः प्रपुष्णात्यघृणः खलः ।

तद्वधस्तस्य हि श्रेयो यद्दोषाद् यात्यधः पुमान् ॥

Swa pranam jah para pranaih prapushnati aghrinah khalah
Tadbhdhas tasya hi shreyo 'ad doshat yatiadhah puman.

ENGLISH SYNONYMS

Swa pranam—one's own life, *Jah*—one who, *Para pranaih*—at the cost of other's life, *Prapushnati*—maintains properly, *Aghrinah*—shameless, *Khalah*—wreched. *Tabdadha*—killing of him, *Tasya*—his, *Hi*—certainly, *Shreyo*—well being, *Jad*—by which, *Doshat*—by the fault, *Yati*—goes, *Adhah*—downwards, *Puman*—a person.

TRANSLATION

A cruel and wretched person who maintains his existence properly at the cost of other's life, deserves being killed; because such action is for his well being otherwise he shall go down by his own actions.

PURPORT

Life for life is just punishment for a person who cruelly and shamelessly lives at the cost of other's life. Political morality is to punish a person by life sentence in order to save a cruel person from going down to hell. A murderer is condemned to life sentence by the state is good for the culprit because he will have not to suffer for his act of murdering in his next life. Such life sentence for the murderer is the lowest possible punishment offered to him and it is said in the *Smṛiti Śāstras* that men, who are punished by the King on the principle of life for life,—are purified of all their sins so much so that they may be eligible for being promoted in the planet of heaven as others do reach there by virtuous acts. According to *Manu* the great author of civic codes and religious principles, even the killer of an animal is to be considered as a murderer because animal food is never meant for the civilized man whose prime duty is to prepare himself for going back to Godhead. He says that in the act of killing an animal, there is regular conspiracy of the party of sinners and all of them are liable to be punished as murderer exactly like the party of conspirators who kill a human being combinedly. **Such parties of combined murderers namely one who gives permission for bringing an animal, one who kills the animal, one who sells the slaughtered animal, one who cooks the animal, one who administers distribution of the food stuff and at last one who eats such cooked animal food, all are combined party of murderer and all of them are liable to be punished by the laws of nature.** No body can create a living being in spite of all his advancement of material science and therefore no body has right to kill a living being by one's independent whims. For the animal eaters the scriptures have sanctioned restricted animal sacrifices only and such sanctions are there just for restricting the opening of slaughter

houses and not for encouraging animal killing. The procedure under which animal sacrifice is allowed in the scriptures, is good both for the animal sacrificed and the animal eaters. It is good for the animal in the sense that the sacrificed animal is at once promoted to human form of life after being sacrificed at the altar, and the animal eater is saved from grosser type of sins by eating meats supplied by organised slaughter house which is ghastly place for breeding all kinds of material afflictions to the society, country and to the people in general. The material world is itself a place always full of anxieties and by encouraging animal slaughter the whole atmosphere becomes polluted more and more by periodical war, pestilence, famine and many such unwanted calamities.

TEXT NO. 38.

प्रतिश्रुतं च भवता पाञ्चाल्यै शृण्वतो मम ।
आहरिष्ये शिरस्तस्य यस्ते मानिनि पुत्रहा ॥

*Pratisrutam cha bhavata panchalyai srinwata mama
Aharisheya siras tasya yaste manini putraha.*

ENGLISH SYNONYMS

Pratisrutam—it is promised, *Bhavata*—by you, *Panchalyai*—unto the daughter of the king of Panchala (Droupadi), *Srinwatam*—which was heard, *Mama*—by me personally, *Aharisheya*—must I bring, *Sirasam*—the head, *Tasya*—of him, *Tas*—whom, *te*—your, *Manini*—consider, *Putraha*—the killer of your sons.

TRANSLATION

Lord Srikrishna said, “You have also promised to Droupadi, which I have personally heard, that you would bring forth the head of the killer of the sons of Droupadi.”

TEXT NO. 39

तदसौ वध्यतां पाप आतताय्यात्मबन्धुहा ।
भर्तुश्च विप्रियं वीर कृतवान् कुलपांसनः ॥

*Tadasou badyatam papa atatayee atma bandhuha
Bhartuscha vipriyam vira kritavan kulapanshanah.*

ENGLISH SYNONYMS

Tad—therefore, *Asou*—this man, *Papa*—the sinner, *Atatayee*—assaulter, *Atma*—own, *Bandhuha*—killer of sons, *Bhartus*—of the master, *Cha*—also, *Vipriyam*—having not satisfied, *Vira*—oh the warrior, *Kritavan*—one who has done it, *Kulapansanah*—the burnt remnants of the family.

TRANSLATION

Therefore this man is the assaulter and murderer of your won family members. Not only that he has also dissatisfied his master and is also the burnt remnants of his family. Kill him immediately.

PURPORT

The son of Dronacharya is condemned here as the burnt remnants of his family. The good name of Dronacharya is very much respectful. Although he joined the enemy camp still Dronacharya was held always respectful for the Pandavas and Arjuna saluted him before beginning the fight with Dronacharya even. There was nothing wrong in that way. But the son of Dronacharya degraded himself from family's good name for doing acts which are never done by the *Dwijas* or the twice-born higher castes. Aswathwama the son of Dronacharya committed murder by killing five sleeping sons of Droupadi by which he dissatisfied his master Duryodhan who never approved of the heinous act of killing the five sleeping sons of the Pandvas. This means that Aswathama became an assaulter of Arjuna's own family members and as such he was liable to be punished by him. In the Sastras, the *atataee*, who attacks without notice or kills from the back or one who sets fire in another's house or kidnapes one's wife,—is condemned to death and these facts are reminded by Krishna to Arjuna so that he might take notice of these facts and do the needful.

TEXT NO. 40

एवं परीक्षता धर्मं पार्थः कृष्णेन चोदितः ।
नैच्छद्वन्तुं गुरुसुतं यद्यप्यात्महन्तं महान् ॥

Suta Uvacha

*Evam parikshata dharmam parthah krishnena choditah
Naichhat hantum guru sutam yadyapi atmahanam mohan.*

ENGLISH SYNONYMS

Suta—Suta Goswami, *Uvacha*—said, *Evam*—thus, *Parikshata*—being examined. *Dharmam*—in the matter of duty, *Partha*—Sri Arjuna, *Krishnena*—by lord Krishna, *Chodita*—being encouraged, *Naichhat*—did not like, *Hantum*—to kill, *Gurusutam*—the son of his teacher, *Yadyapi*—although, *Atamahanam*—murderer of sons, *Mohan* very great.

TRANSLATION

Inspite of thus being encouraged and examined in religiosity by Lord Krishna for killing the son of Dronacharya, Arjuna himself a great soul did not like the idea of killing him although he was a heinous murderer of his family members.

PURPORT

Arjuna was a great soul undoubtedly which is proved here also. He is encouraged herein personally by the Lord in the matter of killing the son of Drona but Arjuna considers the right path that the son of his great teacher may be spared for only qualification that he happens to be the son of Dronacharya and even though he is unworthy son of a great family. He has had done all sorts of heinous acts whimsically for no one's benefit.

Lord Sri Krishna encouraged Arjuna outwardly just to test Arjuna's sense of duty. It is not that Arjuna was incomplete in the sense of his duty neither it is that Lord Sri Krishna was unaware of Arjuna's sense of duty. But it is just to manifest the faith in duty of a pure devotee of the Lord, Lord Sri Krishna put to test many of

His pure devotees just to magnify the sense of duty of such pure devotees. The *Gopis* were also put to such test as well as Prahalad Moharaj also was put to such test. But all such pure devotees came out successful in the respective tests by the Lord.

TEXT NO. 41

अथोपेत्य स्वशिविरं गोविन्दप्रियसारथिः ।
न्यवेदयत् तं प्रियायै शोचन्त्या आत्मजान् हतान् ॥

*Atha upetya swa sibiram Gobinda priya sarathi
Nyabedayat tat priyai sochayanti atmajan hatan.*

ENGLISH SYNONYMS

Atha—thereafter, *Upetya*—having reached, *Swa*—own, *Sibiram*—camp, *Govinda*—one who enlivens the senses (Lord Sri Krishna) *Priya*—dear, *Sarathi*—the chariotman, *Nyabedayat*—entrusted to, *Tat*—him, *Priyai*—unto the dear, *Sochayanti*—lamenting for, *Atmajan*—own sons, *Hatan*—murdered.

TRANSLATION

Thereafter reaching his own camp Arjuna along with his dear friend and chariotman (Sri Krishna), entrusted the murderer unto his dear wife who was lamenting for her murdered sons.

PURPORT

Transcendental relation of Arjuna with Krishna is of dearmost friendship. In the Bhagwat Geeta the Lord has Himself claimed Arjuna as the dear most friend. Every living being is thus related with the Supreme Lord by some sort of affectionate relation either as servant or as friend or as parents or as an object of conjugal love. Every one thus can enjoy the company of the Lord in the spiritual realm if at all any one desires for this happy relation and sincerely tries for it in the process of the Bhaktiyoga.

TEXT NO. 42

तथाऽऽहृतं पशुवत्पाशबद्धमवाङ्मुखं कर्मजुगुप्सितेन ।
निरीक्ष्य कृष्णापकृतं गुरोः सुतं वामस्वभावा कृपया ननाम च ॥

Suta uvacha

<i>Tatha</i>	<i>ahritam</i>	<i>pasubat</i>	<i>pasabaddham</i>
<i>Abang</i>	<i>mukham</i>	<i>karma</i>	<i>jugupsitena</i>
<i>Nirikshya</i>	<i>krishna</i>	<i>apakritam</i>	<i>guro suta</i>
<i>Vama</i>	<i>swabhava</i>	<i>kripaya</i>	<i>nanama cha.</i>

ENGLISH SYNONYMS

Suta uvacha—Suta Goswami said, *Tatha*—thus, *Ahritam*—brought in, *Pasubat*—like an animal, *Pasabaddham*—tied up with ropes, *Abang mukham*—without any word in the mouth, *Karma*—activities, *Jugupsitena*—being heinous, *Nirikshya*—by seeing, *Krishna*—Droupadi, *Guro*—the teacher, *Suta*—son, *Vama*—beautiful, *Swabhava*—nature, *Kripaya*—out of compassion, *Nanama*—offered obeisance.

TRANSLATION

Suta Goswami said, “Thus being brought there like an animal tied up with ropes, and silent for the matter of enacting the most inglorious murder, Aswatthama was seen by Droupadi. She is naturally good and well behaved specially on account of female nature and thus she showed due respect to a Brahmin and thus said.”

PURPORT

Although Aswatthama was condemned by the Lord Himself and was brought by Arjuna just in the manner of a culprit without any respect for the son of a Brahmin or that of the teacher, but when he was brought before Srimati Droupadi although berieved for the murder of her sons and although the murderer was present before her, she could not withdraw the due respect generally offered to a Brahmin or to the Son of a Brahmin. This is due to her mild nature as woman. The woman as a class is good as a boy and, therefore, they have no such discriminatory power like the man. Awatthama proved himself as the unworthy son of Dronacharya or that of a Brahmin and for this reason he was condemned by the greatest authority Lord Sri Krishna and yet

a mild woman could not withdraw her natural courtsey for a Brahmin.

Even up to date in a Hindu family the woman shows proper respect to the Brahmin caste, however, fallen and heinous such Brahmabhandhu may be. But the men as a class have begun their protest against a Brahmabandhu who is born in the family of a good Brahmin but by a action he is less than a Sudra.

The specific word used in this sloka is *Bama Swabhava* mild and gentle by nature. A good man or woman accepts anything very easily but an average man of intelligence does not do so. But any way we should not give up our reason and discreminatory power for the matter of being gentle. One must have good discreminatory power for judging a thing on its merit. We may not follow the mild nature of an woman and thereby accept one thing which is not genuine. Aswatthama may be respected by a good natured woman but that does not mean that he is as good as a genuine Brahmin.

TEXT NO. 43

उवाच चासहन्त्यस्य बन्धनानयनं सती ।
मुच्यतां मुच्यतामेष ब्राह्मणो नितरां गुरुः ॥

*Uvacha cha asahanti asya bandhana anayanam satee
Muchyatam muchyatam esha brahmanah nitaaam guruh.*

ENGLISH SYNONYMS

Uvacha—said, *Cha*—and, *Asahanti*—being unbearable for her, *Asya*—his, *Bandhana*—being bound up, *Anayanam*—bringing him, *Satee*—the devoted, *Muchyatam*—just get him released, *Brahmanah*—a brahmin, *Nitaram*—our, *Guruh*—teacher.

TRANSLATION

She said because of being a devoted lady "Get him released get him released because he is a Brahmin our spiritual master." She could not tolerate of Aswatthama's being bound up by ropes.

PURPORT

As soon as Aswatthama was brought before Droupadi the devoted lady, she thought it intolerable that a Brahmin should be arrested like a culprit and brought before her in that condition. Specially when the Brahmin happened to become a teacher's son.

Arjuna arrested Aswatthama knowing it perfectly well that he was the son of a Brahmin like Dronacharya. So also Krishna knew him to be so but both of them condemned the murderer without any consideration of his becoming the son of a Brahmin. Because according to revealed scriptures a teacher or spiritual master is liable to be rejected if such teacher or spiritual master proves himself unworthy of the position of a Guru or spiritual master. A Guru is called also an *Acharya* or the person who has personally assimilated all the essence of *Shastras* and has helped his disciples to adopt the ways. As such Aswatthama failed to discharge the duties of a Brahmin or teacher and therefore he is liable to be rejected from the exalted position of a Brahmin. On this consideration both Lord Sri Krishna and Arjuna were right in the matter of condemning Aswatthama. But to a good lady like Droupadi the matter was considered not from the angle of Shastric vision but she took it as matter of custom. By custom Aswatthama was offered the same respect as it was offered to his father. It was so because generally the people accept, the son of a Brahmin as real Brahmin by sentiment only. Factually the matter is different. A brahmin is accepted on the merit of qualification and not on the merit of one's becoming the son of a Brahmin.

But in spite of all these Droupadi desired that Aswatthama should be at once released and it was all the same a good sentiment for her better than any body else. This means that a devotee of the Lord can tolerate all sorts of tribulation personally but still such devotees are never unkind to others even to the enemy. These are the characteristics of one who is a pure devotee of the Lord.

TEXT NO. 44

सरहस्यो धनुर्वेदः सविसर्गोपसंयमः ।
अस्त्रग्रामाश्च भवता शिक्षितो यदनुग्रहात् ॥

*Sarahasyo dhanurvedah savisargo upasamyamah—
Astra gramas cha bhavata sikshito yat anugrahat.*

ENGLISH SYNONYMS

Sarahasyah—confidential, *Dhanurveda*—knowledge in the art of manipulating bows and arrow, *Visarga*—releasing, *Upasamyamah*—controlling, *Astra*—weapons, *Grams*—all kinds of, *Cha*—and, *Bhavata*—by yourself, *Sikshito*—learnt, *Yat*—by whose, *Anugrahat*—mercy of.

TRANSLATION

One (Dronacharya) by whose mercy the military art of throwing arrows along with its [confidential art of controlling etc. were learnt by you.

PURPORT

Dhanurveda or the military science were taught by Dronacharya with all its confidential parts of throwing and controlling by vedic hymns. Gross military science is dependent on material weapons but finer than that is the art of throwing the arrows saturated with vedic hymns which act more effectively than the gross material weapons like machine guns or atomic bombs. The control is made by Vedic *mantras* or transcendental science of sound. It is learnt from the scriptures like Ramayana that Moharaj Dasarath the father of Lord Sri Rama used to control arrow by sound only. He could pierce his arrow even by hearing the sound only without seeing the object. So this is a finer military science than the gross material military weapons used now a days. Arjuna was taught all these confidential parts of the military science and, therefore, Droupadi wished that Arjuna should feel obliged to Acharya Drona for all these benefits. And in the absence of Dronacharya his son is the representative. That was the opinion of the good lady Droupadi. It may be argued why Dronacharya

a rigid Brahmin should be a teacher in military science. But the reply is that a Brahmin shall become teacher never mind what the department of knowledge is. A learned Brahmin shall become a teacher, a priest and the recipient of charity. A bonafide Brahmin is authorised to accept such profession.

TEXT NO. 45

स एष भगवान् द्रोणः प्रजारूपेण वर्तते ।
तस्यात्मनोऽर्धं पत्न्यास्ते नान्वगाद्वीरसूः कृषी ॥

*Sa eva bhagwan Dronah prajarupena vartate
Tasya atmanor ardham patni aste na anugat virasuh kripi.*

ENGLISH SYNONYMS

Sa—he, *Eva*—certainly, *Dronah*—Dronacharya, *Prajarupena*—in form of his son Aswathama, *Vartate*—is existing, *Tasya*—his, *Atmanar*—of the body, *Ardham*—half, *Patni*—wife, *Aste*—living, *Na*—no, *Agat*—undertook, *Virasuh*—having the son present- *Kripi*—sister of Kripacharya.

TRANSLATION

He (Lord Dronacharya) is certainly still existing represented by his son and his better half wife Kripi did not undergo a Sati with him for the reason that she had his son.

PURPORT

Wife of Dronacharya Kripi is the sister of Kripacharya. A devoted wife who is according to revealed scripture, the better half of her husband, is justified to embrace voluntary death along with her husband if she is without any issue ; but in the case of the wife of Dronacharya she did not undergo such trial because she had her son the representative of her husband. A widow is so-called if there is a son representative of her husband existing. So in either case Aswatthama is the representative of Dronacharya and therefore, killing of Aswatthama is killing of Dronacharya That was the argument of Droupadi against the killing of Aswatthama.

TEXT NO. 46.

तद्धर्मज्ञ महाभाग भवद्भिर्गौरवं कुलम् ।
 वृजिनं नार्हति प्राप्तुं पूज्यं वन्द्यमभिक्षणशः ॥

*Tad dharmajna mohabhaga bhavadbhi gouravam kulam
 Brijinam narhati praptum pujyam vandyam abhikshnasah.*

ENGLISH SYNONYMS

Tad—therefore, *Dharmajna*—one who is aware of the principles of religiosity, *Mohabhaga*—the most fortunate, *Bhavadbhi*—by your goodself, *Gouravam*—glorified, *Kulam*—the family, *Brijinam*—that which is painful, *Na*—not, *Arhati*—does deserve, *Praptum*—for obtaining. *Pujyam*—the worshipful, *Vandyam*—respectful, *Abhikshnasah*—constantly.

TRANSLATION

Oh the most fortunate and knower of the principles of religion it does not behave well for you to invoke the causes of grief upon the glorious family-member who is always respectful and worshipful.

PURPORT

A slight insult for a respectable family is sufficient to invoke grief upon such men. Therefore, a cultured man should always be careful to deal with such worshipful family members.

TEXT NO. 47.

मा रोदीदस्य जननी गौतमी पतिदेवता ।
 यथाहं मृतवत्साऽऽर्ता रोदिम्यश्रुमुखी मुहुः ॥

*Ma arorid asya janani goutami patidevata
 Yatha aham mrita vatsa rodimi ashrumukhi muhuh.*

ENGLISH SYNONYMS

Ma—do not, *Arorid*—make crying, *Asya*—his, *Janani*—mother, *Goutami*—the wife of Drona, *Yatha*—as as, *Aham*—myself, *Mritavatsa*—

one whose child is dead, *Arta*—distressed, *Rodimi*—crying, *Ashru-mukhi*—tears in the eyes, *Muhuh*—constantly.

TRANSLATION

My lord do not make her, the wife of Dronachaya, crying like me. I am berieved for the death of my sons and she may not however be crying like me constantly with tears in the eyes.

PURPORT

Sympathetic good lady as she is Srimati Droupdi did not want to put the wife of Dronacharya in the same position of childlessness, both from the point of motherly feeling as well as from the respectable position held by the wife of Dronacharya.

TEXT NO. 48.

यैः कोपितं ब्रह्मकुलं राजन्यैरजितात्मभिः ।

तत्कुलं प्रदहत्याशु सानुबन्धं शुचापितम् ॥

Yaih kopitam brahmakulam rajanyai ajita atmahhi

Tat kulam pradahati ashu sanubandham sucharpitam.

ENGLISH SYNONYMS

Yaih—by those, *Kopitam*—enraged, *Brahmakulam*—the order of the Brahmins, *Rajanyai*—by the administrative order, *Ajita*—unrestricted, *Atmahhi*—by oneself, *Tat*—that, *Kulam*—family, *Pradahati*—is burnt up, *Ashu*—within no time, *Sanubandham*—together with family members, *Suchar pitam*—being put into agrievement.

TRANSLATION

If the administrative kingly order who are unrestricted in the matter of sense control, do offend the Brahmin order and thus enrage them then the fire of that enragement burns up the whole body of such royal family, putting them in agrievement.

PURPORT

The Brahmin order of the society or the spiritually advanced caste or community and the members of such highly elevated family

were always held in great esteem by the other subordinate castes namely the administrative kingly order, merchantile order or the labourers.

TEXT NO. 49.

सूत उवाच

धर्म्यं न्याय्यं सकरुणं निर्व्यलीकं समं महत् ।

राजा धर्मसुतो राज्ञ्याः प्रत्यनन्दद्वचो द्विजाः ॥

Suta Uvacha

*Dharmyam nayam sakarunam nirvalikam saman mahat
Raja dharmasutah rajnyah pratymanandat vachos dwijah.*

ENGLISH SYNONYMS

Suta Uvach—Suta Goswami Said, *Dharmyam*—just to the principles of religiosity, *Nayam*—justice, *Sakarunam*—full of mercy, *Raja*—the king, *Dharmasuta*—son, *Samam*—equity, *Mahat*—glorious, *Nirvalikam*—without any duplicity, of Dharma, *Rajnyah*—by the queen, *Pratyanandat*—supported, *Vachos*—statements, *Dwijah*—oh the brahmins.

TRANSLATION

Suta Goswami said “Oh the Brahmins, the king Judhishtira fully supported the statements of the queen as they were just to the principles of religiosity, justified, full of mercy, without any duplicity, full with equity, and glorious.”

PURPORT

Maharaja Judhishtir who was the son of Dharmaraj or Yamraj fully supported the words of Droupadi the queen because the queen just to the principles of religiosity asked Arjuna to release Aswathama from being tied with ropes. One should not tolerate such humility of the member of a great family. Such consideration was just for the reason that Arjuna and the family were indebted to the family of Dronacharya on account of Arjuna's learning the military science from him. If ungreatefulness was shown to such benovolent family it was not at all justified from moral stand point. It was

merciful because the wife of Dronrcharya who was the half body of the great soul must be treated with compassion and she should not be put into grief on account of her sons's death. That was full of compassion. Such statements of Droupadi was without any duplicity because actions should be taken with full knowledge of the facts. Feeling of equality was there because Droupadi spoke all such words out of her personal experience. A barren woman cannot understand the grief of a mother. Droupudi was herself a mother and therefore her calculation of the depth of grief of Kiripi was quite right to the point. And it was glorious because she wanted to show proper respect to a great family.

TEXT NO. 50

नकुलः सहदेवश्च युयुधानो धनञ्जयः ।
भगवान् देवकीपुत्रो ये चान्ये याश्च योषितः ॥

Nakulah Sahadevas cha yuyudhanah dhananjayah
Bhagawan Devakiputra ye cha anye yas cha yositah

ENGLISH SYNONYMS

Nakulah—of the name, *Sahadevas*—of the name, *Cha*—and, *Yuyudhanah*—satyaki, *Dhanajayah*—Arjuna, *Bhagwan*—the personality of Godhead, *Devakiputra*—the son of Devaki Lord Sri Krishna, *ye*—those, *Annye*—others, *Yas*—those, *Cha*—and, *Yositah*—ladies,

TRANSLATION

The younger brothers of the King, Nakula and Sahadeva and so also Satyaki and Arjuna including the personality of Godhead Lord Sri Krishna the son of Devaki and others and the ladies all were unanimous with the King.

TEXT NO 51

तत्राहामर्षितो भोमस्तस्य श्रेयान् वधः स्मृतः ।
न भर्तुर्नार्त्मनश्चार्थं योऽहन्त्सुप्ताञ्छिगून् वृथा ॥

*Tatra aha amarshita Bhimah tasya shreyan badhah smritah
Na bhartur na atmanas cha ya ahanan suptan shisun britha.*

ENGLISH SYNONYMS

Tatra—thereupon, *Aha*—said, *Amarshita*—in angry mood, *Bhimah*—of the name, *Tasya*—his, *Shreyan*—ultimate good, *Badhah*—killing. *Smritah*—recorded, *Na*—not. *Bhartur*—of the master, *Na*—neither, *Atmanah*—of his own self, *Yah*—one who, *Ahanan*—killed, *Suptan*—sleeping, *Shisun*—children, *Britha*—without any purpose.

TRANSLATION

Bhima disagreed with them and recommended killing of this culprit who had murdered the sleeping children without any purpose either for his master for his own interest.

TEXT NO. 52

निशम्य भीमगदिनं द्रौपद्याश्च चतुर्भुजः ।
आलोक्य वदनं सख्युरिदमाह हसन्निव ॥

*Nisamya bheema gaditam droupadyas cha chaturbhujah
Alokya badanam sakhyur idam aha hasan niba.*

ENGLISH SYNONYMS

Nisamya—just after hearing, *Bheema*—of the name, *Gaditam*—spoken by, *Droupadyas*—of Droupadi, *Cha*—and, *Chaturbhujah*—the fourhanded (Personality of Godhead), *Alokya*—having seen, *Vadanam*—the face, *Sakhyur*—of his friend, *Idam*—this, *Aha*—said, *Hasan*—smiling, *Iba*—as if.

TRANSLATION

Chaturbhujah or the Personality of Godhead just after hearing the words spoken by Bheema, Droupadi and others saw the face of His dear friend (Arjuna) and began to speak as if smiling.

PURPORT

Lord Sri Krishna had two hands and why He is designated as four handed is explained by Sridhar Swami that both Bheema and

Droupadi held opposite views in the case of killing Aswatthama. Bheema wanted that he should at once be killed while Droupadi wanted to save him. We should imagine as if Bheema is ready to kill while Droupadi is obstructing. And in order to prevent both of them the Lord had to discover another two hands just to stop both Bheema and Droupadi in their respective activities. Originally as Primeval Lord Srikrishna displays only two hands but in His Narayan feature He exhibits fourhands. In His Narayan feature He resides with His devotees in the Vaikuntha planets while in His original Sri Krishna feature He resides in the Krishnaloka planet far and far above the Vaikuntha planets in the spiritual sky. Therefore, if Srikrishna is called Chaturbhujah there is no contradiction. Because if need be He can display hundreds of hands as He exhibited in His Viswarupa shown to Arjuna. Therefore, one who can display hundreds and thousands of hands, can also manifest four hands also whenever it is needed.

When Arjuna was perplexed in the matter of deciding what to do with Aswatthama, Lord Srikrishna as very dear friend of Arjuna voluntarily took up the matter and just to make a solution was smiling also. So to deliver His dear friend from the perplexities, He began to say as follows :—

TEXT NO. 53-54

श्रीकृष्ण उवाच

ब्रह्मबन्धुर्न हन्तव्य आततायी वधार्हणः ।
 मयैवोभयमाप्नातं परिपाह्यनुशासनम् ॥
 कुरु प्रतिश्रुतं सत्यं यत्तत्सान्त्वयता प्रियाम् ।
 प्रियं च भीमसेनस्य पाञ्चाल्या मह्यमेव च ॥

Sri Bhagwan Uvacha—

*Brahmabandhur na hantavya atatayee badharhanha
 Maya eva ubhayam amnatam pari pahi anusasanam.
 Kuru pratishrutam satyam yat tat santwayatam priyam
 Priyam cha bheemasensya panchalya mahyam eva cha.*

ENGLISH SYNONYMS

Sri Bhagwan—the personality of Godhead, *Uvacha*—said, *Brahmabandhu*—the relative of a Brahmin, *Na*—not, *Hantya*—to be killed, *Atatayee*—the aggressor, *Badharhanam*—is due to be killed, *Maya*—by me, *Eva*—certainly, *Ubhayam*—both. *Amnatam*—described according to rulings of the authority, *Paripahi*—just carry out, *Anusasanam*—rulings, *Kuru*—just abide by, *Pratisrutam*—as promised by, *Satyam*—truth, *Yattat*—that which, *Santwayatam*—while pacifying, *Priyam*—dear wife, *Priyam*—satisfaction, *Cha*—also, *Bheemasenasya*—of Sri Bheemasena, *Panchalya*—of Draupadi, *Mahyam*—unto Me also, *Eva*—certainly.

TRANSLATION

The Personality of Godhead Sri Krishna said “A friend of a Brahmin is not to be killed but if he is aggressor he must be killed. All these rulings are there in the scriptures and you have to do things accordingly. You have also to fulfil your promise what you have had made to your dear wife as well as you have to do things to the satisfaction of Bheemasena as well as mine.

PURPORT

Perplexity of Arjuna was there because the same man namely Aswatthama was the object of being killed as well as not to be killed according to different rulings of the scriptures cited by different persons. As Brahmabandhu or worthless son of a Brahmin, Aswatthama was not to be killed but he was at the same time an aggressor also. And according to the rulings of Manu an aggressor even though he is a Brahmin and what to say about the unworthy son of a Brahmin, he is to be killed. Dronacharya was certainly a Brahmin in the true sense of the term but still because he stood against in the battlefield he was killed. But here in the case of Aswatthama although he was an aggressor at the present moment in front of Draupadi etc he stands without any fighting weapons and therefore the ruling is that an aggressor when he is without weapon or chariot he cannot be killed. All these were certainly perplexities. Besides that Arjuna had to keep his promise what he

had made before Droupadi just to pacify her. As well as he had to satisfy both Bheema and Krishna who advised to kill him. This dilemma was present before Arjuna and the hint for solution was awarded by Krishna.

TEXT NO. 55

सुत उवाच

अर्जुनः सहसाऽऽज्ञाय हरेर्हृदिमथासिना ।

मणिं जहार मूर्धन्यं द्विजस्य सहमूर्धजम् ॥

Arjuna sahasa ajnaya harer harddam atha asina
Manim jahara murdhnyam dwijasya saha murdhajam.

ENGLISH SYNONYMS

Arjuna — of the name, *Sahasa* — just at that time, *Ajnaya* — knowing it, *Harer* — of the Lord, *Atha* — thus, *Asina* — by the sword, *Manim* — the jewel, *Jahara* — separated, *Murdhnyam* — on the head, *Dwijasya* — of the twiceborn, *Saha* — with, *Murdhajam* — hairs.

TRANSLATION

Arjuna just at that time could understand the motive of the Lord by His equivocal orders and thus he with his sword separated the jewel on the head of Aswathama along with the hairs.

PURPORT

Contradictory opinions of different persons were impossible to be carried on. Therefore the via media way was selected by Arjuna by his sharp intelligence and he separated the jewel from the head of Aswathama which action is as good as to cut off his head and yet his life was saved for all practical purpose. Here Aswathama is indicated as the twice born. Certainly he was twice born but he fell down from his position and therefore he was properly punished.

TEXT NO. 56

विमुच्य रशनाबद्ध बालहत्याहतप्रभम् ।

तेजसा मणिना हीनं शिबिरान्निरयापयत् ॥

Vimuchya rasanabaddham balahatya hataprabham
Tejasa manina hinam sibirat nirya-payat.

ENGLISH SYNONYMS

Vimuchya—after getting him released, *rasanabaddham*—from the bondage of ropes, *Balahatya*—infanticide, *Hataprabham*—lost of lustre of the body, *Tejasa*—of the strength of, *Manina*—by the jewel, *Hina*—being deprived of, *Sibirat*—from the camp, *Nirya-payat*—drove him out.

TRANSLATION

He was already lost of all bodily lustre on account of his infanticidal action ; over and above he became by far less strengthened being deprived of the jewel on the head and thus being released from the bondage of ropes he was driven out of the camp.

PURPORT

Thus being insulted humiliated Aswathama was simultaneously killed and not killed by the intelligence of Lord Krishna and Arjuna.

TEXT NO. 57

वपनं द्रविणादानं स्थानान्निर्यापणं तथा ।
 एष हि ब्रह्मबन्धूनां वधो नान्योऽस्ति दैहिकः ॥

Vapanam dravina adanam sthanat nirya-panam tatha
Esa hi brahmabandhunam badho nanya sti daihikah.

ENGLISH SYNONYMS

Vapanam—clearing the hairs from the head, *Dravinam*—wealth, *Adanam*—being taken or forfeited of, *Sthanat*—from the residence, *Nirya-panam*—driving away, *Tatha*—also, *Esa*—all these, *Hi*—certainly, *Brahmabandhunam*—of the relatives of the Brahmin, *Badho*—killing, *Na*—not, *Anyā*—any other method, *Asti*—there is, *Daihikah*—in the matter of the body.

TRANSLATION

Clearing of the hairs from the head, forfeiting of the wealth and driving away from the residence are the prescribed punishments for the relative of a Brahmin and there is no order for killing him by the body.

TEXT NO. 58

पुत्रशोकातुराः सर्वे पाण्डवाः सह कृष्णया ।
स्वानां मृतानां यत्कृत्यं चक्रुर्निर्हरणादिकम् ॥

*Putra soka aturah sarve pandavah saha krishnaya
Swanam mritanam yat krityam chakrur nirharanadikam.*

ENGLISH SYNONYMS

Putra—son, *Soka*—berievement, *Aturah*—overwhelmed with, *Sarve*—all of them, *Pandavah*—the sons of Pandu, *Saha*—alongwith, *Krishnaya*—with Droupadi, *Swanam*—of the kinsmen, *Mritanam*—of the dead, *Yat*—what, *Krityam*—ought to be done, *Chakrur*—did perform, *Nirharanadikam*—undertakable.

TRANSLATION

Thereafter the sons of the Pandu along with Droupadi overwhelmed by berievement did perform all that were undertakable in the matter of the dead bodies of the relatives.

Thus end the **Bhaktivedanta Purports** of the First Canto Seventh Chapter of Srimad Bhagwatam in the matter of the Son of Drona Punished.



EIGHTH CHAPTER

Prayers by Queen Kunti and Parikshit Saved

TEXT NO. 1

सूत उवाच

अथ ते संपरेतानां स्वानामुदकमिच्छताम् ।
दातुं सकृष्णा गंगायां पुरस्कृत्य ययुः स्त्रियः ॥

Suta Uvach

*Atha te samparetanam swanam udakam ichhatam
Datum sakrishna gangayam purskritya yayuh striyah.*

ENGLISH SYNONYMS

Suta Uvacha—Suta said. *Atha*—thus, *Te*—the Pandavas, *Samparetanam*—of the dead, *Swanam*—of the relatives, *Udakam*—water, *Ichhatam*—willing to have, *Datum*—to deliver, *Sakrishna*—along with Lord Krishna, *Gangayam*—on the Ganges, *Puraskritya*—putting on the front, *Yayuh*—went, *Striyah*—the women.

TRANSLATION

Suta Goswami said, “Thereafter the Pandavas desiring to deliver water to the dead relatives who had desired for it, went to the Ganges along with Lord Krishna putting the ladies in the front.”

PURPORT

Still up to date it is a custom in the Hindu society to go to the Ganges or to any other sacred river for taking bath when death occurs in the family. Each of the family members pours on a potful of the Ganges water to the departed soul and they go to the place in a procession keeping the ladies in the front. The Pandavas also followed the rules more than five thousands of years before. Lord Krishna being a cousin brother of the Pandavas He is also amongst the family members,

TEXT NO. 2

ते निनीयोदकं सर्वे विलप्य च भृशं पुनः ।
आप्लुता हरिपादाब्जरजःपूतसरिज्जले ॥

*Te niniodakam sarve vilapya cha bhrisam punah
Apluta haripadabja rajah puta sarit jale.*

ENGLISH SYNONYMS

Te—all of them, *Niniaya*—having offered, *Odakam*—water, *Sarve*—every one of them, *Vilapya*—having lamented, *Bhrisam*—sufficiently, *Punah*—again, *Apluta*—took bath, *Haripadabja*—lotus feet of the Lord, *Rajah*—dust, *Putra*—purified, *Sarit*—of the Ganges, *Jale*—in the water.

TRANSLATION

Thus lamenting over them sufficiently offering the water of the Ganges again they took bath in the Ganges whose water is sanctified on account of its being mixed with the dust of the lotus feet of the Lord.

TEXT NO. 3

तत्रासीनं कुरुपतिं धृतराष्ट्रं सहानुजम् ।
गान्धारीं पुत्रशोकार्तां पृथां कृष्णां च माधवः ॥

*Tatrasinam kurupatim dhritarastram sahanujam
Gandharim putra sokartam pritham Krishnam cha madhavah.*

ENGLISH SYNONYMS

Tatra—there, *Asinam*—sitting, *Kurupatim*—the king of the Kurus, *Dhritarastram*—of the name, *Sahanujam*—with younger brother, *Gandharim*—of the name, *Putra*—son, *Sokartam*—overtaken by bereivement, *Pritham*—Kunti, *Krishna*—Droupadi, *Cha*—also, *Madhavah*—Lord Sri Krishna.

TRANSLATION

There the King of the Kurus Maharaj Yudhishthir, along with his younger brothers, was sitting and there were also Dhritarashtra,

Gandhari, Kunti and Droupadi all overwhelmed with grief and therefore Lord Krishna.

PURPORT

The battle of Kurukshetra was fought between the family members and as such all affected persons were also family members like Maharaj Yudhisthir and brothers, Kunti, Droupadi, Subhadra, Dhritarastra, Gandhari and her daughter-in-laws etc. All the principal dead bodies were some way or other related with every one of them and therefore the family bereavement was being observed all at a place. Lord Krishna was also one of them as cousin brother of the Pandavas and nephew of Kunti as well as brother of Subhadra etc. The Lord was, therefore, equally sympathetic for all of them and therefore He began to pacify them in the manner just befitting the situation.

TEXT NO. 4

सान्त्वयामास मुनिभिर्हतबन्धूञ्छुचापितान् ।
भूतेषु कालस्य गतिं दर्शयन्नप्रतिक्रियाम् ॥

*Santwayamasa munibhir hatabandhum sucharpitan
Bhutesu kalasya gatim darsayan na pratikriyam.*

ENGLISH SYNONYMS

Santayamasa—pacified, *Munibhir*—along with the munis present there, *Hatabandhun*—those who lost their friends and relatives, *Sucharpitan*—all shocked and affected, *Bhutesu*—unto the living beings, *Kalasya*—of the supreme law of the Almighty, *Gatim*—reactions, *Darsayan*—demonstrated, *Na*—no, *Pratikriyam*—remedial measures.

TRANSLATION

Lord Sri Krishna along with the Munis began to pacify the shocked and affected persons demonstrating the stringent laws of the Almighty and its reaction on the living beings.

PURPORT

The stringent laws of nature under the order of the Supreme Personality of Godhead cannot be altered by any living entity. The living entities are eternally under the subjugation of the Almighty Lord. The Lord makes all the laws and order and these laws and orders are generally called *Dharma* or religiosity. No body can create any religious formula. Bonafide religion is to abide by the orders of the Lord. The Lord's order is clearly declared in the *Bhagwat Geeta* that every one may follow Him only or His orders and that will make all happy both materially and spiritually. So long we are in the material world it is our duty to follow the orders of the Lord and if by the Grace of the Lord we are liberated from the clutches of the material world, then in our liberated stage also we can render transcendental loving service unto the Lord. In our material stage we can neither see ourselves nor the Lord for want of spiritual vision. But when we are liberated from the material affection and are situated in our original spiritual form certainly we can see both ourselves as well as the Lord face to face. Mukti means to be reinstated in the original spiritual status after giving up material conception of life. Therefore, human life is specifically meant for qualifying ourselves for this spiritual liberty. Unfortunately under the influence of illusory material energy we accept this spot-life for a few years only as our permanent existence and thus become illusioned in the matter of possessing so-called country, home, land, children, wife, community, wealth etc. which are false representations created by *Maya* (illusion). And under the dictation of *Maya* only we fight with one another for protecting these false possessions. By cultivating spiritual knowledge, when we can realise that we have nothing to do with all these material paraphernalia, at once we become free from the material attachment. And this clearance of the misgivings of material existence at once takes place by association of the Lord's devotees only who are able to inject the transcendental sound into the depth of the bewildered heart and thus make him practically liberated from all lamentation and illusion. That is the summary of pacifying measures for the affected persons by the reaction of stringent

material laws, exhibited in the forms of birth, death, oldage and diseases insoluble factors of material existence. The victims of war namely the family members of the *Kurus* were lamenting over the problems of death and the Lord pacified them on the basis of knowledge.

TEXT NO. 5.

साधयित्वाजातशत्रोः स्वं राज्यं कितवेहृतम् ।

घातयित्वासतो राज्ञः कचस्पर्शक्षतायुषः ॥

Sadhayitwa ajatasatroh swarajyam kitabair hritam

Ghatayitwa asato rajnah kachas parsa hata ayusah.

ENGLISH SYNONYMS

Sadhayitwa—having executed, *Ajatasatroh*—of the one who has no enemy, *Swarajyam*—own kingdom, *Kitabair*—by the cleverish, (Duryodhana and party) *Hritam*—usurped, *Ghatayitwa*—having killed, *Asato*—the unscrupulous, *Rajna*—of the queen's, *Kachas*—bunch of hair, *Sparsa*—roughly handled, *Hata*—decreased of, *Ayusah* by the duration of life.

TRANSLATION

The cleverish Duryodhana and party cunningly usurped the kingdom of Judhithir who had no enemy. By the grace of the Lord the recover was executed and the unscrupulous kings who joined with Duryodhana were killed by him. Others also died on account of their duration of life being decreased for touching the bunch of hair of queen Droupadi.

PURPORT

In the glorious days or before the advent of the age of Kali, the Brahmin, the cow, the women, the children and the old men, all were properly given protection.

1. Protection of the Brahmin means to maintain the institution of Varna and Ashrama or the most scientific culture for attainment of successful goal of life.

2. Protection of cows means to get the miraculous form of food *i.e.*, milk for maintaining the finer tissues of brain for understanding higher aims of life.

3. Protection of women means to maintain the chastity of society by which we can get good generation for peace, tranquillity and progress of life.

4. Protection of children means to give the human form of life best chance for the matter of preparing the way of liberty from material bondage. Such protection of children begins from the very day of begetting a child by the purificatory process of *Garbhadhan Samaskara* the beginning of pure life.

5. Protection of old men means to give them chance to prepare themselves for better life after death. The complete outlook is based on the factors of successful humanity as against the civilization of polished cats and dogs.

Killing of these innocent creatures were totally forbidden because even by insulting them one loses one's duration of life. In the age of Kali they are not properly protected and, therefore, the duration of life of the present generation has shortened considerably. In the *Bhagwat Geeta* it is stated that when the women as a class become unchaste for want of proper protection there are unwanted children of the society and they are called *Barna Sankaras*. To insult a chaste woman means to bring about disaster in the formation of duration of life. Duhsasan a brother of Duryodhan insulted Droupadi an ideal chaste Lady and therefore the miscreants died untimely. These are some of the stringent laws of the Lord mentioned above.

TEXT NO. 6

याजयित्वाश्वमेधैस्तं त्रिभिरुत्तमकल्पकैः ।
तद्यशः पावनं दिक्षु शतमन्योरिवातनोत् ॥

*Yajayitwa aswamedhais tam trivir uttama kalpakaih
Tad yasah pavanam dikshu satamanyor iba attanot.*

ENGLISH SYNONYMS

Yajayaitwa—by performing, *Aswamedhais*—Yajna in which a horse is sacrificed, *Tam*—him (King Judhisthir) *Trivir*—three, *Uttama*—best, *Kalpakai*—supplied with proper ingredients and performed by able priests, *Tad*—that, *Yasah*—fame, *Pavana*—virtuous, *Dikshu*—all directions, *Satamanyor*—like the one who performed one hundred such sacrifices, *Iba*—like, *Atonat*—performed.

TRANSLATION

Lord Shri Krishna thus caused three well performed *Aswamedha Yajnas* to be done by Moharaj Judhisthira and thus made his virtuous fame--glorified in all direction like that of Indra who performed such one hundred sacrifices.

PURPORT

This is something like preface of the performances of *Aswamedha Yajna* by Moharaj Judhisthir. The comparison of Moharaj Judhisthir with the king of heaven is significant. The king of heaven is thousands and thousands of times greater than Moharaj Judhisthir in optulence and still the fame of Moharaj Judhisthir was not less than him. The reason is that Moharaj-Judhisthir was a pure devotee of the Lord and by His Grace only he was at par with the King of Heaven even though King Judhisthir performed only three Yajnas whereas the king of heaven performed hundred times more than him. That is the prerogative of the devotee of the Lord. The Lord is equal to every one but a devotee of the Lord is more glorified because he is always in touch with the All Great. The sun rays are equally distributed but still there are some places which is dark always. This is not due to the partiality of the sun but it is due to the partial receptive power of the place for the sun rays. Similarly those who are cent per cent devotee of the Lord they get full fledged mercy of the Lord which is always equally distributed everywhere.

TEXT NO. 7

ग्रामन्त्र्य पाण्डुपुत्रांश्च शैनेयोद्धवसंयुतः ।
द्वेपायनादिभिर्विप्रैः पूजितैः प्रतिपूजितः ॥

*Amantrya panduputrans cha saineयो 'ddhava samyutah
Dwaiṣayanadibhir vipraih pujitaih pratipujitah.*

ENGLISH SYNONYMS

Amantrya—inviting, *Panduputrans*—all the sons of Pandu, *Cha*—also, *Saineya*—Satyoki, of the name, *Uddhava*—of the name, *Samyutah*—accompanied by, *Dwaiṣayanadibhir*—by the *rishis* like Veda Vyasa etc., *Viprai*—by the Brahmins, *Pujitaih*—being worshipped, *Pratipujitah*—also the Lord reciprocated equally.

TRANSLATION

Lord Shri Krishna then prepared for His departure and thus He invited the sons of Pandu after being worshipped by the Brahmins headed by Srila Vyasdeva and the Lord also reciprocated greetings.

PURPORT

Apparently Lord Shri Krishna was a Kshatriya and was not worshipable by the Brahmins. But the Brahmins present there headed by Srila Vyasdeva all knew Him to be the Personality of Godhead and therefore they worshipped Him but the Lord reciprocated the greetings just to honour the social order that a Kshatriya is obedient to the orders of the Brahmins. Although Lord Shri Krishna was always offered the respects of the Supreme Lord from all responsible quarters yet the Lord never deviated from the customary usages between the four orders of social status. The Lord purposely observed all these social customs so that others would follow Him in future.

TEXT NO. 8

गन्तुं कृतमतिर्ब्रह्मन् द्वारकां रथमास्थितः ।
उपलेभेऽभिधावन्तीमुत्तरां भयविह्वलाम् ॥

*Gantum kritamatir brahman dwarkam ratham asthith
Upaleve' bhidhavantim uttaram bhayavihhlam.*

ENGLISH SYNONYMS

Gantum—just desiring to start, *Kritamatir*—having decided, *Brahman*—oh the brahmin, *Dwarkam*—towards Dwarka, *Ratha*—on the chariot, *Asthitam*—seated, *Upaleve*—saw, *Abhidhavantim*—coming dexterously, *Uttaram*—of the name, *Bhayavihlam*—being afraid of.

TRANSLATION

As soon as he got Himself seated on the chariot just starting for Dwarka He saw that Uttara coming to Him hurriedly being too much afraid of.

PURPORT

All members of the family of the Pandavas were completely dependent on the protection of the Lord and therefore the Lord also protected all of them at all circumstances. The Lord Protects every one, but one who depends completely upon Him is specially looked upon by the Lord as if the father is more attentive on the little son who is exclusively dependent on the father.

TEXT NO. 9

उत्तरोवाच

पाहि पाहि महायोगिन् देवदेव जगत्पते ।
नान्यं त्वदभयं पश्ये यत्र मृत्युः परस्परम् ॥

Uttarah Uvacha,

Pahi pahi mahayogin deva deva jagatpate
Na anyam twad abhayam pasye yatra mrityuh parasparam.

ENGLISH SYNONYMS.

Uttara Uvacha—Uttara said, *Pahi*—protect, protect, *Mohayogin*—the greatest mystic, *Deva Deva*—the worshipable of the worshiped, *Jagatpate*—oh the Lord of the universe, *Na*—not, *Anyam*—any one else, *Abhayam*—fearlessness, *Pasye*—do I see, *Yatra*—where there is, *Mrityu*—death, *Parasparam*—in the world of duality.

TRANSLATION

Oh the Lord of the lords, the lord of the universe you are the greatest of the mystics. Please protect me protect me because there is no one else who can save one from the clutches of death in dual existence.

PURPORT

This material world is the world of duality as against the oneness of the Absolute realm. The world of duality is composed of matter and spirit whereas the Absolute world is complete spirit without any tinge of material qualities. In the dual world every one is falsely trying to become the master of the world whereas in the Absolute world the Lord is the Absolute Lord and all others are His absolute servitors. In the world of duality everyone is *envious* of all others and death is inevitable due to dual existence of matter and spirit. And to get rid of the existence of duality the lord is the only shelter of fearlessness for the surrendered soul. No body can save himself from the cruel hands of death in the material world without having surrendered himself at the lotus feet of the Lord.

TEXT NO. 10.

अभिद्रवति मामीश शरस्तप्तायसो विभो ।

कामं दहतु मां नाथ मा मे गर्भो निपात्यताम् ॥

Abhidravati mam isha saras tapta^o yaso bibho
Kamam dahatu mam natha ma me garbho ni patyatam.

ENGLISH SYNONYMS

Abhidravati—coming towards, *Mam*—me, *Isha*—Oh Lord, *Saras*—the arrows, *Tapta*—fiery, *Ayaso*—iron, *Bibho*—the great, *Kamam*—desire, *Dahatu*—let it burn, *Mam*—me, *Natha*—my protector, *Ma*—not, *Me*—mine, *Garbho*—embryo, *Ni patyatam*—be aborted.

TRANSLATION

Oh my Lord you are all powerful. The fiery iron arrow is fast coming towards me. My Lord let it burn me personally if it

so desires but I wish that my embryo may not be spoiled and aborted. Kindly do me this favour my Lord.

PURPORT

This incidence took place after the death of Abhimnyu husband of Uttara. As widow of Abhimnyu although very young girl she should have followed the path of her husband but because she was pregnant and Maharaj Parikalhit a great devotee of the Lord was lying in embryo, she was responsible for his protection. The mother of child has great responsibility in giving all protection to the child and therefore she was not ashamed to express frankly about it before Lord Krishna. Uttara was the daughter of a great king, the wife of a great hero and student of a great devotee and later she was the mother of a good king also. She was fortunate in every respect.

TEXT NO. 11

सूत उवाच

उपधार्य वचस्तस्या भगवान् भक्तवत्सलः ।

अपाण्डवमिदं कर्तुं द्रौणेरस्त्रमबुध्यत ॥

Sutu Uvacha-

Upadharya vachas tasya bhagawan bhaktavatsalah

Apandavam idam kartum drouner astram abudhyata.

ENGLISH SYNONYMS

Suta Uvacha—Suta Goswami said, *Upadharya*—by hearing her patiently, *Vachas*—words, *Tasya*—her, *Bhagwan*—the personality of Godhead, *Bhaktavatsalah*—one who is very much affectionate towards his devotees, *Apandavam*—without the existence of the Pandava's descendants, *Idam*—this, *Kartum*—inorder to do it, *Drouner*—of the son of Dronacharya, *Astram*—weapon, *Abudhyata*—understood it.

TRANSLATION

Lord Sri Krishna who is always very much affectionate to-

wards His devotees, just hearing her could at once understand it that Aswaththama the son of Dronacharya had thrown the *Brahmastra* just to finish the last life in the Pandava's family.

PURPORT

The Lord is impartial in every respects but still he is inclined towards His devotees because there is great necessity of this for every one's well being. The Pandava family is the marked family of devotees and therefore the Lord wanted such devoted family must rule over the world. That was the reason that He vanquished the rule of the company of Duryodhana and established the rule of Moharaj Judhisthir. And as such He wanted to protect Moharaj Parikshit also who was lying in embryo. He did not like the idea that the world should be without the Pandavas the ideal family of devotees.

TEXT NO. 12

तह्यैवाथ मुनिश्रेष्ठ पाण्डवाः पञ्च सायकान् ।

आत्मनोऽभिमुखान् दीप्तानालक्ष्यास्त्राण्युपाददुः ॥

*Tarhi eva atha munishrestha pandavah pancha sayakan
Atmano abhimukhan diptan alakshya astra upadaduh.*

ENGLISH SYNONYMS

Tarhi—for the matter 'of that, *Eva*—also, *Atha*—therefore, *Munishrestha*—oh the chief amongst the *munis*, *Pandavah*—all the sons of Pandu, *Pancha*—five, *Sayakan*—weapons, *Atmano*—ownself, *Abhimukham*—towards, *Diptan*—glaring, *Alakshya*—seeing it, *Astra*—weapon, *Upadaduh*—took up.

TRANSLATION

Oh the chief amongst the great thinkers (Muni) for the matter of that the Pandavas also took up their five respective weapons seeing the glaring Brahmastra was proceeding towards them.

PURPORT

The Brahmastras are finer than the nuclear weapons with

control by the discharger. Aswatthama discharged the Brahmastras simply for the purpose of killing the Pandavas namely the five brothers headed by Moharaj Yudhisthir and their only grand son lying within the womb of Uttara. Therefore, Brahmastra although more effective and finer than the atomic weapons, still the Brahmastra was not as blind as the atomic bombs. When the atomic bombs are discharged they do not discriminate the target or the innocent. Mostly the atomic bombs do harm to the innocent because there is no control over the discharged weapon. The Brahmastra is not like that. It marks out the target and proceeds accordingly without any harm to the innocent.

TEXT NO. 13

व्यसनं वीक्ष्य तत्तेषामनन्यविषयात्मनाम् ।
सुदर्शनेन स्वास्त्रेण स्वानां रक्षां व्यधाद्विभुः ॥

*Vyasanam bikshya tat tesham ananya vishayatmnam
Sudarshenena shastrena swanam rakskam byadhat bibhu.*

ENGLISH SYNONYMS

Vyasanam—great danger, *Bikshya*—having observed it, *Tat*—that, *Tesham*—their. *Ananya*—any other, *Vishaya*—means, *Atmanam*—thus inclined, *Sudarshanena*—by the wheel of Sri Krishna, *Shastrena*—by the weapon, *Swanam*—of His own devotees, *Raksham*—protection, *Byadhat*—did do it, *Bibhu*—the Almighty.

TRANSLATION

The Almighty Personality of Godhead Shri Krishna having observed that a great danger had fallen upon His unalloyed devotees who were fully surrendered souls, took up at once His Sudarshan Disc weapon in order to protect them.

PURPORT

The Brahmastra or the Supreme weapon released by the Aswathama was something similar to the nuclear weapon with more radiation and heat but this Brahmastra is the product of more subtle science being product of finer sound or *Mantra* recorded in the

Vedas. Another advantage of this weapon is that it is not blind like the nuclear weapon because it was only meant for the target and nothing besides that. Aswathama released the weapon just to finish all the male members of Pandu's family and therefore in one sense it was more dangerous than the atomic bombs because it would act even within the most protected place and would never miss the target. Knowing all these Lord Shri Krishna took up at once His personal weapon to protect His devotees who did not know any one else than Krishna. In the Bhagwat Geeta the Lord has clearly promised that His devotees are never to be vanquished. And He behaves according to the quality or degree of the devotional service by the devotees. Here the word *Ananyabishyatmanam* is significant. The Pandavas were cent per cent depended on the protection of the Lord although they were all great warriors themselves. But the Lord neglects even the greatest warrior and also vanquishes them in no time. When the Lord saw it that there was no time for the Pandavas to counteract the Brahmastra of Aswathama, He took up the weapon even at the risk of breaking His own vow. Although the battle of Kurukshetra was almost finished still according to His vow He should not have taken up His own weapon but the emergency was more fateful than to keep His own vow. He is more well known as the *Bhaktavatsal* or the lover of His devotee and as such He preferred to continue as *Bhaktavatsal* than to be worldly morailist who never breaks his solemn vow.

TEXT NO. 14

अन्तःस्थः सर्वभूतानामात्मा योगेश्वरो हरिः ।

स्वमाययाऽऽवृणोद् गर्भं वैराट्याः कुरुतन्तवे ॥

Antasthah sarva bhutanam atma yogeswara Hari
Sivamayaya abrinod garhham vairatyah kurutantabe.

ENGLISH SYNONYMS

Antasthah—being within, *Sarva*—all, *Bbutanam*—of the living beings, *Atma*—soul, *Yogeshwara*—the Lord of all mysticism, *Hari*—

the Supreme Lord, *Swamayoya*—by the personal energy, *Abrinod*—covered, *Garbham*—embryo, *Vairatyah*—of Uttara, *Kurutantabe*—for the progeny of Moharaj Kuru.

TRANSLATION

The Lord of Supreme mysticism Shri Krishna resides within every one's heart as the Paramatma. As such He covered the embryo of Uttara by His personal energy just to protect the progeny of the Kuru dynasty.

PURPORT

The Lord of Supreme mysticism can simultaneously reside within every one's heart or even within the atoms also by His Paramatma feature His plenary portion. As such from within the body of Uttara He covered the embryo to save Maharaj Parikshit just to protect the progeny of Maharaj Kuru in which King Pandu was also a descendant. Both the sons of Dhritarastra and that of Pandu all belonged to the same dynasty of Maharaj Kuru therefore both of them were known as Kurus generally. But particularly when there was distinctions between the two brother's family the sons of Dhritarastra were known as Kurus while the sons of Pandu were known as Pandavas. The sons and grand sons of Dhritarastra all being finished, in the battle of Kurukshetra, the last son of the dynasty is thus designated as the son of the Kurus.

TEXT NO. 15.

यद्यप्यस्त्रं ब्रह्मशिरस्त्वमोघं चाप्रतिक्रियम् ।

वैष्णवं तेज आसाद्य समशाम्यद् भृगूद्वह ॥

*Yadyapi astram brahma siras tu amogham cha apratikriyam
Vaishnavam tejam asadya samasamyad bhrigudbaha.*

ENGLISH SYNONYMS

Yadyapi—although, *Astram*—weapons, *Brahma*—of the name, *Siras*—supreme, *Tu*—but, *Amogham*—without any check, *Cha*—and, *Apratikriyam*—not to be counteracted, *Vaishnavam*—in relation with

Vishnu, *Tejam*—strength, *Asadya*—being confronted with, *Samasamyad*—became neutralised, *Bhrigudbaha*—oh the glory of the family of Bhrigu.

TRANSLATION

Oh Sounaka the glory of the family of Bhrigu, although the Supreme weapon of the Brahma released by Aswathama was irresistible and without any check or counteraction, still when it was confronted with the strength of Vishnu (Lord Krishna) the same became neutralised and foiled.

PURPORT

In the Bhagwat Geeta it is said that Brahmayoti or the glowing effulgence transcendental is resting on Lord Shri Krishna. In other words the glowing effulgence known as Brahma Teja is nothing but rays of the Lord as much as the sun rays are to the sun disc. So this Brahma weapon also, although materially it is irresistible without any check still the Lord being Supreme nothing could surpass His strength. The weapon of the name Brahmasiras released by Aswathama was neutralised and foiled by Lord Shri Krishna by His own energy that is to say He did not wait for any other's help in any case because He is Absolute.

TEXT NO. 16

मा मंस्थाह्येतदाश्चर्यं सर्वाश्चर्यमयेऽच्युते ।

य इदं मायया देव्या सृजत्यवति हन्त्यजः ॥

*Ma mangstha hi etad ascharyam sarva ascharyamayay achyute
Ya idam mayaya devya srijati avatyati hanti ajah,*

ENGLISH SYNONYNS

Ma—do not, *Mangstha*—think it, *Hi*—certainly, *Etad*—all these, *Ascharyam*—wonderful, *Sarva*—all, *Ascharyamayay*—in the all mysterious, *Achyute*—the infallible, *Ya*—one who, *Idam*—this, (creation) *Mayaya*—by His energy, *Devya*—transcendental. *Srijati*—creates, *Avatyati*—maintains, *Hanti*—annihilates, *Ajah*—unborn.

TRANSLATION

Oh Brahmins do not think it wonderful in the activities of the mysterious one infallible Personality of Godhead. It is so because He by His own transcendental energy, although He Himself unborn creates, maintains and annihilates all material affairs.

PURPORT

The activities of the Lord are always inconceivable by the tiny brain of the living entities. Nothing is impossible for the Supreme Lord but all His actions are wonderful for us and thus He is always beyond the range of our conceivable limits. The Lord is chief or the all powerful all perfect Personality of Godhead amongst all other living beings or personalities of different grades. The Lord is cent per cent perfect while all others namely *Brahma*, *Narayan*, *Shiva*, the demigods and all other living beings possess only different percentage of such perfection. No body is equal or greater than Him. He is unrivalled.

TEXT NO. 17

ब्रह्मतेजोविनिर्मुक्तेरात्मजैः सह कृष्णया ।
प्रयाणाभिमुखं कृष्णमिदमाह पृथा सती ॥

*Brahma tejo vinirmuktair atmajaih saha krishnaya
Prayana abhimukham krishnam idam aha pritha sati.*

ENGLISH SYNONYMS.

Brahma tejo—radiation of the Brahmastra, *Vinirmuktair*—being saved from, *Atmajaih*—along with sons, *Saha*—with, *Krishnaya*—Droupadi, *Prayana*—out going, *Abhimukham*—towards, *Krishnam*—unto Lord Krishna, *Aha*—said, *Pritha*—Kunti, *Sati*—chaste, devotee of the Lord.

TRANSLATION

When thus saved from the radiation of the Brahmastra, Kunti the chaste devotee of the Lord along with her five sons and

Droupadi, addressed Lord Krishna when he was just on His way towards home.

PURPORT

Kunti is described herein as the Sati or Chaste due to her unalloyed devotion to Lord Shri Krishna. Her mind will just now be expressed in the following prayers of her for Lord Krishna. A chaste devotee of the Lord does not look to others namely any other living being or demogods even for being delivered from any danger. That was all along the characteristics of the whole family of the Pandavas. They knew nothing except Krishna and therefore the Lord was also always ready to help them in all respects and in all circumstances. That is the transcendental nature of the Lord. He reciprocates the dependence of the devotee upon Him. One should not, therefore, look for help from imperfect living beings or demigods but one should look for all help from Lord Krishna Who is competent enough to save His devotees. Such chaste devotee also never asks the Lord for help but the Lord out of His own accord is always anxious to render help to such chaste devotees.

TEXT NO. 18

कुन्त्युवाच

नमस्ये पुरुषं त्वाऽऽद्यमीश्वरं प्रकृतेः परम् ।

अलक्ष्यं सर्वभूतानामन्तर्बहिरवस्थितम् ॥

Shri Kunti Uvacha

*Namaswe purusham tu adyam iswaram prakriteh parah
Alksham sarva bhutanam antar bahir abasthitam.*

ENGLISH SYNONYMS

Shri Kunti Uvacha—Srimati Kunti said, *Namaswe*—let me bow down, *Purusham*—the supreme person, *Tu*—although, *Adyam*—the original, *Iswaram*—the Controller, *Prakriteh*—of the material cosmos, *Parah*—beyond, *Alaksham*—invisible, *Sarva*—all, *Bhutanam*—of living beings, *Antar*—within, *Bahir*—without. *Absthitam*—existing.

TRANSLATION

Srimati Kunti said oh Krishna I offer my obeisances unto you because you are the original Personality and are unaffected by the qualities of material world. You are existing both within and without of every thing and still you are invisible for all.

PURPORT

Srimati Kunti Devee was quite aware of it that Krishna was the original Personality of Godhead although He was playing the part of her nephew. Such an enlightened Lady could not commit mistake by offering obeisances unto her nephew. Therefore, she addressed Him as the Original Purusha beyond the material cosmos. Although all living entities are also transcendental yet they are not original neither they are infallible. The living entities are apt to fall down under the clutches of material nature but the Lord is never like that. In the Vedas therefore He is described as the chief amongst all living entities (नित्यनित्यानां चेतन). Then again He is addressed as Iswara or the controller. The living entities or the demigods like Indra, Chandra, Surya, etc., they are also to some extent Iswara but none of them is the Supreme Iswara or the ultimate controller. As such He is the Parameswara or the Super Soul. He is both within and without also. Although He was present before Srimati Kunti as her nephew He was also within Her and every one else. In the Bhagwat Geeta the Lord says (B. G. 15/15) "I am situated in everyone's heart and due to me only one remembers, forgets and is cognisant etc. Through all the Vedas I am to be known because I am the compiler of the Vedas and I am the teacher of the Vedantas". Queen Kunti affirms it that the Lord although is both within and without of all living beings He is still invisible. The Lord is so to say a puzzle for the common man. Queen Kunti experienced it personally that Lord Krishna was present before her and yet He entered within the womb of Uttara to save her embryo from the attack of Brahmastra by Aswathama. Kunti herself was puzzled whether Shri Krishna is all pervasive or localised. But in fact He is both, but He reserves the right of not being exposed to persons who are not surrendered souls. This

checking curtain is called Maya energy of the Supreme Lord which controls the limited vision of the rebelled soul. It is explained as follows:—

TEXT NO. 19.

मायाजवनिकाच्छन्तमज्ञाधोक्षजमव्ययम् ।
न लक्ष्यसे मूढदृशा नटो नाट्यधरो यथा ॥

Maya javanika achhannam ajna adhokshajam avyayam
Na lakshyase mudhadrisa nato natyadharo yatha.

ENGLISH SYNONYMS

Maya—deluding, *Javanika*—curtain, *Achhannam*—covered by, *Ajna*—ignorant, *Adhokshajam*—beyond the range of material conception (transcendental) *Avyayam*—irreproachable, *Na*—not, *Lakshyase*—observed, *Mudhadrisa*—by foolish observer, *Nato*—artist, *Natyadharo*—dressed as a player, *Yatha*—as.

TRANSLATION

Being beyond the range of limited sense-perception, the eternal irreproachable factor covered by the curtain of deluding energy, you are invisible to the foolish observer exactly like the artist dressed as a player is not recognised (by the less intelligent person.)

PURPORT

In the Bhagwat Geeta the Lord has affirmed that less intelligent persons or the foolish observer mistakes Lord Sri Krishna as an ordinary man like us and thus he derides at Him. The same thing is confirmed herein by Queen Kunti. The less intelligent persons are those who are rebelled souls against the authority of the Lord. Such persons are known as the Ashuras. The Ashuras cannot recognise the Lord by all means of authority. When the Lord appears Himself amongst us Like Rama, Nrisingha, Varaha, or in His original Form as Krishna, He performs many wonderful acts which are humanly impossible. As we shall find it in the 10th canto of this great literature, Lord Sri Krishna exhibited His humanly

impossible activities even from the days of His lying on the lap of His mother. He killed the Putana witch although she smeared her breast with poison just to kill the Lord. The Lord sucked her breast like a natural baby and along with such sucking He sucked her very life also. Similarly He lifted the Govardhan Hill just like a boy picks up the frog's umbrella and kept Himself standing for several days continually just to give protection to the residents of Vrindaban. These are some of the superhuman activities of the Lord described in the authoritative Vedic literatures like the Puranas, Itihasa (history) Upanishads etc. He has delivered wonderful instructions in the shape of the Bhagwat Geeta. He has shown marvellous capacities as a Hero, as a householder as a teacher or as a renouncer. He is accepted as the Supreme personality of Godhead by such authoritative personalities like Vyasa, Devala, Ashita, Narada, Madhyā, Shankara, Ramanuja, Sri Chaitanya Mahaprabhu, Jiva Goswami, Viswanath Chakrabarty, Bhaktisidhanta Saswati and all other authorities of the line. He has Himself declared as such in many places of the authentic literatures. And yet there is a class of men with demoniac mentality that they are always reluctant to accept the Lord as the Supreme Absolute Truth. This is partially due to their poor fund of knowledge and partially due to their stubborn obstinacy as the result of various misdeeds in the past and present. Such persons could not recognise Lord Sri Krishna even when He was present before them. Another difficulty is that those who depend more on their imperfect senses also cannot realise Him as the Supreme Lord. Such persons are like the modern scientist. They want to know everything by their experimental knowledge. But it is not possible to know the Supreme Person by imperfect experimental knowledge. He is described herein as the *Adhokshaja* or beyond the range of experimental knowledge. All our senses are imperfect. We claim to observe everything and anything but we must admit that we can observe things under certain material conditions only which are also beyond our control. The Lord is beyond the observation of sense perception. Queen Kunti accepts this deficiency on the part of conditioned soul and specially for the woman class who are less

intelligent. For the less intelligent class of men there must be such things like the temples, mosques or churches so that they may begin to recognise the authority of the Lord and hear about Him from authorities in such holy places. For less intelligent class of men such beginning of spiritual life is essential and foolish men only decry against the establishment of such places of worship required for raising the standard of spiritual attributes for the mass of people. For less intelligent persons bowing down before the authority of the Lord, as it is generally done in the Temples, mosques or churches, is as much beneficial as it is for the advanced devotees to meditate upon Him by active service.

TEXT NO. 20

तथा परमहंसानां मुनीनाममलात्मनाम् ।
भक्तियोगविधानार्थं कथं पश्येम हि स्त्रियः ॥

*Tatha paramhansanam muninam amalatmanam
Bhaktiyoga bidhanartkam katham pasyema hi striyah.*

ENGLISH SYNONYMS

Tatha—besides that, *Paramhansanam*—of the advanced transcendentalists, *Muninam*—of the great philosophers or mental speculators, *Amalatmanam*—those whose mind is competent to discern between spirit and matter. *Bhaktiyoga*—the science of devotional service, *Bidhanartham*—for the matter of executing, *Katham*—why, *Pasyema*—can observe, *Hi*—certainly, *Striyah*—the woman folk.

TRANSLATION

You descend yourself for executing the mission of propagating the transcendental science of devotional service unto the heart of the advanced transcendentalists and mental speculationists who are purified by discerning between matter and spirit. How then we the woman folk can know you perfectly.

PURPORT

Even the greatest philosophical speculationists cannot have

any access in the region of the Lord. It is said in the Upanishads that the Supreme Truth Absolute Personality of Godhead is beyond the range of thinking power of the greatest philosopher. As such He is unknowable by great learning or by the greatest brain. He is only knowable by one who has His mercy only. Others may go on thinking about Him for years together yet He is unknowable. This very fact is corroborated by the queen and she is playing the part of an innocent woman. The woman folk as a class are unable to speculate like a philosopher but they are blessed by the Lord because they believe at once in the superiority and Almightyness of the Lord and thus offers obeisances without any reservation. The Lord is so kind that He does not show any special favour to any one who is a great philosopher. He knows the sincerity of purpose. For this reason only the woman folk generally assemble in greater number in any sort of religious function. In every country and in every sect of religion it appears that the woman folks are more interested than the opposite sex. This simplicity of acceptance of the authority of the Lord by any one is more effective than showy religious fervour without any sincerity of purpose.

TEXT NO. 21.

कृष्णाय वासुदेवाय देवकीनन्दनाय च ।
नन्दगोपकुमाराय गोविन्दाय नमो नमः ॥

*Krishnaya vasudevaya devakinandanaya cha
Nandagopa kumaraya govindaya namo namah.*

ENGLISH SYNONYMS

Krishnaya—the Supreme Lord, *Vasudevaya*—unto the son of Vasudeva. *Devakinandanaya*—unto the son of Devaki, *Cha*—and, *Nandagopa*—Nanda and the cowherdmen, *Kumaraya*—unto their son, *Govindaya*—unto the Personality of Godhead Who enlivens the cow and the senses, *Namo*—respectful obeisances, *Namah*—obeisances.

TRANSLATION

Let me therefore offer my respectful obeisances unto the

Lord Who has become the son of Vasudeva, the pleasure of Devaki, the boy of Nanda and other cowhardsmen of Vrindaban, and the enlivener of the cows and senses.

PURPORT

The Lord being thus unapproachable by any material assets, out of unbounded and causeless mercy only, He descends on the earth as He is in order to show His special mercy upon His unalloyed devotees and to diminish the upsurges of the demoniac persons. The queen Kunti specifically adores the incarnation or descent of Lord Krishna than all other incarnations because in this particular incarnation He is more homely than other incarnations. In the Rama incarnation He remained a King's son from the very childhood but in the incarnation of Krishna although He is son of King He at once left the shelter of His real father and mother King Vasudeva and Queen Devaki just after His appearance and went to the lap of Yasodamayee to play the part of an ordinary cowhard boy in the blessed Brajabhumi which is ever sanctified on account of His childhood pastimes. Therefore Lord Krishna is more merciful than Lord Rama and therefore He signifies His Name Krishna more respectfully. He is undoubtedly very kind upon her brother Vasudeva and the family. Had He had not become the son of Vasudeva and Devaki queen Kunti could not claim Him to be her nephew and thus address Krishna in filial affection. But more than Vasudeva and Devaki, Nanda Yasoda are fortunate because they could relish the Lord's childhood pastimes more attractively than all other pastimes. There is no parallel of His childhood pastimes as exhibited at Brajabhumi just the prototype of His eternal affairs in the Original Krishnaloka described as the *Chintamani Dham*a in the Brahmasamhita. Lord Sri Krishna descended Himself at Brajabhume exactly with all His transcendental encourage and paraphernalia. Sri Chaitanya Mahaprabhu therefore confirmed that no body is so fortunate as the residents of Brajabhumi specifically the cowhard girls who dedicated their everything for the satisfaction of the Lord. His pastimes with Nanda Yasoda, His pastimes with the cowhards men and specially the cowhards

boys and the cows have celebrated Him to be known as Govinda. Lord Krishna as Govinda is more inclined to the Brahmins and the cows indicating thereby that human prosperity depends more on these two items namely the Brahminical culture and cow protection. Lord Krishna is never satisfied where these two things are lacking in fact.

TEXT NO. 22

नमः पंकजनाभाय नमः पंकजमालिने ।

नमः पंकजनेत्राय नमस्ते पंकजाङ्घ्रये ॥

Namah pankajanabhaya namah pankajamaline

Namah pankajanetraya namaste pankajanghraye.

ENGLISH SYNONYMS

Namah—all respectful obeisances, *Pankajanabhaya*—unto the Lord who has a specific depression in the centre of the abdomen resembling a lotus flower, *Pankajamaline*—one who is always decorated with garland of lotus flower, *Pankajanetraya*—one whose glance is as cooling as the lotus flower, *Namaste*—respectful obeisances unto you, *Pankajanghraye*—oh unto you whose palm of the feet is engraved with a lotus flower. The Lord is called therefore to possess lotus feet.

TRANSLATION

My respectful obeisances are unto you the Lord who has a specific depression in the centre of the abdomen like the lotus flower, who is always decorated with garlands of lotus flower, whose glance is as cooling as that of the lotus flower and whose palm of feet is engraved with marks of lotus flower.

PURPORT

Here are some of the specific symbolical marks in the spiritual body of the Personality of Godhead just distinguished from the body of all others. They are all special features of the body of the Lord. The Lord may appear before us as one of us

but He is always distinct by his specific bodily features. Srimati Kunti claims herself as unfit for seeing the Lord on account of her becoming a woman. This is claimed by her because the woman as a class, the Sudras or the labourer class of men and the *dwijabandhus* or the wretched descendants of the higher three classes all are unfit by intelligence to understand transcendental subject matter concerning the spiritual name, fame, attributes, forms, etc of the Supreme Absolute Truth. Such persons, although they are unfit to enter into spiritual affairs of the Lord, can see Him as Archa Vighraha Who descends on the material world just to distribute favours to the fallen souls including the abovementioned woman, *sudras* and the *dwijabandhus*. Because such fallen souls cannot see any thing beyond matter, the Lord condescends to enter into each and every one of the innumerable universes as the *Garbhodakshayee Vishnu* who grows a lotus stem from the lotus like depression in the centre of His transcendental abdomen and thus the first living being in the universe is born by the name Brahma. Therefore, the Lord is known as the *Pankajanavi*. So the Pankajanava Lord accepts the *Archa Vighraha* (His transcendental Form) in different elements namely a form within the mind, a form made of wood, a form made of earth, a form made of metal, a form made of jewel, a form made of painting, a form drawn on sand and all such forms of the Lord are always decorated with garlands of lotus flower a soothing atmosphere in the temple of worship to attract the burning attention of the non-devotees always engaged in material wranglings. The meditators worship a form within the mind. Therefore, the Lord is merciful even for the woman class, Sudra class and Dwijabandhu class of men provided they agree to visit the temple of worship in different form made for them. Such temple visitors are not idolators as it is alleged by some men with poor fund of knowledge. All the great Acharyas established such temples of worship in all places just to favour the less intelligent class of members of the society and one should not pose himself unnecessarily to have transcended the stage of temple worship while one is actually in the grades of the Sudras and the woman class or less than them. One should begin to see the Lord from His

Lotus feet gradually rising to thighs, belt, chest and the face. One should not try to look on the face of the Lord without being accustomed in the matter of seeing the lotus feet of the Lord. Srimati Kunti on account of her becoming the aunt of the Lord does not begin to see the Lord from the Lotus feet because the Lord may feel ashamed for this and thus Kunti Devi just to save a painful situation for the Lord she began to see the Lord just above His lotus feet i. e. from the belt of the Lord gradually rising to the face and then the round comes down to the lotus feet. In the round everything there is in order.

TEXT NO. 23

यथा हृषीकेश खलेन देवकी कंसेन रुद्धातिचिरं शुचापिता ।
विमोचिताहं च सहात्मजा विभो त्वयैव नाथेन मुहुर्विपद्गणात् ॥

*Yatha hrishikesh khalena devaki kamsena ruddhatichiram sucharpita
Vimochitahamcha sahatmaja bibho twaiba nathena muhurvipadganat.*

ENGLISH SYNONYMS

Yatha—as it were, *Hrishikesh*—the master of the senses, *Khalena*—by the envious, *Devaki*—of the name mother of Sri Krishna, *Kansena*—by the king Kamsa, *Ruddha*—imprisoned, *Atichiram*—since a long time, *Sucharpita*—distressed. *Vimochita*—released, *Ahamcha*—also myself, *Sahatmaja*—along with my children, *Bibho*—oh the great, *Twaiva*—by your Lordship, *Nathena*—as the protector, *Muhur*—constantly, *Vipadganat*—series of danger.

TRANSLATION

Oh Hrishikesh the master of the senses and the great Lord of the lords you have released both your mother Devaki who was long imprisoned and distressed by the envious king Kansa and myself also along with my children from a series of constant dangers.

PURPORT

Devaki, the mother of Krishna and sister of King Kansa, was put into prison along with her husband Vasudeva because

the envious king was afraid of being killed by the 8th son (Krishna) of Devaki. He, therefore, killed all the sons of Devaki who were born before Krishna but Krishna escaped the danger of child-slaughter by his maternal uncle because He was transferred to the house of Nanda Maharaj Lord Krishna's foster father. Kunti Devi was also saved from a series of dangers along with her children. But Kunti Devi was shown more favour because Lord Krishna did not save the other children of Devaki while He saved the children of Kunti Devi. This was done because Devaki's husband Vasudeva was there living but Kunti Devi was a widow and there was none to help her except Krishna. The conclusion is Krishna endows more favour to a devotee who is in greater dangers of helplessness. Sometimes He puts His pure devotees in such dangers because in that condition of helplessness the devotee becomes more attached to the Lord. The more the attachment is there for the Lord the more success is there for the devotee.

TEXT NO. 24

विषान्महाग्नेः पुरुषाददर्शनादसत्सभाया वनवासकृच्छतः ।
मृधे मृधेऽनेकमहारथास्त्रतो द्रौण्यस्त्रतश्चास्म हरेऽभिरक्षिताः ॥

*Visad mahagneh purusada darssanad asad sabhavya vanwasakrichhatah
Mridhe mridhe aneka maharatha astrato drouna astratas cha sma
hareh abhirakshitah.*

ENGLISH SYNONYMS

Visad—from poison, *Mahagne*—from the great fire, *Purusada*—the eaters of man, *Darsanad*—by combating, *Asad*—viceous, *Sabhaya*—assembly. *Vanavasa*—exiled in the forest, *Krichhato*—sufferings, *Mridhe*—in the battle, *Aneka*—many, *Maharatha*—great general, *Astro*—weapons, *Drouna*—the son of Dronacharya, *Astrato*—from the weapons of, *Cha*—and, *Sma*—indinating past tense *Hareh*—by the Personality of Godhead, *Abhirakshitah*—protected completely.

TRANSLATION

My dear Krishna, Your Lordship has protected us from the

poison cake, from the great fire, from the combating with the man-eaters, from the vicious assembly, from the sufferings during the exile period in the forest, in the battlefield where great generals fought and lately saved from the weapons of Aswatthama.

PURPORT

The list of dangerous encounters is submitted herein. Devaki was once put into difficulty by her envious brother otherwise she was well at all time. But Kunti Devi was put into difficulty one after another for years and years together. They were put into trouble by Duryodhone and party on the case of the kingdom and in each and every time the sons of Kunti were saved by the Lord. Sometime Bhima was administered poison in a cake form, sometimes they were put into the house made of shellac and set in fire, sometimes Droupadi was bated out and attempt was made to insult her by seeing her naked in the vicious assembly of the Kurus. The Lord saved Droupadi by supplying immeasurable length of cloth and Duryodhone's party failed to see her naked. Similarly when they were exiled in the forest Bhima had to fight with some man-eater demon like Heramba Rakshas but the Lord saved him. So it was not finished there. After all these tribulations there was the great battle of Kurukshetra and Arjuna had to meet such great generals like Drona, Bhishma, Karna etc. all powerful fighters. And at last even when everything was done away there was the Brahmastra release by the son of Dronacharya even within the womb of Uttara and the Lord saved the only surviving descendant of the Kurus Maharaj Parikshit.

TEXT NO. 25

विवदः सन्तु नः शश्वत्तत्र तत्र जगद्गुरो ।

भवतो दर्शनं यत्स्यादपुनर्भवदर्शनम् ॥

*Vipadah santu tah saswat tatra tatra jégatguro
Bhabato darshanam yat syat apunarbhavadarsanam.*

ENGLISH SYNONYMS

Vipadah—calamities, *Santu*—let there be, *Tah*—all, *Tatra*—there, *Tatra*—and there, *Jagatguro*—oh the Lord of the Universe, *Bhabato*—your, *Darshanam*—meeting, *Yat*—that which, *Syat*—is, *Apunar*—not again, *Bhavadarsanam*—seeing repetition of birth and death.

TRANSLATION

I wish that all those calamities may happen again and again so that we can see you also again and again which means that there will be no more seeing of repeated birth and death.

PURPORT

Generally the distressed, the needy, the intelligent and the inquisitive persons who have some pious activities behind, do worship or begin to worship the Lord. Others who are thriving on misdeeds only never mind whatsoever one may be, cannot approach the Supreme on account of being misled by the illusory energy. Therefore, for a pious person if there is some calamity there is no other alternative than to take shelter of the lotus feet of the Lord. Constantly remembering the Lotus feet of the Lord means preparing the way of not experiencing repetition of birth and death. Therefore, even though there are so called calamities they are welcome because that give us opportunity to remember the Lord which means no more repetition of birth and death.

One who has taken the shelter of the lotus feet of the Lord which are accepted as the most suitable boat for crossing over the ocean of nescience, can do so as easily as one leaps over the hole made by the hoops of a calf. Such persons are meant for residing in the abode of the Lord and they have nothing to do with a place where there is danger in every step.

This material world is certified by the Lord in the Bhagwat Geeta as the dangerous place full of calamities. Less intelligent

persons prepare plans for adjusting those calamities without knowing that the nature of this place is itself full of calamities. They have no information of the abode of the Lord which is full of bliss without any trace of calamity. The duty of the same person is therefore not to be disturbed by the worldly calamities which are sure to happen in all circumstances, but suffering all sorts of unavoidable calamities one should make progress in the matter of spiritual realisation because that is the end of the mission of human life. The spirit soul is transcendental to all material calamities and therefore the so called calamities are sometimes said as false exactly in the sense that a man sees a tiger swallowing him in dream and crying for this calamity. Actually there is no tiger and there is no suffering but it is simply a case of hallucination to the suffering men. In the same way all calamities of our life are as to say hallucination of a sleeping man but in exchange of such hallucinative phenomenon if somebody is lucky to get contact of the Lord by devotional service it is all the tangible gain in life. Because contact of the Lord by any one of the nine devotional devices, is always a forward step on the path of going back to Godhead.

TEXT NO. 26

जन्मैश्वर्यश्रुतश्रीभिरेधमानमदः पुमान् ।
नैवार्हत्यभिधातुं वै त्वामकिञ्चनगोचरम् ॥

Janma aiswarya shruta shrivih edhamana madah puman
Na eva arhati abhidhatum bai twam akinchanagocharam.

ENGLISH SYNONYMS

Janma - birth, *aiswarya* - opulence, *Shruta* - education, *Shrivih* - by the possession of beauty, *Edhamana* - Progressively increasing *Madah* - intoxication, *Puman* - the human being, *Na* - never, *Eva* - ever, *Arhati* - deserves, *Bai* - certainly, *Abhidhatum* - address in feeling, *Twam* - you, *Akinchanagocharam* - one who is approached easily by the materially exhausted man.

TRANSLATION

My Lord Your Lordship can easily be approached only by those who are actually materially exhausted men. Because no body can address you in feeling who is on the path of progressive improvement in the matter of respectable parentage, great opulence, high education and attractive beauty.

PURPORT

Materially advanced, means to take birth in aristocratic family, to possess great wealth, to have high education and to possess attractive personal beauty. All materialistic men are mad after possessing all these material opulence and this is known as advancement of material civilisation. But the result is that by possessing all these material assets one becomes artificially puffed up intoxicated by such temporary possessions. Consequently such materially puffed up persons are incapable of uttering the holy Name of the Lord by addressing Him feelingly as Oh Govinda, Oh Krishna. It is said in the *Shastras* that by once uttering the holy Name of the Lord the sinner gets rid of such quantity of sins as he is unable to commit. Such is the power of uttering the holy Name of the Lord. There is not the least exaggeration in this statement. Actually the Lord's holy name has such powerful potency. But there is quality of such utterances also. It depends on the quality of feeling. A helpless man can feelingly utter the holy Name of the Lord whereas a man who utters the same holy Name in great material satisfaction cannot be of the same quality. Therefore, materially puffed up person may utter the holy Name of the Lord occasionally but he is incapable of uttering the Name in quality. Therefore, the four principles of material advancement of life namely, 1. high parentage, 2. good wealth, 3. high education, and 4. attractive beauty etc. are so to say disqualifications for progress on the path of spiritual advancement. Material covering of the pure spirit soul is an external feature as much as fever of the body is an external feature of the healthy body. The general process is to decrease the degree of the fever and not to aggravate it by maltreatment. Sometime it is seen that spiritually advanced persons

become materially impoverished. This is no discouragement. On the otherhand such improvement is good sign as much as going down of the degree of temperature is a good sign of curing the disease. The principle of life should be to decrease the degree of material intoxication which leads one to be more and more illusioned about the aim of life. Such grossly illusioned persons are quite unfit for entrance into the kingdom of God.

TEXT NO. 27

नमोऽकिञ्चनवित्ताय निवृत्तगुणवृत्तये ।
आत्मारामाय शान्ताय कैवल्यपतये नमः ॥

Namo akinchnavittaya nirbitta guna brittaye
Atma ramaya santaya kaivalyapataye namah.

ENGLISH SYNONYMS

Namo—all obeisances unto you, *Akinchanavittaya*—unto the property of the materially impoverished, *Nirbitta*—completely transcendental to the actions of material modes, *Guna*—material modes, *Britti*—affection, *Atmaramaya*—one who is self satisfied, *Santaya*—the most gentle, *Kaivalyapataye*—unto the master of the monist, *namah*—bowing down.

TRANSLATION

My obeisances are unto you who is the property of the materially impoverished and one who has nothing to do with the actions and reactions of the material modest of nature. You are self satisfied and therefore you are the most gentle and master of the monists.

PURPORT

A living being is finished as soon as there is nothing to possess by him. Therefore a living being cannot be in the real sense of the term a renouncer. A living being renounces something for gaining something more valuable. A student sacrifices his childish proclivities for gaining better education. A servant gives up his job for a better

job. Similarly a devotee renounce the material world not for nothing but for something tangible in spiritual value. Srila Rupa Goswami and Sanatan Goswami or Srila Raghunath Goswami and others all gave up their worldly pomp and prosperity for the sake of the service of the Lord. They were big men in the worldly sense. The Goswamins were ministers in the then Government service of Bengal and Srila Das Goswami was the son of a big Zamindar of his time. But they left every thing not to be loser but to gain far superior than what they previously possessed. The devotees are generally without any material prosperity but they have very secret treasure house in the lotus feet of the Lord. There is a nice story about Srila Sanatan Goswami. He had a touch-stone with him and this stone was left with the stack of refuse. A needy man came to ask him for the touch-stone and he asked him to take it from the stack of the refuse. The needy man took it but later on thought why the valuable stone was kept in such neglected place. He asked therefore for the most valuable thing from him and then he was given the Holy Name of the Lord. *Akin chana* means one who has nothing to give materially. A factual devotee or the *Mahatma* does not give anything material to any one because such devotee has had already left all material asset. He can however deliver the Supreme asset namely the Personality of Godhead because He is the only property of a factual devotee. The touchstone of Sanatan Goswami which was thrown with the rubbish and refuses was not the property of the Goswami otherwise it would not have been kept in such negligible place. This specific example is set for the neophyte devotees just to convince them that material hankerings and spiritual advancement go ill together. Unless one is not apt to see everything spiritual in relation with the Supreme Lord, one must always distinguish spirit and matter differently. A spiritual master like Srila Sanatan Goswami although he was personally apt to view everything spiritual, he set this example for us only because we have no such spiritual vision.

Advancement of material vision of life or material civilization

is a great stumbling block for spiritual advancement. Such material advancement by life entangles the living being more in the bondage of material body followed by all sorts of material miseries. Such material advancement of life is called *Anarthas* or things not wanted. Actually this is so. In the present context of material advancement of life one has become apt to use lipstick at a cost of Rs. 20/- and there are so many unwanted things which are all products of material conception of life. By diverting attention in the matter of so many unwanted things the human energy is spoiled without any achievement of spiritual realisation the prime necessity of the human life. The attempt to reach moon planet by material carrier, is the summit of material education is another set of spoiling energy because even if the moon planet is reached that will not solve the problems of life. The devotees of the Lord are called *Akinchanas* because they have practically no material assets. Such material assets are all products of the three modes of material nature for foiling the spiritual energy and as such the less we possess such products of the material nature, the more we have good chance for spiritual progress.

The Supreme Personality of Godhead has no direct connection with material activities. All His acts and deeds which are exhibited even in this material world are also spiritual or without any affection of the moods of material qualities. In the Bhagwat Geeta the Lord says that all His acts even His appearance and disappearance in and out of the material world are all transcendental and one who may know this in perfect order shall not take his birth again in this material world but he would go back to Godhead.

The material disease is the hankering after lording it over the material nature. This hankering after material nature is due to an interaction of the three modes of nature and both the Lord and the devotees have no attachment for such false enjoyment. Therefore, the Lord as well as the devotees are called *Nibrittiaguna britti*. The perfect *nibrittiagunabritti* is the Supreme Lord because never He becomes attracted by the modes of material nature whereas the

living beings have such tendency potentially. Some of them are entrapped by the illusory attraction of material nature.

Because the Lord is the property of the devotees and the devotees are the property of the Lord reciprocally therefore the devotees are certainly transcendental to the modes of material nature. That is a natural conclusion. Such unalloyed devotees are distinct from the mixed devotees who approach the Lord for mitigation of miseries, poverty, inquisitiveness and speculation on empiric philosophy. The unalloyed devotees and the Lord are transcendently attached with one another. For others the Lord has nothing to reciprocate and therefore He is called *Atmarama* self satisfied. Self satisfied as He is so He is the Master of all monist seeking merging in the existence of the Lord. Such monist certainly merges within the personal effulgence of the Lord called the *Brahma Yōti* but the devotees unalloyed enters into the transcendental pastimes of the Lord which are never to be misunderstood as material activity.

TEXT No. 28.

मन्ये त्वां कालमीशानमनादिनिधनं विभुम् ।
समं चरन्तं सर्वत्र भूतानां यन्मिथः कलिः ॥

*Manye twam kalam ishanam anadi nidhanam bibhum
Samam charantam sarvatra bhutanam yanmithah kalih.*

ENGLISH SYNONYMS

Manye—I consider it, *Twam*—your Lordship, *Kalam*—the eternal time, *Ishanam*—the Supreme Lord, *Anadinidhanam*—without beginning and end, *Bibhum*—all pervading, *Samam*—equally merciful, *Charantam*—distributing, *Sarvatra*—everywhere, *Bhutanam*—of the living beings, *Yanmithah*—by intercourse, *Kalih*—dissention.

TRANSLATION

My Lord I consider your Lordship as the eternal Time, the Supreme Controller, without any beginning and end and all pervading. You are equal to every one in distributing your mercy

everywhere and the dissensions of the living beings are due to social intercourse.

PURPORT

Lord Sri Krishna although appeared as the family member of Vrishni dynasty and as such nephew of Kunti Devi, she knew it well that Krishna was neither her nephew nor an ordinary family member of her paternal house. She knew it perfectly well that Krishna is the Primeval Lord Who lives in everyone's heart as the Super-soul Paramatma. Another name of the Paramatma Feature of the Lord is *Kala* or eternal Time. Eternal Time is the witness of all our actions good and bad and as such resultant reactions are destined by Him. It is no use saying that we do not know why and what for we are suffering. We may forget the misdeeds for which we may suffer at the present moment but we must remember that Paramatma is our constant companion and therefore He knows everything past present and future. And because the Paramatma Feature of the Lord Krishna destines all actions and reactions of a living being He is the Supreme Controller also. Without His sanction not a blade of grass can move. The living beings are given freedom as much as they deserve and misuse of that freedom is the cause of suffering. The devotees of the Lord do not misuse the freedom and, therefore they are the good sons of the Lord. Others who misuse the freedom of activities are put into miseries destined by the eternal *Kala*. The *kala* offers the conditioned souls both, happiness and miseries. It is all predestined by the Eternal Time. As we have miseries uncalled for so we may have happiness also without being asked for because they are all predestined by the *Kala*. No body is therefore either enemy or friend of the Lord. Every one is suffering and enjoying the result of his own destiny. This destiny is made by the living beings in course of social intercourse. Every one wants here to Lord it over the material nature and thus every one creates his own destiny under the supervision of the Supreme Lord. He is all pervading and therefore, He can see every one's activities. And because the Lord has no beginning or end therefore He is known also as the Eternal Time *Kala*.

TEXT NO. 29.

न वेद कश्चिद्भगवंश्चिकीर्षितं तवेहमानस्य नृणां विडम्बनम् ।
न यस्य कश्चिद्विप्रतोऽस्ति कश्चिद् द्वेष्यश्चयस्मिन् विषमा मतिर्नृणाम् ॥

Na veda kaschit bhvabans chikirsitam
Taba ihamanasya nrinam bidambanam
Na yasya kaschit dayito' sti karhichit
Dwesyas cha yasmin visama matirnrinam

ENGLISH SYNONYMS

Na—does not, *Veda*—know, *Kaschit*—any one, *Bhagabans*—oh the Lord, *Chikirsitam*—pastimes, *Taba*—your, *Ihamanasya*—like the worldly men *Nrinam*—of the people in general. *Bidambanam*—misleading. *Na*—never, *Yasya*—his, *Kaschit*—anyone, *Dayito*—object of specific favour, *Asti*—there is, *Karhichit*—anywhere, *Desyas*—object of envy, *Yasmin*—unto him, *Visama*—partiality, *Mati*—conception, *Nrinam*—of the people.

TRANSLATION

No body can understand Oh the Lord, about your transcendental pastime which appears to be humanly but it is misleading. You have no specific object of favour neither you have any body object of envy. Conception of partiality upon you is imagination by the people in general.

PURPORT

Lord's mercy upon the fallen souls is equally distributed and he has no body as the object of specific favour neither He has any body as the specific object of hostility. The very conception of the Personality of Godhead as human being is misleading. His pastimes appear to be exactly like the human being but actually they are transcendental without any tinge of material contamination. He is undoubtedly known as partial to His pure devotees but in fact He is never partial as much as the sun is never partial to any body. By utilising the sun rays some times even the stones become valu-

able while a blind man cannot see the sun although there is enough sun rays before him. Darkness and light are two opposite conceptions in relation with the sun rays but it does not mean that the sun is partial in the matter of distributing its rays. The sun rays are open to every one but it depends on the capacity of the receptacle. Foolish people think it that devotional service is a sort of flattering the Lord to get special mercy. Factually the pure devotees who are engaged in the transcendental loving service of the Lord are not merchantile community. A merchantile house renders service to somebody in exchange of values. The pure devotee does not do render service unto the Lord for such exchange and therefore full mercy of the Lord is open for them. Suffering man, needy man inquisitive person or the philosopher make temporary connection with the Lord for serving a particular purpose. When the purpose is served, there is more relation with the Lord. A suffering man, if he is pious at all, prays to the Lord for his recovery. But as soon as the recovery is done, in most cases the suffering man no more cares to keep any connection with the Lord. As such mercy of the Lord although open for him also, he is reluctant to receive it. That makes the difference between a pure devotee and a mixed devotee. Those who are completely against the service of the Lord are considered to be in the abject darkness ; those who ask for the Lord's favour only at the time of necessity are partial recipient of the mercy of the Lord and those who are cent percent engaged in the service of the Lord are fully receipt of the mercy of the Lord. Such partiality of receiving the Lord's mercy is relative to the receipt and it is not due to the partiality of distribution by the all merciful Lord.

When the Lord descends on this material world by His all merciful energy certainly He plays like the human being and therefore it appears that the Lord is partial to His devotees only but that is not a fact. Even by such manifestation of partiality by the Lord apparently, His mercy is equally distributed. In the battle field of Kurukshetra all persons who died in the fight before

the presence of the Lord got salvation without the necessary qualification, because death before the presence of the Lord purifies the passing soul from the effects of all sins and therefore the dying man gets place somewhere in the transcendental abode. Some how or other if some body puts himself open in the sun rays he is sure to get the requisite benefit both by heat and ultraviolet rays. Therefore, the conclusion is that the Lord is never partial but it is a wrong conception of the people in general to think about Him as partial.

TEXT NO. 30.

जन्म कर्म च विश्वात्मन्नजस्याकुर्वात्मनः ।

तिर्यङ्मृषिषु यादःसु तदत्यन्तविडम् ॥

*Janma karma cha viswatman najasya akartur atmanah
Tiryangnrrisisu yadahsu tadatyanta bidambanam.*

ENGLISH SYNONYMS

Janma—birth, *Karma*—activity, *Cha*—and, *Viswatman*—oh the soul of the universe, *Najasya*—of the unborn, *Akartur*—of the inactive, *Atmanah*—of the vital energy, *Tirjang*—animal, *Nri*—human-being, *Rishisu*—in the sages, *Yadahsu*—in the water, *Tad*—that, *Atyanta*—veritable, *Bidambanam*—bewildering.

TRANSLATION

It is bewildering off course you, Oh the Soul of the Universe, have to work although inactive, have to take birth although unborn and are the vital force. Still you descend yourself amongst the animals, men, sages, aquatics. They are verily bewildering.

PURPORT

Transcendental pastimes of the Lord are not only bewildering but also apparently contradictory also. Or in other words they are—all inconceivable by the limited thinking power of the human being. The Lord is all prevailing super soul of all existence and yet appears in the Form of Hog amongst the animals, in the Form of Human being as Rama, Krishna etc. in the Form of a Rishi

like Narayana, in the Form of an aquatic like Fish in the water and it is said about Him that He is unborn and He has nothing to do. In the Sruti Mantra it is said that the Supreme Brahmin has nothing to do no body is equal or greater than Him. He has manyfold energies and everything is performed by Him perfectly by automatic knowledge, strength and activity. All these prove without any question that the Lord's activities, His Forms and deeds all are inconceivable by our limited thinking power but because He is inconceivably powerful everything is possible in Him. Therefore, no body can calculate about Him exactly and every action of the Lord is bewildering for the common man. He can neither be understood by the Vedic knowledge but at the same time he can be easily understood from the pure devotees because they are intimately related with Him. The devotees therefore know it certainly that although He appears amongst the animal He is not animal, neither He is man nor He is a Rishi or aquatic Fish. He is eternally the Supreme Lord at all circumstances.

TEXT NO. 31.

गोप्याददे त्वयि कृतागसि दाम तावद् या ते दशाश्रुकलिलाञ्जनसंभ्रमाक्षम् ।
वक्त्रं निनीय भयभावनया स्थितस्य सा मां विमोहयति भीरपि यद्विभेति ॥

*Gopi adade kritagasi dama tabat ya te dasa asrukalilanjana sambhrama
aksham.*

*Baktram niniya bhayabhavanaya stithasya sa mam bimohayati bheerapi
yadvibheti.*

ENGLISH SYNONYMS

Gopi—the cowhard lady (Yaśoda), *Adade*—took up, *Twayi*—on your, *Kritagasi*—creating disturbances (by breaking the butter-pot), *Dama*—rope, *Tabat*—at that time, *Ya*—that which, *Te*—your, *Dasa*—situation, *Asrukalila*—overflowed with tears, *Anjana*—anointment, *Sambhrama*—perturbed, *Aksham*—eyes, *Vaktram*—face, *niniya*—downwards, *Bhayabhavanaya*—by thoughts of fear, *Sa*—that, *Mam*—me, *Vimohayati*—bewilders, *Bheerapi*—even fear personified, *Yad*—whom, *Bibheti*—be afraid of.

TRANSLATION

My dear Krishna, the sight which was created by Yasoda's taking up a rope to bind you on your committing offence and your perturbed eyes became overflowed with tears washing the anointment out of fear only although Fear Personified is afraid of you,—is bewildering me.

PURPORT

Here is another explanation of bewilderment created by the pastimes of the Supreme Lord. The Supreme Lord is the Supreme at all circumstances is already explained. Here is a specific example of the Lord's becoming the Supreme and at the same time a plaything in the presence of His pure devotee. Lord's pure devotee does render service unto the Lord out of unalloyed love only and while discharging such devotional service the pure devotee forgets the position of the Supreme Lord. The Supreme Lord also accepts the loving service of His devotees more relishably when the service is rendered spontaneously out of pure affection without any thing of reverential admiration. Generally the Lord is worshipped by the devotees in reverential attitude but the Lord is meticulously pleased when the devotee, out of pure affection and love, considers the Lord as less important than himself. The Lord's pastimes in the original abode of Goloka Vrindaban is exchanged in that spirit. The friends of Krishna consider Him as one of them without any reverential importance. The parents of the Lord (who are all pure devotees only) consider Him a less important child only. The Lord accepts chastisements of the parents more cheerfully than the prayers of the Vedic hymns. Similarly he accepts the reproaches of His fiancées more palatably than the Vedic hymns. Lord Krishna when He was present in this material world to manifest His eternal pastimes in the transcendental realm of Goloka Vrindaban for an attraction of the people in general, He displayed an unique picture of subordination before His foster mother Yasoda. The Lord in His natural childish playful activities used to spoil the stocked butter of mother Yasoda by breaking the

pots and distributing the contents to His friends and playmates including the celebrated monkeys of Vrindaban who took advantage of the Lord's munificence. Mother Yosoda saw this and out of her pure love she wanted to make a show of punishment for her transcendental child. She took a rope and threatened the Lord to tie up as it is generally done in the ordinary household affairs.

By seeing the rope in the hands of mother Yosoda the Lord bowed down His head and began to weep just like a child without any deviation and tears rolled down His cheeks washing the black anointment speared over His beautiful eyes. This picture of the Lord is adored by Kunti Devi because she is conscious of the Lord's Supreme Position. He is feared often by the Fear Personified and He is afraid of His mother who wanted Him to punish just in the ordinary manner. Kunti was conscious of the Exalted position of Krishna while Yosoda was not. Therefore Yosoda's position was more exalted than Kunti. Mother Yosoda got the Lord as Her child and the Lord made her forget altogether that her child was the Lord Himself. If mother Yosoda would have been conscious of the exalted position of the Lord she would certainly have hesitated to punish the Lord. But she was made to forget this situation because the Lord wanted to make a complete gesture of childhood before the affectionate mother Yosoda. This exchange of love between the mother and the son was performed in natural way and Kunti remembering the scene was bewildered and she could do nothing but elicit praising the transcendental filial love. Indirectly Mother Yosoda is praised for her unique position of love as she could control even the all powerful Lord supposed to be her beloved child.

TEXT NO. 32

केचिदाहुरंजं जातं पुण्यश्लोकस्य कीर्तये ।

यदोः प्रियस्वान्ववाये मलयस्येव चन्दनम् ॥

*Kechid ahur ajam jatam punyslokasya kirtaye
Yadoh priyasya anwabaye malaysyaeba chandanam.*

ENGLISH SYNONYMS

Kechid—some body *Ahur*—says, *ajam*—the unborn, *punya-lokasya*—of the great pious king, *Kirtaye*—for glorifying, *Yadoh*—of the king Yadu, *Prtyasya*—of the dear, *anwbaye*—in the family of, *Malaysya*—Malaya hills, *Chandanam*—sandal wood.

TRANSLATION

Some body says that the unborn is now born for glorification of great pious king, other says for pleasing the king Yadu one of your dearest devotess, you are born in his family as much as the Malaya hills are famous for its sandalwood.

PURPORT

Because the Lord's appearance in this material world is bewildering there are different opinions about the birth of the unborn. In the Bhagwat Geeta the Lord says Himself that He takes His birth in the material world although He is the Lord of all creations and He is unborn. So there cannot be any denial of the birth of the Unborn because He Himself establishes the truth. But still there are different opinions as to why He takes His birth. That is also declared in the Bhagwat Geeta that He appears by His own internal potency for re-establishing the principles of religion and to protect the pious and to annihilate the impious. That is the mission of the appearance of the Unborn. Still they say that the Lord is there for glorifying the pious king Judhisthir. Lord Sri Krishna certainly-wanted to establish the kingdom of the Pandavas for the good of all in the world. When there is a pious king over the world the people are happy for the virtuousness of the Ruler. When the Ruler is impious the people are unhappy. In the age of Kali in most cases the rulers are impious and therefore the citizens are also continuously unhappy. But in the case of democracy the impious citizens themselves send their representative to rule over them and therefore they cannot blame any one for their unhappiness all round. Maharaj Nala was also

celebrated as the great pious king but he had no connection with Lord Krishna. Therefore Maharaj Yudhishthir is meant here for being glorified by Lord Sri Krishna. He had also glorified King Jadu having taken His birth in the family. He is known as Yadav, Yaduvir, Yadunandan etc. although the Lord is always independant from any such obligation. It is just like the sandal wood grows in Malaya hills. Tree can grow any where and everywhere but yet because the sandal wood trees are mostly in the area of the Malaya hills, the name sandal wood and the Malaya Hill are interrelated. Therefore, the conclusion is that the Lord is ever unborn like the Sun and yet He appears like the sun is risen on the eastern horizon. As the sun is never the son of the eastern horizon so the Lord is nobody's son but He is the Father of everything that be.

TEXT NO. 33

अपरे वसुदेवस्य देवक्यां याचितोऽभ्यगात् ।

अजस्त्वमस्य क्षेमाय वधाय च सुरद्विषाम् ॥

Apare vasudevasya devakyam yachito' bhyagat
Ajas twam asya kshemaya badhaya cha surdbisam.

ENGLISH SYNONYMS

Apare—others, *Vasudevasya*—of vasudeva, *Devakyam*—of Devaki
Yachito—being prayed for, *Abhyagat*—took birth, *Ajas*—unborn,
Twam—you are, *Asya*—of him, *Kshemaya*—for the matter of good,
Badhaya—for the purpose of killing, *Suradbisam*—of those who are
 envious of the demi gods.

TRANSLATION

Some others say that being prayed by both Vasudeva and Devaki you have taken your birth as their son. Undoubtedly you are unborn and still you take your birth for their welfare as well as for killing those who are envious of the demigods.

PURPORT

It is also said that Vasudeva and Devaki both in their previous birth as Sutapah and Prishni underwent a severe type of penance to get the Lord as their son and as result of such austerities the Lord appeared as their son. That was only a source otherwise, as it is already declared in the Bhagwat Geeta, the Lord appeared for welfare of all people of the world and to vanquish the Asuras or the materialistic atheists.

TEXT NO. 34

भारावतारणयान्ये भुवो नाव इवोदधौ ।
सीदन्त्या भूरिभारेण जातो ह्यात्मभुवार्थितः ॥

Bharabataranaya anye bhuvo nava iva udadhou
Sidantya bhoori bharena jato atmabhu arthitah

ENGLISH SYNONYMS

Bharabataranaya—just to reduce the burden of the world, *Anye*—others, *Bhuvo*—of the world. *Nava*—boat, *Iva*—like that, *Udadhou*—on the sea, *Sidantya*—agrieved, *Bhoori*—extremely, *Bharena*—by the burden, *Jata*—you are born, *Atmabhu*—brahma, *Arthitah*—being prayed for.

TRANSLATION

Others say that the world, being overburdened like that of a boat on the sea, was very much agrieved and you have descended to diminish the trouble being prayed by Brahma (who is your son).

PURPORT

Brahma or the first living being born just after the creation is the son of Narayana directly. Narayana as Garbhodaksaye Vishnu first of all entered the material universe. Without spiritual contact matter cannot create and this principle was followed from the

very beginning of the creation. The Supreme Spirit entered the universe and the First living being Brahma was born on a lotus flower grown out of the transcendental abdomen of Vishnu. Vishnu is therefore known as Padmanava. Brahma is known as *Atmbhu* because he was begotten directly from the Father without any contact of Mother Laksmiji. Laksmiji, was present just before Narayana, engaged in the service of the Lord and still without any contact of Lakshmi, Narayana begot Brahma. That is the omnipotency of the Lord. One who foolishly considers Narayana as good as other living beings may take lesson from this that Narayana is not an ordinary living being. He is Personality of Godhead Himself and He has all the potencies of all the senses in all parts of His transcendental body. An ordinary living being begets child by the intercourse of sex and he has no other means to beget child than the one designed for him. But Narayana being omnipotent He does not require to be bound up by any condition of any energy. He is complete and independent to do anything and everything by His various potencies very easily and perfectly. Brahma is therefore directly the son of the Father without being put into the womb of the mother and therefore he is known as *atmabhu*. This Brahma is in charge of further creation in the universe secondarily reflected by the Potency of the omnipotent. Within the halo of the Universe there is a transcendental planet known as *Sweta Dwipa* which is resided by the Kshirodaksayee Vishnu the Paramatma feature of the Supreme Lord. Whenever there is any trouble in the universe impossible to be solved by the administrative demigods, they approach Brahmaji for solution and if it is not to be solved even by Brahmaji then the latter also consults and Prays the Kshirodaksayee Vishnu for incarnation and solution of the problems. Such problem arose when Kansa and others were ruling over the earth and she became too much overburdened by the misdeeds of the Asuras. Brahmaji along with other demigods prayed at the shore of the Kshirodak ocean and they were intimated of the descent of Krishna as the son of Vasudeva and Devaki. So some people say that the Lord appeared on account of prayers of Brahmaji.

TEXT NO. 35

भवेऽस्मिन् क्लिश्यमानानामविद्याकामकर्मभिः ।
श्रवणस्मरणार्हाणि करिष्यन्निति केचन ॥

*Bhave asmin klisyamananam avidya kama karmabhih
Sravana smarana arhanani karisyann iti kechana.*

ENGLISH SYNONYMS

Bhave—in the material creation, *Asmin*—this, *Klisyamananam*—of those who are suffering from, *Avidya* - nescience, *Kama*—desire, *Karmabhi*—by execution of fruitive work, *Sravana*—hearing, *Smarana*—remembering, *Arhanani*—worshipping, *Karishyan*—may perform, *Iti*—thus, *Kechana*—others.

TRANSLATION

Others say that the Lord appeared for renovating the devotional service in the matter of hearing, remembering, worshipping etc. so that the conditioned souls suffering from material pangs may take advantage of them and thereby become liberated.

PURPORT

In the Srimad Bhagwat Geeta the Lord asserts that He appears in every mellennium just to re-establish the way of religiosity. The way of religiosity is made by the Supreme Lord as much as the Law is enacted by the Supreme Executive Head. No body can manufacture a new path of religion as it is the fashion for certain ambitious person. The factual way of religiosity is to accept the Lord as the Supreme authority and thus render service unto Him in spontaneous love. A living being cannot but render service only because he is constitutionally made for that purpose. The only function of the living being is to render service to the Lord. The Lord is great and living beings are subordinate to Him. As such the duty of the living being is just to serve Him only. Unfortunately the illusioned living beings out of misunderstanding only become servant of the senses by material desires. This desire is called

Avidya or nescience. And out of such illegitimate desires only the living being makes different plans of material enjoyment round about a perverted sex life and therefore becomes entangled in the chain of birth and death in the cycle of species of life by trans-migrating into different bodies of different planets under the direction of the agency of the Supreme Lord. Unless, therefore, one is not out of the boundary of this nescience one cannot get free from the threefold miseries of material pangs. That is the law of nature.

The Lord, however, out of His causeless mercy, because He is more merciful to the suffering living beings than they can expect, appears before them and renovates the principles of devotional service comprising of hearing, chanting, remembering, serving, worshipping, praying, co-operating and surrendering unto Him. Adoption of all the abovementioned items or any one of them can help a conditioned soul to get out of the tangle of nescience and thus become liberated from all material sufferings created by the living being himself illusioned by the external energy. This particular type of mercy is bestowed upon the living being by the Lord in the Form of Lord Sri Chaitanya Mahaprabhu.

TEXT NO. 36

शृण्वन्ति गायन्ति गृणन्त्यभोक्षणशः स्मरन्ति नन्दन्ति तवेहितं जनाः ।
त एव पश्यन्त्यचिरेण तावकं भवप्रवाहोपरमं पदाम्बुजम् ॥

*Srinwanti gayanti grinanti abhik shnasah smaranti nandanti
tabaihitamjanah.*

*Taeva Pasyanti achirena tabakam bhavaṣṭrabha uparamam
padambujam.*

ENGLISH SYNONYMS

Srinwanti—hear, *Gayanti*—chant, *Grinanti*—take, *abhikshnasah*—continuously, *Smaranti*—remembers, *Nandanti*—takes pleasure, *Taba*—your, *Ihitam*—activities, *Janah*—people in general, *Ta*—that *Eva*—certainly, *Pasyanti*—can see, *Achirena*—very soon, *Tabakam*—your, *Bhavaṣṭrabham*—the current of rebirth, *Uparamam*—cessation, *Padambujam*—lotus feet.

TRANSLATION

Oh Krishna, the people in general who continuously hear, chant and repeats your transcendental activities or takes pleasure in while others doing so, certainly can see your lotus feet which alone can stop the course of repetition of birth and death.

PURPORT

The Supreme Lord Sri Krishna cannot be seen by our present conditional vision. In order to see Him the present vision has to be changed by developing a different condition of life full of spontaneous love of Godhead. When Sri Krishna was personally present on the face of the globe not exactly every one could see Him as the Supreme Personality of Godhead. Materialists like Ravana, Hiranyakasipu, Kansa, Jarasandha, Sisupala etc. were highly qualified personalities by acquisition of material assets but they were unable to appreciate the presence of the Lord. Therefore, even though the Lord may be present before our eyes it is not possible to see Him unless we have got the necessary eyes to see Him. This necessary qualification is developed by the process of devotional service only beginning with hearing about the Lord from the right sources. The Bhagwat Geeta is one of the popular literature which is generally heard, chanted, repeated etc. by the people in general but inspite of such hearing etc. sometimes it is experienced that the performer of such devotional service does not see the Lord eye to eye. The reason is that the first item *Sravana* is very important of all other items. If hearing or aural reception is made from the right sources it acts very quickly. Generally people hear from unauthorised persons. Such unauthorised persons may be very learned from academical qualifications but because such persons themselves do not follow the principles of devotional service, hearing from such unauthorised persons become sheer waste of time. Sometimes the texts are interpreted fashionably by such unauthorised persons to suit their own purposes. Therefore, the first thing in the devotional service of the Lord is to select a competent and bonafide speaker and then to hear from him. When

the hearing process is perfect and complete the other processes become automatically perfect in their own way.

There are different transcendental activities of the Lord and each and every one of them is competent to bestow the desired result provided the hearing process is perfect. In the Bhagwatam the activities of the Lord begins from His dealings with the Pandavas. There are many other pastimes of the Lord in connection with His dealings with the Asuras and others. And in the 10th canto the sublime dealing with His conjugal associates the Gopis as well as with His married wives at Dwarka are mentioned. The Lord being Absolute there is no difference of the transcendental nature of each and every dealings of the Lord. But the hearing process being unauthorised sometimes people take more interest in the matter of hearing about His dealings with the Gopis. Such inclination of the hearer indicate the lusty feelings of the hearer and a bonafide speaker of the dealings of the Lord never indulge in such interested hearing. One must hear about the Lord from the very beginning as it is set up in the Srimad Bhagwatam or any other scriptures and that will help the hearer to attain perfection by progressive development. One should not, therefore, consider that His dealings with the Pandavas are less important than His dealings with the Gopis and thus exhibit his personal mundane leanings in the matter of sensuous enjoyment. We must always remember that the Lord is always transcendental to all mundane attachment and He may not be brought on the level of material activities like that of any conditioned soul. But in all the abovementioned dealings of the Lord, He is Hero in all circumstances and as such hearing about Him or about His devotees or combatants all are conducive to spiritual achievements. It is said that the Vedas and Puranas etc. all are made for the purpose of reviving our lost relation with Him. Hearing of all these scriptures are essential.

TEXT NO. 37

अप्यद्य नस्त्वं स्वकृतेहित प्रभो जिहाससि स्वित्सुहृदोऽनुजीविनः ।
येषां न चान्यद्भूतः पदाम्बुजात्परायणं राजसु योजितांहसाम् ॥

*Api adya nas tam swakrita ihita prabho jahasasi swit
 suhridanujivinah.
 Yesam na cha anyat bhavatah padambujat parayanam rajasu
 yojitam amhasam.*

ENGLISH SYNONYMS

Api—if, *Adya*—to-day, *Nas*—us, *Tam*—you, *Swakrita*—self executed, *Ihita*—all duties, *Prabho*—oh my Lord, *Jihasasi*—giving up, *Swit*—possibly, *Suhridam*—intimate friends, *Anujibinah*—living at the mercy of, *Yesam*—of whom, *Na*—neither, *Cha*—and, *Anyat*—any one else, *Bhavatah*—your, *Padambujat*—from the lotus feet, *Parayanam*—dependant. *Rajasu*—unto the kings, *Yojitam*—engaged in, *Amhasam*—enmity.

TRANSLATION

Oh my Lord you are self executed of all duties. Are you leaving us to-day possibly although we are completely dependant on your mercy as we have no body else to help us specially in a state when all the kings are engaged in enmity with us.

PURPORT

The Pandavas are the most fortunate persons because with all good luck they were entirely dependant on the mercy of the Lord. In the material world to be dependant on the mercy of somebody else is the utmost sign of misfortune but in the case of our transcendental relation with the Lord it is the most fortunate case when we can live completely dependant on Him. The material disease is what we think of becoming independent of everything. But the cruel material nature does not allow us to become independent. The attempt to become independent falsely of the stringent laws of nature is known as material advancement of experimental knowledge. The whole material world is moving on this false attempt to become independent of the laws of nature. Beginning from Ravana who wanted to prepare a direct staircase up to the planet of heaven down to the present age they are trying to overcome the laws of nature. They are trying now

to approach the distant planetary system by electronic mechanical power. But on the contrary the finest part of human civilisation is to work hard under the guidance of the Lord and become completely dependant on Him. The highest achievement of perfect civilisation is to work by the best part of our valour but at the same time to depend completely on the direction of the Lord. The Pandavas were the ideal executor of this standard of civilization. Undoubtedly they were completely dependant on the good will of Lord Sri Krishna but they were not idle parasites of the Lord. They were all highly qualified both by personal character and physical activities. Still they always looked for the mercy of the Lord. Because they were perfect in knowledge that the human being or for the matter of that every living being is dependant by constitutional position. The perfection of life is therefore, to become dependant on the Will of the Lord instead of becoming falsely independant in the material world. Those who try to become falsely independant of the Lord are called *Anatha* or without any gurdian while those who are completely dependant on the Will of the Lord are called *Sanatha* or the person having some one able to protect them. Therefore we must try to be Sanatha always so that we can always be protected from the unfavourable condition of material existence. By the deluding power of the external material nature we forget that the material condition of life is the most undesirable perplexity. The Bhagwat Geeta therefore directs us (7/19) that after many many births one fortunate person becomes aware of the fact that Vasudeva is all in all and the best way of leading our life is to surrender unto Him completely. That is the sign of a Mahatma. As such all the members of the Pandava family were Mahatmas in household life and Moharaj Yudhisthir was the head of such Mahatmas and Queen Kunti Devi was the Mother of such Mohatmas. The lessons of the Bhagwat Geeta and all the Puranas specifically the Bhagwatam Puranam, are therefore inevitably connected with the history of the Pandava Mahatmas. For them separation of the Lord is just like separation of the fish from water. Srimati Kunti Devi, therefore, felt such separation of the Lord something like thunderbolt and the whole Prayer of the

queen is to try to persuade the Lord to stay with them. After the battle of Kurukshetra although the enemical kings were killed still their sons and grand sons were there for dealing with the Pandavas. It is not only for the Pandavas that they were put into the condition of enmity but all of us are always in such condition and the best way of living is to become completely dependant on the Will of the Lord and thereby overcome all difficulties of material existence.

TEXT NO. 38

के वयं नामरूपाभ्यां यदुभिः सह पाण्डवाः ।
भवतोऽदर्शनं यर्हि हृषीकाणामिवेशितुः ॥

*Ke vayam namarupabhyam yadubhih saha pandavah.
Bhavato darshanam yarhi hrishikanamiba isituh.*

ENGLISH SYNONYMS

Ke—who are, *Vayam*—we, *Namarupabhyam*—with our fame and ability, *Yadubhih*—along with the Yadus, *Pandavas*—and the Pandavas, *Bhavato*—your, *Adarshanam*—absence, *Yarhi*—as if, *Hrishikanam*—of the senses, *Iva*—like, *Isituh*—of the living being.

TRANSLATION

As the name and fame of a particular body is finished along with the disappearance of the living spirit, similarly if you do not look upon us all our fame and activities along with the Pandavas and Yadus will end at once.

PURPORT

Kunti Devi is quite conscious of the existence of the Pandavas is due to Sri Krishna only. The Pandvas are undoubtedly well established in name and fame and is guided by the great king Yudishtir who is Mortality Personified and the Yadus are undoubtedly the great allies of them but without the guidance of Lord Krishna all of them are non-entities as much as the senses of the body are

useless without the guidance of the living being. No body should therefore be proud of his false prestige, power and fame without being guided by the favour of the Supreme Lord. The Living Beings are always dependant and the ultimate dependable object is the Lord Himself. We may, therefore, invent by our advancement of material knowledge all sorts of counteracting material resources but without being guided by the Lord all such inventions end in fiasco however strong and stout the reactionary elements may be.

TEXT NO. 39

नेयं शोभिष्यते तत्र यथेदानी गदाधर ।

त्वत्पदैरङ्किता भाति स्वलक्षणविलक्षितैः ॥

*Na iyam sobhisyate tatra yatha idam gadadhara
Twat padair ' ankita bhati swalakshhana bilakshitaih,*

ENGLISH SYNONYMS

Na—not, *Iyam*—this land of our kingdom, *Sobhisyate*—will appear as beautiful, *Tatra*—then, *Yatha*—as it is now, *Gadadhara*—Oh Krishna, *Twat*—your, *Padair*—by the feet, *Ankita*—marked, *Bhati*—is dazzling, *Swalakshana*—your own marks, *Bilakshitaih*—by the impressions.

TRANSLATION

Oh Gadadhara (Krishna) the land of our place is now being marked by the impressions of your own marks on the feet and therefore appearing as beautiful as anything but when you are out they will no longer look as auspicious.

PURPORT

There are certain particular marks on the feet of the Lord which are all distinguishing features of the Lord from others. The marks are like the flag, thunder bolt, the instrument of driving an elephant, umbrella, lotus, disc etc. engraved on the palm of the Lord. As such, such engraved marks are impressed upon the soft dust of the land where the Lord traverses. The land of Hastinapur

was thus impressioned while Lord Sri Krishna was there along with the Pandavas and the kingdom of the Pandavas thus flourished by such auspicious signs. Kunti Devi pointed out the distinguished features and was afraid of inauspiciousity in the absence of the Lord from the place.

TEXT NO. 40

इमे जनपदाः स्वृद्धाः सुपक्वौषधिवीरुधः ।
वनाद्रिनद्युदन्वन्तो ह्येधन्ते तव वीक्षिते ॥

*Ime janapada swriddhah supakkou oasadi virndhah
Vana adri nadi udanmwanto hi edhante taba bikshitaih.*

ENGLISH SYNONYMS

Ime—all these, *Janapada*—cities and towns, *Swriddha*—greatly flourished, *Supakka*—mature, *Ousadhi*—herbs, *Virudhah*—vegetables, *Vana*—forest, *Adri*—hills, *Nadi*—rivers, *Udanwanto*—seas, *Hi*—certainly, *Edhante*—increasing, *Taba*—your, *Bikshitaih*—seen.

TRANSLATION

All these cities and villages are flourishing in all respects because the herbs and grains are in mature abundance, the trees are full of fruits, the river is full of water the hills are full of minerals and the oceans are full of wealth. And they are all due to your glance over them.

PURPORT

Human prosperity flourishes by natural gifts and not by gigantic industrial enterprises. The gigantic industrial enterprises are products of Godless civilisation and they are cause for destruction of noble aims of human life. The more we go on increasing—such troublesome industries for squeezing out the vital energy of the human being, the more there will be unrest and dissatisfaction of the people in general although a few only can live lavishly on the exploitative means on other living beings. The natural gifts such as grains and vegetables, fruits, the rivers full with water, the

hill full with jewels and minerals and the seas full of pearls and stones. Such natural products are supplied by the order of the Supreme and as He desires the material nature produces them in abundance or restricts them at times. The natural law is that human being may take advantage of these Godly gifts by nature and satisfactorily flourish on them without being captivated by the exploitative motive for lording it over the material nature. This is not possible and the more we attempt to exploit the material nature according to our whims of enjoyment the more we shall become entrapped by the reaction of such exploitative attempts. If we have sufficient grains, fruits, vegetables and herbs then what is the necessity of running on a slaughter house and kill the poor animals at the risk of being killed by them again and again. A man cannot kill an animal if he has sufficient grains and vegetables to eat. The flow of river waters fertilize the fields and there is production more than what we need. The minerals are produced in the hills and the jewels in the ocean. If the human civilization has sufficient grains, minerals, jewels, water, milk etc. then why should it hanker after terrible industrial enterprises at the cost of the labour of some unfortunate men. But all these natural gifts are dependant on the mercy of the Lord. What we need, therefore, to become is to be obedient to the laws of the Lord with an aim to achieve human perfection of life by devotional service. The indications by Kunti Devi is just on the point. She desires that God's mercy be bestowed upon them so that the natural prosperity be maintained by His Grace.

TEXT NO. 41

अथ विश्वेश विश्वात्मन् विश्वमूर्ते स्वकेषु मे ।
स्नेहपाशमिमं छिन्धि दृढं पाण्डुषु वृष्णिषु ॥

*Atha visvesa viswatmanviswamurte swakcsu me
Snehapasam imam chhiddhi dridham pandusu vrisnisu.*

ENGLISH SYNONYMS

Atha—therefore, *Viswesa*—the Lord of the Universe, *Viswatman*—the soul of the universe, *Viswamurte*—oh the Personality of universal Form. *Swakesu*—unto my own kinsmen, *Me*—mine, *Snehapasam*—the tie of affection, *Imam*—this, *Chhidhhi*—cut off, *Pandusu*—for the Pandavas, *Vrismisn*—for the Vrismis also.

TRANSLATION

Oh the Lord of the Universe, the Soul of the Universe, the Personality of the Form of the Universe, please, therefore, cut off my tie of affection towards my kinsmen the Pandavas and the Vrishnis.

PURPORT

A pure devotee of the Lord is ashamed to ask anything in self interest from the Lord. But the householders are sometimes obliged to ask favours from the Lord being bound up by the tie of family affection. Srimati Kunti Devi was conscious of this fact and therefore, she prayed from the Lord to cut off the affectionate tie from her own kinsmen the Pandavas and the Vrishnis. The Pandavas are her own sons and the Vrishnis are the members of her paternal family. Krishna was equally related with both the families. Both the families required the Lord's help because both of them were dependant devotees of the Lord. Srimati Kunti Devi wished Sri Krishna may remain with her sons the Pandavas but doing so her paternal house were to be bereft of the benefit. All these partialities troubled the mind of Kunti and therefore she desired to cut off the affectionate tie.

A pure devotee cuts off the limited ties of affection for family and widens his activities of devotional service for all forgotten souls. The typical example is the band of six Goswamins who followed the path of Lord Chaitanya. All of them belonged to the most enlightened and cultured rich families of the higher castes but for the benefit of the mass of population they left their comfortable home and became regular mendicants. To cut off all family affection means broadening the field of activities. Without doing this nobody

can be qualified as Brahmin, a King, a public leader or a devotee of the Lord. The Personality of Godhead as an ideal King showed the example. The Personality of Godhead Sri Ramchandra cut off the tie of affection of His beloved wife for the matter of manifesting the qualities of an ideal king.

Such Personalities as a Brahmin, a devotee, a king or a public leader must be very broadminded in the matter of discharging the respective duties. Weak as she was Srimati Kunti Devi was conscious of this fact and She prayed to be free from such bondage of family affection. The Lord is addressed as the Lord of the Universe, or the Lord of the Universal mind indicating His all powerful ability for cutting the hard knot tie of family affection. Therefore, it is sometimes experienced that the Lord out of His special affinity towards a weak devotee, breaks the family affection by force of circumstances by His all powerful energy. By doing so He sets such devotee to become completely dependant on Him and thus clears up the path of his going back to Godhead.

TEXT NO. 42

त्वयि मेऽनन्यविषया मतिर्मधुपतेऽसकृत् ।
रतिमुद्बहतादद्धा गंगेवौधमुदन्वति ॥

*Twai me ranyavisaya matir madhupate' asakrit
Ratim udbahatat addhaganga iva ogham udanvati.*

ENGLISH SYNONYMS

Twai—unto you, *me*—mine, *Unanyavisaya*—unalloyed, *Matir*—attention, *Madhupate*—oh the Lord of Madhu, *Asakrit*—continually, *Ratim*—attraction, *Udbahatat*—may overflow, *Addha*—directly, *Ganga*—the Ganges, *Iva*—like, *Ogha*—flows, *Udanvati*—down to the seas.

TRANSLATION

On the Lord of Madhu.

As the flow of the Ganges water glides down the seas continuously without any check, so my attraction for you may continuously be drawn unto you without any diversion for any one else.

PURPORT

Perfection of pure devotional service is attained when our all attention is diverted towards the transcendental loving service of the Lord. To cut off the tie of all other affection does not mean complete negation of the finer elements like affection for some body else. This is not possible. A living being whoever he may be must have this feelings of affection for others because this is a symptom of life. The symptoms of life namely desire, anger, hankerings, feelings of attraction etc. cannot be annihilated. Only the objective has to be changed. Desire cannot be changed but in devotional service the desire is changed only for the service of the Lord in place of desire for sense gratification. The so called affection for family, society, country etc are different phases of sense gratification. When this desire is changed for the satisfaction of the Lord in place of sense gratification such change or the pure form of desire is called devotional service.

In the Bhagwat Geeta we can see that Arjuna desired not to fight with his brothers and relations just to satisfy his own personal desires or for the matter of that sense gratification. But when he heard the message of the Lord Srimad Bhagwat Geeta he changed his decision and served the desire of the Lord. And for his doing so he became the famous devotee of the Lord as it is declared in all the scriptures that Arjuna attained spiritual perfection by devotional service of the Lord in the matter of friendship. The fighting was there, the friendship was there, Arjuna was there, and Krishna was there but the Arjuna before the beginning of the fight of the battle of Kurukshetra and hearing the message of the Lord, became different person in devotional service. Therefore, the prayers of Kunti also indicate the same categorical changes in the activities. Srimati Kunti wanted to serve the Lord without any diversion and that was her prayers. This unalloyed devotion is the ultimate goal of life. Our attention is diverted certainly in the service of something else which is non godly or not in the programme of the Lord. When the programme is changed into the service of the Lord that is to say when the senses are purified in relation with the service of

the Lord, it is called pure unalloyed devotional service. Srimati Kunti Devi wanted that much perfection and prayed for it from the Lord.

Her affection for the Pandavas and the Vrishnis is not out of the range of devotional service. Because service of the Lord and the service of the devotees are identical. Sometimes service of the devotee is more valuable than the service of the Lord. But here affection of Kunti Devi for the Pandavas and the Vrishnis was more on the family relation than in terms of the devotee. This tie of affection on terms of material relation is the relation of Maya ; because relation of body or the mind are due to the influence of the External Energy. Relation of the soul established in relation of the Supreme soul is factual relation. When Kunti Devi wanted to cut off the family relation, she meant to cut off the relation of the skin. The skin relation is the cause of material bondage but the relation of the soul is the cause of freedom. This relation of the Soul to Soul can be established by the via media of the relation with the Supersoul. Seeing directly in the darkness is no seeing. But seeing through the light of the Sun means to see the sun and everything else which was unseen in the darkness. That is the way of devotional service.

TEXT NO. 43

श्रीकृष्ण कृष्णसख वृष्ण्यृषभावनिधुग् राजन्यवंशदहनानपवर्गवीर्य ।
गोविन्द गोद्विजसुरार्तिहरावतार योगेश्वराखिलगुरो भगवन्तमस्ते ॥

*Shri Krishna Krishnasakha vrisnya rissava
abani dhruk*

*Rajanya bansa dahana anapavarga virya
Govinda go dwija sura artihara avatara
Yogeshwara akhila guro bhagavan namaste.*

ENGLISH SYNONYMS

Sri Krishna—oh Srikrishna, *Krishnasakha*—oh Friend of Arjuna, *Vrisnya*—of the descendants of Vrishni, *Rishava*—the chief, *Abani*—earth, *Dhruk*—rebellions, *Rajanyabansa*—dynasties of the kings, *Dahana*—annihilator, *Anapavarga*—without any deterioration of, *Virya*—

prowess, *Govinda*—the Proprietor of Golakadhama, *Gow*—cow, *Dwija*—the brahmins, *Sura*—the demigods, *Artihara*—reliever of distress, *Avatara*—one who descends, *Yogeshwara*—master of all mystic powers, *Akhila*—universal, *Guro*—oh the preceptor, *Bhagawan*—the possessor of all opulences, *Namaste*—respectful obeisances unto you.

TRANSLATION

Oh Krishna oh friend of Arjuna oh the chief of the descendants of Vrishni, you are the destroyer of the political parties who are disturbing elements on the earth but you are without any deterioration of your prowess. You are the proprietor of the transcendental abode and you descend from there for relieving distress of the cow, the Brahmins and the devotees. You possess all mystic powers and you are the preceptor for all over the universe. You are the Almighty God and my respectful obeisances are unto you.

PURPORT

A purposeful summary of the Supreme Lord Sri Krishna is made herein by Srimati Kunti Devi. The All mighty Lord has His eternal transcendental abode where He is engaged in keeping *Suravi* cows being served by batches of the Goddess of Fortune. He descends on the material world to reclaim His devotees and to annihilate the disturbing elements in the groups of political parties and kings who are supposed to be in charge of administration work. He creates, maintains and annihilates by His unlimited energies and still He is always full with prowess without any deterioration of potency. The cow, the Brahmins and the devotees of the Lord are all objects of his special attention because they are very important factors for general welfare of the living being.

TEXT NO. 44

सूत उवाच

पृथयेत्थं कल्पदैः परिणूताखिलोदयः ।
मन्दं जहास वैकुण्ठो मोहयन्निव मायया ॥

Suta Uvacha.

*Prithaya itthwam kalapadaih parinutakhilodayah
Mandam jahasa vaikuntho mohayann iva mayaya,*

ENGLISH SYNONYMS

Suta—of the name, *Uvacha*—said, *Prithaya*—by Pritha (Kunti), *Itthwam*—thus, *Kalapadaih*—by chosen words, *Parinutah*—being worshipped, *Akhila*—universal, *Udayah*—glories, *Mandam*—mildly, *Jahasa*—smiled, *Vaikuntha*—the Lord, *Mohayann*—captivating, *Iva*—like, *Mayaya*—by mystic power.

TRANSLATION

Suta Goswami said, "The Lord thus hearing the prayers of Kunti Devi composed in selected words to glorify the Lord, mildly smiled and the same was as enchanting as His mystic power.

PURPORT

Anything that is enchanting in the world is said to be representation of the Lord. The conditioned souls who are engaged in the matter of lording it over the material world are also enchanted by His mystic powers but His devotees are enchanted in a different way by the glories of the Lord and His merciful blessings upon them. His energy displays in different ways as much as the electricity energy works in divergent capacities. Srimati Kunti Devi has prayed the Lord in selected words just to enunciate a fragment of His glories. All His devotees do worship Him in that way by chosen words and therefore the Lord is known as *Uttamasloka*. No amount of chosen words are sufficient to enumerate the Lord's glory and yet He is satisfied by such prayers of the Lord as the Father is satisfied even by the broken vocal reception by the growing child. The word *Maya* is used both in the sense of dellusion and mercy also. Herein the word *Maya* is used in the sense of the Lord's mercy upon Kunti Devi.

TEXT NO. 45

तां बाढमित्युपामन्त्र्य प्रविश्य गजसाह्वयम् ।
स्त्रियश्च स्वपुरुं यास्यन् प्रेम्णा राज्ञा निवारितः ॥

*Tam badham iti upamantrya pravisya gajasahvayam
Striyascha swapuram yasyan premna rajna nivaritah*

ENGLISH SYNONYMS

Tam—all those, *Badham*—accepted, *Iti*—thus, *Upamantrya*—subsequently informed, *Pravisya*—entering, *Gajasahvayam*—palace of the name, *Striyascha*—other ladies, *Swapuram*—own residence, *Yasyan*—while starting for, *Premna*—in love, *Rajna*—by the king, *Nivaritah*—stopped.

TRANSLATION

Thus accepting the prayers of Srimati Kunti Devi the Lord subsequently informed other ladies of His departure by entering the palace of Hastinapur. But while preparing for starting He was stopped by King Yudhisthir in loving imploration.

PURPORT

No body could implore Lord Krishna for staying at Hastinapur while He decided to start for Dwarka but by the simple request of King Yudhisthir that the Lord may remain there for a few days more was immediately effective. This is significant of the power of the king by loving affection which the Lord could not avoid. The Almighty God is thus conquered only by loving service and nothing else. He is fully independent in the matter of His all dealings but He voluntarily accepts obligations by loving affection of His pure devotees.

TEXT NO. 46

व्यासाद्यैरीश्वरेहाज्ञैः कृष्णेनाद्भुतकर्मणा ।
प्रबोधितोऽपीतिहासैर्नाबुध्यत शुचापितः ॥

*Vyasadyair iswara iha jnai krishnena adbhutakarmana
Prabodhito api itihasair na abudhyta sucharpiih.*

ENGLISH SYNONYMS

Vyasadyair—by great sages headed by Vyasa, *Iswara*—the Almighty God, *Iha*—by the will of, *jnai*—by the learned, *Krishnena*—

by Krishna Himself, *Adbhutakarmana*—by one who performs all superhuman work, *Prabodhito*—being solaced, *Api*—although, *Itihasair*—by evidences from the histories, *Na*—not, *Abudhyata*—satisfied. *Sucharpitah*—distressed.

TRANSLATION

King Yudhisthir who was too much agrieved could not be convinced even though he was instructed by great sages headed by Vyasa and the Lord Krishna Himself the performer of superhuman tasks, all with evidences from the histories.

PURPORT

The pious king Yudhisthir was too much mortified on account of mass massacre of human beings in the battle of Kurukshetra specially executed on his account. Duryodhan was there on the throne and he was doing well in the matter of administration and in one sense there was no need of fighting. But on the principle of justice Yudhisthir was to be replaced and the whole clique of politics centered round this point and all the kings and residents of the whole world became involved in this matter of fighting between the rival brothers. Lord Krishna was also there on the side of King Yudhisthir. It is said in the Mahabhartar that (Adj. 20 Ch.) sixty four crores of men were killed in eighteen days in the battle of Kurukshetra and some crores of men were missing. Practically this was the greatest battle in the world within 5000 five thousands of years.

This mass killing of human being simply for the matter of enthroning Maharaj Yudhisthir was too much mortifying and as such he was tried to be convinced with evidences from histories by great sages like Vyasa and the Lord Himself also that the fight was just because the cause was just. But maharaj Yudhisthir could not be satisfied even though he was instructed by the greatest personalities of the time. Krishna is designated herein as the performer of Superhuman actions but in this particular instance He could not convince King Yudhisthir along with Vyasa. Does it mean that He failed to be a Superhuman actor? No certainly not. The inter-

pretation is that the Lord as Iswara or the Super soul both in the heart of King Yudhisthir and Vyasa performed still more super-human action because the Lord desired like that. As super soul of King Yudhisthir, He did not allow the King to be convinced by the words of Vyasa and others including Himself because He desired that the King should hear instructions from dying Bhishma Deva who was another great devotee of the Lord. The Lord wanted that at the last stage of his material existence the great warrior Bhishma Deva must see the Lord Personally as well as his beloved grandchildren King Yudhisthir etc. now situated on the throne and thus pass away very peacefully. Bhismadeva was not at all satisfied to fight against Pandavas who were his beloved fatherless grand children. But the Kshatriyas are also very stern people and therefore he was obliged to take side of the Duryodhana because he was maintained to the expense of Duryodhana. Besides this the Lord also desired that King Yudhisthir should be pacified by the words of Bhishma Deva so that the world may see that Bhismadeva excelled all in knowledge including the Lord Himself.

TEXT NO. 47

आह राजा धर्मसुतश्चिन्तयन् सुहृदां वधम् ।
प्राकृतेनात्मना विप्राः स्नेहमोहवशं गतः ॥

*Aha raja dharmasutas chintayan suhridam badham.
Prakritena atmna viprah sneha mohabasam gatah.*

ENGLISH SYNONYMS

Aha—said, *Raja*—king Yudhisthir, *Dharmasuta*—the son of Dharma (Yamraj), *Chintayam*—thinking of, *Suhridam*—of the friends, *Badham*—killing, *Prakritena*—by material conception only, *Atmana*—by the self, *Viprah*—oh the Brahmins, *Sneha*—affection, *Moha*—delusion, *Basam*—being carried away by, *Gatah*—having gone.

TRANSLATION

The King Yudhisthir son of Dharma became agrieved just like a common man with materialistic sense and was thus overwhelmed

by the death of friends. Oh the sages thus deluded by affection he began to say.

PURPORT

The King Yudhisthir as he was not expected to become agrieved like a common man but he became deluded by such worldly affection by the Will of the Lord as much as Arjuna was apparently deluded. A seengnai man knows it well that the living entity is neither the body nor the mind but he is transcendental to material conception of life. The common man thinks of violence and non-violence in terms of the body and that is a kind of delusion. Every one is duty bound according to one's occupational duties. A *kshatriya* is bound to fight for the right cause never mind whoever may be the opposite party. In such discharge of duty one should not be disturbed by annihilation of the material body which is only an external dress of the living soul. All these were perfectly known to Maharaj Yudhisthir but by the will of the Lord he became just like a common man because there was another great idea behind this delusion that the king should be instructed by Bhisma as much as Arjuna was instructed by the Lord Himself

TEXT NO. 48

अहो मे पश्यताज्ञानं हृदि रुढं दुरात्मनः ।
पारक्यस्यैव देहस्य बह्वचो भेऽक्षौहिणीर्हताः ॥

Aho me pasyata ajnanam hridi rudham duratmanah
Parakyasyaiba dehasya bahvyo me akshouhini hatah.

ENGLISH SYNONYMS

Aho—oh, *Me*—mine, *Pasyata*—just see, *Ajnanam*—ignorance, *Hridi*—in the heart, *Rudham*—situated in, *Duratmanah*—of the sinful, *Parakyasya*—meant for others, *Eva*—certainly, *Dehasya*—of the body, *Bahvyo*—many many. *Me*—by me, *Akshauhini*—combination of military phalanx, *Hatah*—killed.

TRANSLATION

Oh my lot, I am the most sinful man and just look upon my

heart full of ignorance. For this body which is ultimately meant for others, I have killed many many combination of military phalanx.

PURPORT

A solid phalanx of military combination consisting of 21870 chariots, 21870 elephants, 109650 infantry, 65600 cavalry, is called a *Akshouhini*. And many such Akshouhini living beings were killed on the battlefield of Kurukshetra. Maharaj Yudhisthir as the most pious king of the world takes for himself the responsibility of killing such huge lot of living beings because the battle was fought for reinstating him on the throne. This body is after all meant for others. While there is life in the body it is meant for the service of others and while it is dead it is meant for being eaten up by dogs and jackals or moth within the earth. He is sorry because for such temporary body he had committed such huge massacre of living being.

TEXT NO. 49

बालद्विजसुहृन्मित्रपितृभ्रातृगुरुद्रुहः ।
न मे स्यान्निरयान्मोक्षो ह्यापि वर्षायुतायुतैः ॥

Bala dwija suhrit mitra pitri bhratri guru druhah
Na me sat nirayat mokshya hi api barsa ayuta yutaih

ENGLISH SYNONYMS

Bala—boys, *Dwija*—the twice born, *Suhrit*—wellwishers, *Mitra*—friends *Pitri*—parents, *Bhratri*—brothers, *Guru*—preceptors, *Druhah*—one who has killed, *Na*—never, *Me*—mine, *Sat*—there shall be, *Nirayat*—from the hell, *Mokshya*—liberation, *Hi*—certainly, *Api*—although, *Barsa*—years, *Ayuta*—millions, *Yutaih*—being added.

TRANSLATION

I have killed many boys, brahmins, wellwishers, friends, parents, preceptors and brothers and therefore even though I may have a duration of life for millions of years it will not be possible

for me to be relieved from the hell that is awaiting me for all these sins.

PURPORT

Whenever there is a war there is certainly mass massacre of many innocent livingbeings such as the boys, the brahmins the women whose killing is considered to be the greatest of sins They are all innocent creatures of the society and in all circumstances killing of these innocent beings are forbidden in the scriptures. Maharaj Yudhisthir was aware of these mass killing besides the killing of many wellwishers who joined him in the battle. Similarly there were friends, parents and preceptors also on both sides and all of them were killed. It was simply horrible for him to think of such killing business and therefore he was thinking of residing in the hell for millions and billions of years still he might not be rescued from such helish life.

TEXT NO. 50

नैनो राज्ञः प्रजाभर्तुर्धर्मयुद्धे वधो द्विषाम् ।
इति मे न तु बोधाय कल्पते शासनं वचः ॥

*Na eno rajnah prajabhartur dharma yuddhe bodho dwisam
Iti me na tu bodhaya kalpate sasanam bachah.*

ENGLISH SYNONYMS

Na—never, *Enam*—sins, *Rajnah*—of the king, *Prajabhartuh*—of one who is engaged in the maintenance of the citizens, *Dharmo*—for the right cause, *Yuddhe*—in the fight, *Badho*—killing, *Dwisam*—of the enemies, *Iti*—all these, *Me*—for me, *Na*—never, *Tu*—but, *Bodhaya*—for satisfaction, *Kalpate*—they are meant for administration, *Sasanam*—injunction, *Bacha*—words of.

TRANSLATION

There is no sin for the king who kills for the right cause is certainly meant for administration. But these words of injunction are not applicable to me,

PURPORT

Maharāj Yudhisthir thinks that he was not actually in the administration of the kingdom. It was being carried by Duryodhana well without any harm to the citizens. But without being in administration he caused killing of so many living beings only for his personal gain of the kingdom from the hands of Duryodhana. The killing was committed not in the course of administration but for the sake of self aggrandisement and as such he is thinking of being responsible for all the sins.

TEXT NO. 51

स्त्रीणां मद्धतबन्धूनां द्रोहो योऽसाविहोत्थितः ।
कर्मभिर्गृहमेधीनहिं कल्पो व्यपोहितुम् ॥

Strinam mad hatabandhunam droho ya asou iha uttithah
Karmabhi grihamedhiair na aham kalpo byapahitam.

ENGLISH SYNONYMS

Strinam—of the woman, *Mad*—by me, *Hatabandhunam*—of the friends who are killed, *Droho*—enmity, *Ya*—that, *Asou*—all those, *Iha*—here with, *Uttitham*—has accrued, *Karmabhi*—by dint of work, *Grihamedhiair*—by the persons engaged in the matter of material welfare, *Na*—never, *Aham*—I, *Kalpo*—can expect, *Byapohitum*—undoing the same.

TRANSLATION

I have killed many friends of the women folk and thereof I have caused enmity to the highest peak which is not possible to be undone by such welfare work as are done by the material welfare workers.

PURPORT

The *Grihamedhis* are those whose only business is to perform welfare work for the sake of material prosperity. Such material prosperity is some times hampered by sinful activities and the materialistic is sure to commit sins, even unintentionally, in course

of discharging material duties. To get relief from such sinful reactions, the Vedas prescribe several kinds of sacrifices to counteract the sinful acts. It is said in the Vedas that by performing *Aswamedha* (Horse sacrifice) *Yajna*, one can get relief from even *Brahmahatya* (killing of a Brahmin).

Yudhisthir Maharaj performed this *Aswamedha Yajna* but he thinks even performing such *Yajnas* it is not possible to get relief from the great sins committed by him in the matter of killing the friends and relatives of the innocent women folk. In the war either the husband, or the brother or even the father or sons of the women folk go to fight. And when they are killed a fresh enmity is created with them and thus the chain of actions and reactions increase which is not possible to be counteracted even by thousands of *Aswamedha Yajnas*.

The way of work (Karma) is like that. It creates one action and another reaction simultaneously and thus increases the chain of material activities binding the performer in the material bondage. In the Bhagwat Geeta (B.G. 9/27-28) the remedy is suggested that such actions and reactions of the path of work can be checked up only when such work is done on behalf of the Supreme Lord. The battle of Kurukshetra was actually fought on the Will of the Supreme Lord Sri Krishna as it is evident from His version and by His will only Yudhisthir was replaced on the throne of Hasthinapur. Therefore, factually no sin whatsoever touched the Pandavas who were only the order carrier of the Lord. For others who declare war on personal interest, the whole responsibility lies on them.

TEXT NO. 52

यथा पंकेन पंकाम्भः सुरया वा सुराकृतम् ।

भूतहत्यां तथैवेकां न यज्ञैर्मर्ष्टुमर्हति ॥

*Yatha pankena pankambhah suraya ba surakritam
Bhutahatya tathaiba ekam na yajnaïrm astum arhati.*

ENGLISH SYNONYMS

Yatha—as much as, *Punkena*—by the mud, *Pankambha*—water mixed with mud, *Suraya*—by wine, *Ba*—either, *Surakriam*—impurity

caused by the slight touch of wine, *Bhutahatya*—killing of animals. *Tatha*—like that, *Eva*—certainly, *Ekam*—one, *Na*—never, *Yajnair*—by the prescribed sacrifices, *Mastum*—to counter act, *Arhati*—is worthwhile.

TRANSLATION

As it is not possible to filter muddy water by means of mud, or as it is not possible to purify a wine-stroken pot with bulk of wine, so also killing of a living being imperceptibly cannot be counteracted by another organised killing of animal.

PURPORT

Aswamedha Yajna or *Gomedha Yajna* or the sacrifices in which a horse or a bull was sacrificed were not off course for the purpose of killing the animal. Lord Chaitanya said that such animals sacrificed in the alter of Yajna were rejuvenated and a new life was given to such sacrificed animal. It was just to prove the efficacy of hymns of the Vedas. By recitation of the hymns of Vedas in the proper way certainly the performer gets relief from the reactions of sins but in case of such sacrifices not properly done under expert management, surely one has to become responsible for such animal sacrifice. In this age of quarrel and hypocrisy there is no possibility of performing the Yajnas perfectly for want of expert Brahmins who are able to conduct such Yajnas. Maharaj Yudhisthir therefore gives a hint on the point of performing sacrifices in the age of *Kali*. In the Kali Yuga the only sacrifice recommended is the performance of Harinam Yajna inaugurated by Lord Sri Chaitanya Mahaprabhu. But one should not indulge in animal killing and counter act it by performing the Harinam Yajna. Those who are devotees of the Lord they never kill an animal for self interest neither they refrain from the duty of a Kshatriya on the order of the Lord as it was performed by Arjuna. The whole purpose is therefore served when everything is done on the Will of the Lord. This is possible only for the devotees alone.

Thus end the **Bhaktivedanta Purports** of the First Canto Eighth Chapter in the matter of the Prayers of Queen Kunti and Parikshit Saved.

NINETH CHAPTER

Bhisma's Passing away in the Presence of Lord Krishna

TEXT NO. 1

सूत उवाच

इति भीतः प्रजाद्रोहात् सर्वधर्मविवेकसया ।
ततो विनशनं प्रागाद् यत्र देवव्रतोऽपतत् ॥

Shri Suta uvacha

*Iti bheetah prajadrohat sarva dharma vivitsaya
Tato binasanam pragad yatra devabrato' patat.*

ENGLISH SYNONYMS

Sri Suta uvacha—Sri Suta Goswami said, *Iti*—thus, *Bheetah*—being afraid of, *Prajadrohat*—on account of killing the subjects, *Sarva*—all, *Dharma*—acts of religiosity, *Vivitsaya*—for the matter of understanding, *Tato*—thereafter, *Binasanam*—the place where the fight was done, *Pragad*—they all went, *Yatra*—where, *Devabrata*—Bhisamadeva. *Apatat*—lay down for passing away.

TRANSLATION

Suta Goswami said, “thus being afraid of the act of killing the subjects in the battlefield of Kurkshetra, Maharaj Yudhisthir went to that place of massacre where Bhisadeva was lying on the bed of arrows for passing away.”

PURPORT

In this ninth chapter, as it is willed by Lord Sri Krishna, Bhisma deva will impart instructions to King Yudhisthir on the subject of duties on occupational engagements. Bhisadeva also will offer his last prayer to the Lord on the verge of his passing away from this mortal world and thus become liberated from the bondage of further material engagements. Bhisadeva was endowed with the power of leaving his material body at his will and his lying

down on the bed of arrows was his own choice. This passing away of the great warrior attracted the attention of all the contemporary elites and all of them assembled there to show their feelings of love, respect and affection for the great soul.

TEXT NO. 2.

तदा ते भ्रातरः सर्वे सदश्वैः स्वर्णभूषितैः ।

अन्वगच्छन् रथैर्विप्रा व्यासधौम्पादयस्तथा ॥

*Tada te bhratarah sarve sadaswai swarna bhusitai
Anwagachhan rathair vipra vyasu dhoumy adayas tatha .*

ENGLISH SYNONYMS

Tada—at that time, *Te*—all of them, *Bhratara*—the brother, *Sarve*—altogether, *Sadaswai*—drawn by first class horses, *Swarna*—gold, *Bhusitai*—being decorated with, *Anwagachhan*—followed one after another, *Rathair*—on the chariot, *Vipra*—oh the Brahmins, *Vyasa*—the sags of the name, *Dhoumya*—of the name, *Tatha*—also.

TRANSLATION

Thereafter all his brothers followed him on beautiful chariots drawn by first class horses decorated with gold ornaments along with Vyasa and *rishis* like Dhoumya etc. (the learned priest of the Pandavas. See page 494 for description).

TEXT NO. 3

भगवानपि विप्रर्षे रथेन सधनंजयः ।

स तैर्व्यरोचत नृपः कुबेर इव गुह्यकैः ॥

*Bhagawan api viprarse rathena sadhananjaya
Sa tai urbyarochata nripah kuvera iba guhyakai.*

Bhagwan—the Personality of Godhead (Sri Krishna) *Api*—also, *Viprarse*—oh the sages amongst the Brahmins, *Rathena*—on the chariot, *Sadhananjaya*—along with Dhananjaya (Arjuna) *Sa*—that, *Tai*—by them, *Urbyarochata*—appeared to be highly aristocratic, *Niripah*—the king (Yudhisthira), *Kuvera*—of the name the treasurer of the demigods, *Guhyakai*—companions known as *Guhyakas*.

TRANSLATION

Oh the sages headed by Sounaka Rishi, after this Lord Sri Krishna the Personality of Godhead also followed on the chariot and seated with Arjuna. Thus the King Yudhisthir appeared to be highly aristocratic exactly like Kuvera surrounded by his companions *guhyakas*.

PURPORT

Lord Sri Krishna wanted that the Pandavas should be present before Bhismadeva in the most aristocratic order so that he might be pleased to see them happy at the time of his death. Kuvera is the richest of all the demigods and herein the King Yudhisthir appeared like him (Kuvera) means that the procession along with Sri Krishna was quite appropriate to the royalty of king Yudhisthira.

TEXT NO. 4

दृष्ट्वा निपतितं भूमौ दिवश्च्युतमिवामरम् ।
प्रणेमुः पाण्डवा भीष्मं सानुगाः सह चक्रिणा ॥

*Dristwa nipatitam bhumau divas chyutam iva amara
Pranemu Pandava Bhismam sanugah saha chakrina*

ENGLISH SYNONYMS

Dristwa—thus seeing, *Nipatitam*—lying down, *Bhumau*—on the ground, *Divas*—from the sky, *Chyutam*—fallen, *Iva*—like, *Amara*—demigod, *Pranemu*—bowed down, *Pandava*—the sons of Pandu, *Bhismam*—unto Bhishma, *Sanugah*—along with younger brothers, *Saha*—also with, *Chakrina*—the Lord (carrying the disc.)

TRANSLATION

Thus seeing him lying down on the ground as if one of the demigods has fallen down from the horizon, the Pandava King Yudhisthir along with younger brothers and Lord Krishna bowed down before him.

PURPORT

Lord Krishna was also an younger cousin brother of Maharaj

Yudhisthir as well as the intimate friend of Arjuna although all the family members of the Pandava know Lord Krishna as the Supreme Personality of Godhead. The Lord although conscious of His Supreme position did always behave in humanly custom and as such He also bowed down before the lying Bhismadeva as if one of the younger brothers of King Yudhisthira.

TEXT NO. 5

तत्र ब्रह्मर्षयः सर्वे देवर्षयश्च सत्तम ।
राजर्षयश्च तत्रासन् द्रष्टुं भरतपुंगवम् ॥

Tatra Brahmarshayah sarve devarsayah cha sattama.
Rajarsayah cha tatraasan drastum bharata pungavam.

ENGLISH SYNONYMS

Tatra—there, *Brahmarshayah*—rishis amongst the Brahmin, *Sarve*—all, *Devarsayah*—rishis amongst the demigods, *Sattama*—situated in the quality of goodness, *Rajarsayah*—rishis amongst the kings, *Cha*—and, *tatra*—in that place, *Asan*—were present, *Drastum*—just to see, *Bharata*—descendant of king Bharata, *Pungava*—and the chief of them.

TRANSLATION

Just to see the *chief* of the descendants of King Bharata (Bhisma) all the great men of the universe namely the rishis amongst the demigods, the rishis amongst the Brahmins, and the rishis amongst the kings all who were situated in the quality of goodness were present there sitting.

PURPORT

The *Rishis* are those who have had attained perfection of human life by spiritual achievements. Such spiritual achievements could be earned by all, never mind if one is a king or a mendicant. Bhismadeva himself was also one of the Brahmarshis and the chief of the descendants of the king Bharata. All such Rishis are situated on quality of goodness and as such all of them assembled there on hearing the news of lying down of the great warrior.

TEXT NO. 6

पर्वतो नारदो धौम्य भगवान् बादरायणः ।
बृहदश्वो भरद्वाजः सशिष्यो रेणुकासुतः ॥

Parvato narado dhoumya bhagawan vadarayana.
Brihadaswa bharadwajah sasisya renukasutah.

ENGLISH SYNONYMS

Parvato—Parvat Muni, *Narado*—Naradmuni, *Dhoumya*—of the name, *Bhagawan*—incarnation of Godhead, *Vadarayana*—Vyasdeva, *Brihadswa*—of the name, *Bharadwaj*—of the name, *sasisya*—along with disciples, *Renkasutah*—Parsurama.

TRANSLATION

All the sages like Parvat muni, Narada, Dhoumya, Vyasa the incarnation of God, Bharadwaj, and Parsurama along with disciples all were there.

PURPORT

Parvat Muni is considered to be one of the oldest sages and he is almost always a constant companion of Narada Muni. They are also spacemen competent to travel in the air without any help of material vehicle. Parvat Muni is also a *Devarsi* or a great sage amongst the demigods, like Narada. He was present along with Narada in the sacrificial ceremony of Maharaj Janmanjoya, son of Maharaj Parikshit. In this sacrifice all the snakes of the world were to be killed. Parvat Muni and Narada Muni are called *Gandharbhas* also because they can travel in the air singing the glories of the Lord. As they can travel in the air, they observed the *Sayambara* ceremony (selecting her own husband) of Droupadi from the air. Like Narada Muni, Parvat Muni also used to visit the royal assembly of Maharaj Yudhisthir and similarly he could visit the royal assembly in the heaven of King Indra. As Gandharva sometimes he visited the royal assembly of Kuvera one of the important demigods. Both Narada and Parvat were in trouble sometime in the matter of the daughter of Maharaj Srinjay. Maharaj Srinjay got the benediction of a son by Parvat Muni,

Narada Muni is inevitably associated with the narrations of the Puranas. He is described in the Bhagwatam. In His previous life He was the son of a maid servant but by good association of pure devotees, He became enlightened in devotional service and in the next life he became perfect man comparable with Himself only. In the Mahabhartta His name is mentioned in many places. He is one of the *Devarshis* or the principal Devarshi or the chief sage amongst the demigods. He is the son and disciple of Brahmaji and from Him the disciplic succession in the line of Brahma has been spread up. He initiated Pralhad Maharaj, Dhruba Maharaj and many such celebrated devotees of the Lord. He initiated even Vyasadeva the author of Vedic literatures and from Vysadeva, Madhyacharya was initiated and thus the *Madhya-Sampradaya* in which the Goudiya Sampradaya is also included, have spread up all over the universe. Sri Chaitanya Mahaprabhu belonged to this Madhya Sampradaya and as such Brahmaji, Narada, Vyasa, down to Madhya, Chaitanya and the Goswamins all belonged to the same line of disciplic succession. Naradji has instructed many kings from time immemorial. In the Bhagwatam we can see that He instructed Prahlad Maharaj while he was in the womb of his mother so also he instructed Vasudeva, father of Krishna, as well as Maharaj Yudhisthir.

Dhoumya. A great sage who practised severe penances at Utkochak Tirtha and was appointed royal priest of the Pandava Kings. He acted as the priest in many religious functions of the Pandavas and not only he performed the purificatory rites of the Pandavas (*Sanskara*) but also each of the Pandavas were attended by him in the matter of betrothal of Droupadi with them. He was present even during the exile of the Pandavas and used to advise them in circumstances when they were more perplexed. He instructed them how to live incognito for one year and his instructions were strictly followed by the Pandavas during that time. His name is mentioned also when the general funeral ceremony was performed after the battle of Kurukshetra. In the *Anusasan Parva* of Mahabhart (Ch. 127/ 15-16) he described very elaborately before Maharaj Yudhisthir in the matter of religious instructions. He was actually

the right type of priest of a householder who could guide the Pandavas on the right path of religiosity. A priest is meant for the purpose that he should guide the householder progressively in the right path of *Ashram Dharma* or the occupational duty of a particular caste. There is practically no difference between the family priest and the spiritual master and the sages, saints and Brahmins were specially meant for such functions.

Vadarayana. (Vyasadeva) is known as Krishna, Krishna Dwaipayana, Dwayipayana, Styavatisuta, Parasarya, Parasaratmaja, Vadrayana, Vedavyas etc. He is the son of Mahamuni Parasara in the womb of Satyavati prior to her betrothal with Maharaj Santanu the father of the great general Grandfather Bhismadeva. He is a powerful incarnation of *Narayana* for broadcasting the vedic wisdom in the world. As such Vayasdeva is offered respects before chanting of the vedic literature specially the Purnas. Sukadeva Goswami was his son and Rishis like Vaisyampayana etc. were his disciples for different branches of the Vedas. He is the author of the great epic *Mahabhart*a and the great transcendental literature *Bhagwatam*. *Brahma-Sutras* or the *Vedanta-Sutras* or *Vadrayana-Sutras* all the same is compiled by him. Amongst sages he is the most respectful literator by dint of severe penances. When he wanted to record the great epic *Mahabhart*a for the welfare of all people in general in the age of Kali, he was feeling the necessity of a powerful writer who could take up his dictation. By the order of Brahmaji Sri Ganeshji took up the charge of noting down the dictation on condition that Vyasdeva would not stop dictation for a moment. The *Mahabhart*a was thus complied by joint endeavour of Vyasa and Ganesha.

By the order of his mother Satyavati who was later on married with Maharaj Santanu and by the request of Bhismadeva the eldest son of Maharaj Santanu by his first wife the Ganges, he begot three brilliant sons whose names are Dhritarastra, Pandu and Vidur. Mahabhartar was compiled by Vyasdeva after the battle of Kurukshetra and after the death of all the heroes of Mahabhartar. It was first spoken in the Royal assembly of Maharaj Janmenjaya the son of Maharaj Parikshit.

Vrihadaswa. An ancient sage who used to meet Maharaj Yudhisthir now and then. First of all he met Maharaj Yudhisthir at Kamyavana. This sage narrated the history of Maharaj Nala. There is another Vrihadaswa of the name who is the son of the Ikshaku dynasty (Maha. Van. 209/4-5)

Bharadwaj. He is one of the seven great *Rishis* and was present at the time of birth ceremony of Arjuna. The powerful Rishi sometimes undertook severe penances on the shore of the Ganges and his Ashram is still celebrated at Prayagdharm. It is learnt that this Rishi while taking bath in the Ganges happened to meet Ghritachi one of the beautiful society girls of heaven, and thus he discharged semina which was kept and preserved in an earthen pot and thus Drona was born. So Dronacharya is the son of Bharadwaj Muni. Others say that Bhardwaj the father of Drona is a different person from Maharshi Bhardwaj. He was a great devotee of Brahma. Sometimes he approached Dronacharya and requested him to stop the battle of Kurukshetra.

Parsurama or Renukasuta. He is the son of Maharshi Jamadagni and Srimati Renuka. As such he is known as the Renukasuta also. He is one of the powerful incarnation of God for killing the Kshatriya community as a whole for twenty one times. With blood of the Kshatriyas he pleased the souls of his forefathers. Later on he underwent severe penances at the Mohendra Parvat. After taking it from the Kshatriyas. He gave in charity the whole of the earth to Kasyapa Muni. Parsurama instructed the Dhanurveda or the science of fighting to Dronacharya, because he happened to be a Brahmin. He was present during the coronation of Maharaj Yudhisthir and he celebrated the function along with other great Rishis.

Parsurama is so old that He met both Rama and Krishna at different times. He fought with Rama but He accepted Krishna as the Supreme Personality Godhead. He also praised Arjuna when He saw him along with Krishna. When Bhishma refused to marry Amba who wanted him to become her husband, Amba met Persurama and by her request only He asked Bhismadeva to accept her as

his wife. Bhishma refused to obey His order, although He was one of the spiritual masters of Bhismadeva. He fought with Bhismadeva when he neglected His warning. Both of them fought very severely and at last Parsuram was pleased with Bhishma and gave him benediction, of becoming the greatest fighter in the world.

TEXT NO. 7.

वसिष्ठ इन्द्रप्रमदस्त्रितो गृत्समदोऽसितः ।
कक्षीवान् गौतमोऽत्रिश्च कौशिकोऽथ सुदर्शनः ॥

Vasista indrapramda trito gritsamada asita
Kakshivan goutama atri koushika atha Sudarsana

PURPORT

Vasista. The great celebrated sage among the *Brahmins* and is well known as the *Brahmarshi* Vasistadeva. He is prominent figure both in the Ramayana and Mahabharata periods. He celebrated the coronation ceremony of the Personality of Godhead Sri Rama. He was present also in the battlefield of Kurukshetra. He could approach all the planets up and down and his name is found in connection with the history of Hiranyakashipu also. There was a great tension between him and Biswamitra who wanted his **Kam Dhenu**. Vasista Muni refused to spare his Kamdhenu and on this Viswamitra killed his one hundred sons. As a perfect Brahmin he tolerated all teasings of Viswamitra upon him. Once he tried to commit suicide on account of Viswamitra's torture upon him but all his attempts were unsuccessful in the matter of committing suicide. He fell down from the hill but the stones on which he fell down, became a stack of cotton and thus he was saved. He fell down on the ocean but the waves of the ocean got him on the shore. He fell down in the river but the river also got him on the shore. Thus all his attempts for suicide were unsuccessful. He is also one of the seven Rishis and husband of Arundhati the famous star.

Indrapramad. Another celebrated Rishi.

Trita. One of the three sons of *Prajapati* Goutam. He was the third son and his other two brothers were known as *Ekat* and

Dwita. All the brothers were great sages and strict followers of the principles of religiosity. By dint of severe penances they were promoted to the residence at Brahmaloaka (the planet where Brahmaji lives). Sometimes Trita Muni fell in a well. He was organising worker of many sacrifices and as one of the great sages he also came to show respect to Bhismaji at his death bed. He was one of the seven sages in the Varunloaka. He hailed from the Western countries of the world. As such most probably he belonged to the European countries. At that time the whole world was under one Vedic culture.

Gritsamad. One of the sages of the heavenly kingdom. He was fast friend of Indra the King of heaven and was as great as Brihaspati. He used to visit the royal assembly of Maharaj Yudhisthir and he also visited the place where Bhismadeva breathed his last. Sometimes he explained the glories of Lord Shiva before Maharaj Yudhisthir. He was the son of *Vitahavya* and he resembled in features of the body like Indra. Sometimes the enemies of Indra mistook him as Indra and took him arrested. He was a great scholar in the Rigveda and as such he was highly respected by the Brahmin-community. He lived a life of celibacy and was powerful in every respect.

Asita. There was a king of the name but herein the Asita mentioned is the Asita Deval Rishi a great powerful sage of the time. He explained to his father fifteen lakhs of verses from the Mahabhart. He was one of the members in the snake sacrifice of Maharaj Janmenjaya. He was also present during the coronation ceremony of Maharaj Yudhisthir along with other great Rishis. He also gave him instructions while Maharaj Yudhisthir was on the Anjana Hill. He was also one of the devotees of Lord Shiva.

Kakshivan. One of the sons of Goutam Muni and the father of the great sage known as Chandakousik. He was one of the members of Parliament of Maharaj Yudhisthir.

Atri. Atri Muni was a great Brahmin sage and was one of the mental sons of the Brahmaji. Brahmaji is so powerful that

simply by thinking of a son he can have it. These sons are known as *Manasa Putras*. Atri was one of the *Manasa Putras* of Brahmaji. Out of such seven *Manasa Putras* of Brahmaji and out of the seven great Brahmin sages, Atri was one. In his family the great *Prachetas* were also born. Atri Muni had two *kshatriya* sons who became kings. King Arthama is one of them. He is counted one of the twenty one *Prajapatis*. His wife's name was Anusua and he helped Maharaj Prikshita in his great sacrifices.

Kaushika. One of the permanent Rishi members in the Royal assembly of Maharaj Yudhisthir. He met sometimes Lord Krishna. There are several other sages of the same name but they are different persons from the one mentioned herein.

Sudarsana. The wheel which is accepted by the Personality of Godhead (Vishnu or Krishna) as His personal weapon is the greatest powerful weapon more than the *Brahmastras* or similar other disastrous weapons. In some of the Vedic literatures it is said that Agnideva the fire-God presented this weapon to Lord Sri Krishna but factually this weapon is eternally carried by the Lord. Agnideva presented this weapon to Krishna is as much true as Rukmani was given by Maharaj Rukma to the Lord. The Lord accepts such presentations from His devotees even though such presentations are also eternally His property. There is elaborate description of this weapon in the *Adiparva* of *Mahabharata* and Lord Sri Krishna used this weapon while killing Sisupala a false rival of the Lord. He also killed Salya by this weapon and sometimes he wanted it to be used by His friend Arjuna for killing his enemies. (Maha. Virat. 56/3)

TEXT NO. 8

अन्ये च मुनयो ब्रह्मन् ब्रह्मरातादयोऽमलाः ।

शिष्यैरुपेता आजग्मुः कश्यपांगिरसादयः ॥

*Anye cha munayo braman brahmarata adayah' malah
Sishyairupeta ajagmuh kasyapa angirasa adayah.*

ENGLISH SYNONYMS

Anye—many others, *Cha*—also, *Munaya*—sages, *Brahman*—oh the brahmins, *Brahmarata*—Sukadeva Goswami, *Adayah*—and such others, *Amalah*—completely purified, *Sisyair*—by the disciples, *Upeta*—accompanied by, *Ajagmuh*—arrived, *Kasyapa*—of the name, *Angirasa*—by the name, *Adayah*—and others.

TRANSLATION

And many others like Sukadeva Goswami all purified souls along with Kasyapa and Angirasa etc. all accompanied by respective disciples reached the place.

PURPORT

(Brahmarata) **Sukdeva Goswami**. The famous son and disciple of Sri Vyasadeva who taught him first **Mahabharata** and then **Srimad Bhagwatam**. Sukdeva Goswami recited fourteen lakhs of verses of the Mahabharata in the councils of the Gandharvas, Yakshas and Rakshas and he recited Srimad Bhagwatam for the first time in the presence of Maharaj Parikshit. He thoroughly studied all the Vedic literatures from His great father. As such He was completely purified soul by dint of His extensive knowledge in the principles religiosity. From Mahabharata Sabha Parva (4/11) it is understood that he was also present in the Royal Assembly of Maharaj Yudhisthir as also at the fasting condition of Maharaj Parikshit. As a bonafied disciple of Sri Vyasdeva he enquired from his father very extensively in the matter of religious principles and spiritual values and His great father also satisfied Him in the matter of Yoga system by which one can attain the spiritual kingdom, in the matter of difference between fruitive work and emperic knowledge, the ways and means of attaining spiritual realisation, about the four **Ashramas** namely the student life, the householders' life, the retired life and the renounced order of life and the sublime position of the Supreme Personality of Godhead. The process of seeing Him eye to eye, the bonafide candidate of receiving knowledge, consideration of the five elements, unique

position of intelligence, consciousness of the material nature and the living entity, the symptoms of self realised soul, the working principles of the material body, the symptom of influential modes of nature, the tree of perpetual desire, description of psychic activities. Sometimes he went to the sun planet with permission of his father and Naradaji. Description of his travel in the space is given in the *Santi Parva* of Mahabharata (332) and at last he attained the transcendental realm. He is known by different names like Araneya, Arunisuta, Vaiyasaki, Vyasamataja etc.

Kasyapa. One of the Prajapatis and the son of Marichi and one of the son-in-laws of Prajapati Daksha. He is the father of the gigantic bird Gadura who was given the elephants and the tortoise as eatables. He married thirteen daughters of Prajapati Daksha and their names are Aditi, Diti, Denu, Kela, Danayu, Singhika, Krodha, Pradha, Viswa, Vinata, Kapila, Muni, Kadru and he begot many children both demigods and the demons by those wives. From his first wife Aditi all the twelve Adityas were born ; one of them is Vamana the incarnation of Godhead. This great sage was also present at the time of Arjuna's birth. He received presentation of the whole world from Parsurama and later on he asked Parsurama to go out of the world. His another name is *Aristanemi*. He lives on the northern side of the universe.

Angirasa. Is the son of Maharshi *Angira* and is known as **Vrihaspati** the priest of the demigods. It is said that Dronacharya was his partial incarnation. Sukracharya was the spiritual master of the demons and Vrihaspati challenged him. His son is Kacha and he delivered the fire weapon first to Bhardwaj Muni. He begot six sons like the fire god by his wife Chandramasi one of the reputed stars. He could travel in the space and therefore he could present himself even in the planet of Brahmaloaka and Indraloka. He advised the king of heaven Indra about conquering the demons. Sometimes he cursed Indra and he had to become a hog on the earth and was unwilling to return to Heaven. Such is the power of attraction of the illusory energy. Even a hog does not wish to part with its earthly possessions in exchange of heavenly kingdom. He was the religious preceptors of natives of different planets.

TEXT NO. 9

तान् समेतान् महाभागानुपलभ्य वसूत्तमः ।
पूजयामास धर्मज्ञो देशकालविभागवित् ॥

*Tan sametan mahabhagan upalbhya vasuttamah.
Pujayamasa dharmajna desa kala bibhagabit*

ENGLISH SYNONYMS

Tan—all of them, *Sametan*—assembled together, *Mahabhagan*—all greatly powerful, *Upalabhya*—having received, *Vasuttama*—the best amongst the Vasus, (Bhimadeva) *Pujayamasa*—welcomed, *Dharmajana*—one who knows religious principles, *Desa*—place, *Kala* time, *Bibhagabit*—one who knows adjustment of place and time.

TRANSLATION

Bhishmadeva who was the best amongst the Eight Vasus, received and welcomed all the assembled greatly powerful Rishis because he knew perfectly well the religious principles adjusting them in terms of place and time.

PURPORT

Expert religionist knows it perfectly well how to adjust religious principles in terms of time and place. All the great Acharyas or religious preachers or reformers of the world, executed their mission by adjustment of religious principles in terms of time and place. There are different climate and situations in different parts of the world and if one has to discharge his duties in terms of preaching the message of the Lord, he must be expert in adjusting things in terms of the time and place. Bhishmadeva was one of the twelve great authorities of preaching this cult of devotional service and therefore he could receive and welcome all the powerful sages from all parts of the universe assembled there at the death-bed side of Bhishmadeva. He was certainly unable at that time to welcome and receive them physically because he was neither at his home nor in normal condition of healthy body. But he was quite fit

by the activities of his sound mind and therefore he could utter sweet words with hearty expression of thoughts and all of them were justly received by his perfect ejaculation. One can perform one's duty by physical work, by mind and by words. And he knew well how to utilise them in proper place and therefore there was no difficulty for him to receive them although physically unfit.

TEXT NO. 10.

कृष्णं च तत्प्रभावज्ञ आसीनं जगदीश्वरम् ।
हृदिस्थं पूजयामास माययोपात्तविग्रहम् ॥

Krishnam cha tat prabhabajna 'asinam jagadishwaram.

Hridistham pujayamasa mayaya upatta vighram.

ENGLISH SYNONYMS

Krishnam—unto Lord Sri Krishna, *Cha*—also, *Tat*—his, *Prabhabajna*—the knower of glories, *Asinam*—sitting, *Jagadishwaram*—the Lord of the universe, *Hridistham*—situated in the heart, *Pujayamasa*—worshipped, *Mayaya*—by Internal potency, *Upatta*—being made of, *Vighram*—Form.

TRANSLATION

Lord Sri Krishna is situated in every one's heart and still He manifests His transcendental Form by His internal potency. The very same Lord was also sitting before him and as he (Bhismadeva) knew His glories, he worshipped Him duly.

PURPORT

The Lord's omnipotency is displayed by His simultaneous presence in every place. He is present always in His eternal abode Golaka Vrindaban and still He is present in every one's heart even within every invisible atoms. When He manifests His eternal transcendental Form in the material world, He does so by His

internal potency. The external potency or the material energy has nothing to do with His eternal Form. All these truths were known to Sri Bhismadeva and he worshipped him accordingly.

TEXT NO. 11

पाण्डुपुत्रानुपासीनान् प्रश्रयप्रेमसंगतान् ।
अभ्याचष्टानुरागाश्रैरन्धीभूतेन चक्षुषा ॥

*Pandu putran upasinan prasraya premna samgatan
Abhyachasta amuraga ashrai randhribhutcna chaksusa.*

ENGLISH SYNONYMS

Pandu—Late father of Maharaj Yudhisthir and brothers,
Putran—the sons of, *Upasinan*—sitting silently nearby, *Prasraya*—being overtaken, *premna*—in feelings of love, *Samagatan*—having taken of by, *Abhyachasta*—congratulated, *Amuraga*—feelingly, *Ashrai*—tears in ecstasy, *Randhribhtena*—being overwhelmed by, *Chaksusa*—with eyes.

TRANSLATION

The sons of Maharaj Pandu were sitting nearby very gently and with great affection for the dying grandfather. Seeing this Bhismadeva congratulated them feelingly with tears in ecstasy in the eyes overwhelmed by love and affection.

PURPORT

When Maharaj Pandu died his sons were all little kiddies and naturally they were brought up under the affection of elderly members of the royal family specifically by Bhismadeva. Later on when the Pandvas were grown up they were cheated by cunning Duryodhona and company and Bhismadeva although knew it well that the Pandavas were innocent and they were unnecessarily put into trouble, could not take the side of the Pandavas on reasons of political tactics. At the last stage of his dying-bed when Bhismadeva saw his most exalted grandsons headed by Maharaj Yudhisthir

sitting very gently at his side, the great warrior grand father could not check his loving tears which were automatically flowing his eyes remembering the great tribulations suffered by his most pious grand sons. Certainly he was the most satisfied man on account of Yudhisthir's being enthroned in place of Duryodhona and thus feelingly he began to congratulate them just suitable for his position. He said as following :

TEXT NO. 12

अहो कष्टमहोऽन्याय्यं यच्चूयं धर्मनन्दनाः ।

जीवितुं नार्हथ क्लिष्टं विप्रधर्माच्युताश्रयाः ॥

*Aho kastam aho anayyam yat yunam dharmanandanah
Jibitum na arhatha klistam vipra dharma achyuta asrayah.*

ENGLISH SYNONYMS

Aho—oh, *Kastam*—what terrible sufferings, *Aho*—oh, *Anyayam*—what terrible injustice, *Yat*—because, *Yunam*—you all good souls, *Dharmanandanah*—sons of religion personified, *Jibitum*—to remain alive, *Na*—never, *Arhatha*—deserved, *Klistam*—sufferer, *Vipra*—brahmins, *Dharma*—piety, *Achyuta*—God, *Asyarah*—being protected by.

TRANSLATION

Oh what terrible sufferings and what terrible injustice you all good souls had to suffer only for your becoming the sons of religion personified. You did not deserve to remain alive under those tribulations but yet you were protected by the brahmins, god and religion.

PURPORT

Maharaj Yudhisthir was disturbed in his mind on account of great massacre in the battle of Kurukshetra. Bhismadeva could understand this and therefore he uttered the first word of terrible suffering which Maharaj Yudhisthir had to suffer. He was put in to

difficulty by injustice only and the battle of Kurukshetra was fought just to counteract this injustice. Therefore, there was nothing to be sorry on account of the great massacre. He wanted to point out particularly that they were always protected by the Brahmins, the Lord and religious principles. So long they are protected by these three important items there was no cause of disappointment and thus Bhishma Deva encouraged Maharaj Yudhisthir for dissipating his despondency. So long a person is fully in co-operation with the wishes of the Lord guided by the bonafide Brahmins and Vaisnavas strictly followed in terms of religious principles, one has no cause for despondency, however, trying may be the circumstances of life. Bhismadeva as one of the authorities in the line wanted to impress this point of guidance upon the Pandavas.

TEXT NO. 13

संस्थितेऽतिरथे पाण्डौ पृथा बालप्रजा वधूः ।
युष्मत्कृते बहून् क्लेशान् प्राप्ता तोकवती मुहुः ॥

*Samsthite atirathe pandou pritha balapraja badhu
Yusmatkrite bahun kleshan prapta tokabati muhuh.*

ENGLISH SYNONYMS

Samsthite—after demise of, *Atirathe*—of the great general, *Pandou*—of the name (your father), *Pritha*--Kunti, *Balapraja*—having some minor children, *Badhu*—daughter-in-law, *Yusmatkrite* —on your account, *Bahun*—multifarious, *Kleshan*—afflictions, *Prapta*—underwent, *Tokabati*—inspite of having grown up boys, *Muhuh*—constantly.

TRANSLATION

So far my daughter-in-law Kunti is concerned, she became a widow on account of the great general Pandu's death with so many minor children and therefore, suffered a lot and when you were grown up she suffered a lot also with you on account of your actions.

PURPORT

Sufferings of Kuntidevi is lamented bothwise. She suffered a lot on account of early widowhood and to get her minor children brought up in the royal family. And when her children were grown up she continued to suffer on account of her sons actions. So her sufferings continued when you were minor and major bothwise. This means she was destined to suffer by Providence and this we have to tolerate without being disturbed in the mind.

TEXT NO. 14

सर्वं कालकृतं मन्ये भवतां च यदप्रियम् ।
सपालो यद्वशे लोको वायोरिव घनावलिः ॥

Sarvam kalakritam manye bhavatancha yat apriam
Sapalo yadbhase loka bayor iva ghanabali

ENGLISH SYNONYMS

Sarvam—all these, *Kalakritam*—done by the inevitable time, *Manye*—I think, *Bhavatancha*—for you also, *Yad*—whatever, *Apriam*—detestable, *Sapalo*—along with the rulers, *Yadbhase*—under the control of that time, *Loka*—every one in every planet, *Bayor*—like air carrying, *Ghanabati*—the bunches of cloud.

TRANSLATION

In my opinion, therefore, it is all due to that inevitable time under whose control everyone in every planet is carried just like the bunch of clouds are carried by the air.

PURPORT

There is control of the time all over the space within the universe as much as there is control of the time all over all the planets. All the big gigantic planets including the sun all are being controlled by the force of air as much as the clouds are carried by the force of air. Similarly the inevitable **Kala** or time controls even the action of the air and other elements. Everything is, therefore, controlled by the

Supreme **Kala** a forceful representative of the Lord within the material world. As such Yudhisthir should not be sorry for the inconceivable action of the time. Every one has to bear the actions and reactions of time so long one is within the conditions of the material world. Yudhisthir should not misunderstand it that he had committed sins in his previous birth and he is suffering the consequence. Even the most pious has to suffer the condition of material nature. The only thing is that a pious man is faithful upon the Lord as he is guided by the bonafide Brahmin and Vaishnava following the religious principles. These three guiding principles—shall be the aim of our life without being disturbed by the fricks of eternal time. Because even the great controller of the universe Brahmaji is also under the control of that time ; no body should, therefore, grudge being thus controlled by time inspite of his becoming the true followers of the religious principles.

TEXT NO. 15

यत्र धर्मसुतो राजा गदापाणिवृकोदरः ।
कृष्णोऽस्त्री गाण्डिवं चापं सुहृत्कृष्णस्ततो विपत् ॥

*Yatra dharmasuto raja gadapani vrikodarah.
Krishna astri gandibam chapam suhrit Kṛtshna stato
vipat.*

ENGLISH SYNONYMS

Yatra—where there is, *Dharmasuto*—the son of Dharma Raja, *Gadapani*—hands with his mighty club, *Vrikodara*—Bhima, *Krishna*—Arjuna, *Astri*—carrier of weapon, *Gandibam*—of the name, *Chapam* arrows, *Suhrit*—wellwisher, *Krishna*—Lord Krishna the Personality of Godhead, *Tato*—thereof, *Vipat*—reverse.

TRANSLATION

Oh wonderful is the influence of the inevitable time, otherwise how there can be reverses where there is King Yudhisthir the son of the demigod controlling religion, where there is Bhima the great fighter with club, where there is the great Bowman Arjuna and

the great weapon Gandiba and above all where there is the Lord as directly the wellwisher of the Pandavas.

PURPORT

So far material or spiritual resources are required there were no scarcity in the case of the Pandavas. Materially they were well equipped because the two great warriors namely Bhima and Arjuna were there. Spiritually the king himself was the symbol of religion and above all of them the Personality of Godhead Lord Sri Krishna was personally concerned with their affairs as directly the well wisher. And yet there were so many reverses on the side of the Pandavas. The power of pious acts, the power of personalities, the power of expert management and the power of weapons under the direct supervision of Lord Krishna and still the Pandavas suffered so much practical reverses which can only be explained as due to the influence of **Kala** the inevitable time. Kala is identical with the Lord Himself and, therefore, influence of Kala means the inexplicable wish of the Lord Himself. There was nothing to be lamented when the matter is beyond the control of any human being.

TEXT NO. 16

न ह्यस्य कर्हिचिद्राजन् पुमान् वेद विधित्सितम् ।
यद्विजिज्ञासया युक्ता मुह्यन्ति कवयोऽपि हि ॥

*Na hi asya karhichit rajan puman veda bidhitsitam
Yat vijignasaya yukta muhyanti kavayopi hi.*

ENGLISH SYNONYMS

Na—never, *Hi*—certainly, *Asya*—his, *Karhichid*—whatsoever, *Rajan*—oh the king, *Puman*—any one, *Veda*—knows, *Bividisitam*—plan, *Yat*—which, *Vijignasaya*—even after exhaustive enquiries, *Yukta*—being engaged in, *Muhyanti*—become bewildered, *Kavayo*—great philosophers, *Api*—even, *Hi*—certainly.

TRANSLATION

Oh the king, nobody can know the plan of the Lord (Sri Krishna) even it is exhaustively enquired by the great philosophers. They are certainly bewildered.

PURPORT

Bewilderment of Maharaj Yudhisthir about his past sinful act and the resultant sufferings etc. is completely negated by a great authority like Bhishma (one of the twelve authorised persons). Bhishma Ji wanted to impress upon Maharaj Yudhisthir that since time immemorial no body, including such demi-gods like Shiva and Brahma, could ascertain the real plan of the Lord. And what we can understand about it. It is useless also to enquire about it. Because even by exhaustive philosophical enquires by great rational sages no body could ascertain the plan of the Lord. The best thing is simply to abide by the orders of the Lord without any faulty arguments. The sufferings of the Pandavas are never due to their past deeds. The Lord had to execute the plan of establishing the kingdom of virtue and therefore, his own devotees were put in to sufferings ephemerally in order to establish the conquest of virtue over sin. Bhishma Deva was certainly satisfied within himself by seeing the triumph of virtue over vice and he was glad to see King Yudhisthir on the throne although he himself fought against him. Even a great fighter like Bhishma could not win the battle of Kurukshetra because the Lord wanted to show that vice cannot conquer over virtue never mind who ever tries to execute it. Bhishmadeva was a great devotee of the Lord but he chose to fight against the Pandavas by the will of the Lord because the Lord wanted to show it that a fighter like Bhishma also cannot win by the wrong side.

TEXT NO. 17

तस्मादिदं दैवतन्त्रं व्यवस्य भरतर्षभ ।
तस्यानुविहेतोऽनाथा नाथ पाहि प्रजाः प्रभो ॥

Tasmat idam daivatantram bysbsya bharatarsava
Tasya anubihito anatha natha pahi prajak prabho.

ENGLISH SYNONYNS

Tasmat—therefore, *Idam*—all these, *Daivatantram*—enchantment of the Providence only, *Byabasya*—ascertaining, *Bharatarsava*—the best amongst the descendants of Bharta, *Tasya*—His, *Anuwihito*—as desired by Him, *Anatha*—helpless, *Natha*—oh the master, *Pahi*—just take care of, *Praja*—of the subjects, *Prabho*—oh the Lord.

TRANSLATION

Oh the best amongst the decendants of Bharata, I say therefore, all these demonstrations are within the plan of the Lord. Accepting such inconcievable plan of the Lord, you must follow it. You are now the appointed administrative head and oh my Lord you may therefore take care of the subjects now rendered helpless.

PURPORT

The popular saying is that a housewife teaches the daughter-in-law by teaching the daughter. As such the Lord wants to teach the world by teaching the devotee. The devotee has not got to learn anything newly from the Lord because the Lord teaches the sincere devotee always from within. Whenever, therefore, a show is made to teach the devotee as it was in the case of teaching the Bhagwat Geeta, it means teaching the less intelligent men. A devotee's duty is, therefore, to accept tribulations from the side of the Lord as benediction without any faulty grudge. The Pandavas are advised, therefore, by Bhismadeva to accept the responsibility of administration without any hesitation. The poor subjects were so to say without any protection due to the battle of Kurukshetra and how they were awaiting the assumption of power by Maharaj Yudhishthir. A pure devotee of the Lord accepts as favour from the Lord when the Lord willingly offers tribulations upon him. The Lord being absolute there is no mundane difference between the two when they come from the Absolute.

TEXT NO. 18

एष वै भगवान् साक्षादाद्यो नारायणः पुमान् ।

मोहयन्मायया लोकं गूढश्चरति वृष्णिषु ॥

Esa bai bhagawan sakshat adyo narayanah puman

Mohayan mayaya lokam gudhas charati vrishnisu.

ENGLISH SYNONYMS

Esa—this, *Bai*—positively, *Bhagawan*—the Personality of Godhead, *Sakshat*—Original, *Adyo*—the first, *Narayana*—the Supreme Lord (who lies down on the water) *Puman*—the Supreme enjoyer, *Mohayan*—bewildering, *Mayaya*—by His self created energy, *Lokam*—the planets, *Gudhas*—inconceivable, *Charati*—moves, *Vrishni*—amongst the Vrishni family.

TRANSLATION

This Sri Krishna is no other than the Original Personality of Godhead. He is the first Narayana the Supreme Enjoyer. But He is moving amongst the descendants of the King Vrishni just like one of us by bewildering us with His self created energy.

PURPORT

The Vedic system of acquiring knowledge is the deductive process. The Vedic knowledge is received perfectly by disciplic succession from authorities. Such knowledge is never dogmatic as it is ill-conceived by less intelligent persons. The mother is the authority to verify the identity of the father. She is the authority for such confidential knowledge. Therefore, authority is not dogmatic. In the Bhagwat Geeta this truth is confirmed in the fourth chapter (B.G. 4/2) and the perfect system of learning is to receive it from authority. The very same system is accepted universally as truth but only the false arguer speaks against this system. For example the modern *sputniks* fly in the sky and they say that the

instrument has gone to the other side of the moon and so many other stories about sputnik and the moon. The modern man believes these stories blindly because they have accepted the modern scientist as authorities. The authorities speak and the people in general believe them because spoken by their authorities. But in the case of Vedic truths they have been so much obversely taught that they do not believe the truth mentioned in the Vedas. Even they accept them they give a different interpretation. Each and every man wants direct perception of the Vedic knowledge otherwise foolishly they deny to accept it : but in the case of Sputnik affairs they believe it as they are said. This means that the misguided man believes one class of authorities while they reject the authorities of the Vedas. The result is that people have degraded much in the principles of human life and the society is most uncongenial in the modern context.

Here is an authority speaking about Sri Krishna as the Original Personality of Godhead and the First Narayana. Even an Impersonalist like Acharya Sankara had said in the beginning of his commentation on the Bhagwat Geeta* that Narayana the Personality of Godhead is beyond the material creation. The universe is one of the material creations but Narayana is transcendental to such material paraphernalia.

Bhismadeva is one of the twelve Mahājans who knows the principles of transcendental knowledge. His confirmation of Lord Sri Krishna's becoming the original personality of Godhead is also corroborated by the impersonalist Sankara. All other Acharyas have also confirmed this statement and as such there is no chance of not accepting Lord Sri Krishna as the Original Personality of Godhead. Bhismadeva says that He is the first Narayana. This is also confirmed by Brahmaji in the Bhagwatam (10/14/14). Krishna is the First Narayana because in the spiritual world (Vaikunthas) there are

*Narayana para avyktat anda avykta sambhavam
Avyktantas tu ime loka sapta dwipa cha medini.

(B. G. Snk)

unlimited number of Narayana, Who are all the same Personality of Godhead considered to be the plenary expansions of the Original Personality of Godhead Sri Krishna. The First Form of the Lord Sri Krishna first expands Himself as the Form of Valadeva and Valadeva expands in so many other Forms as Sankarsana, Pradyumna, Aniruddha, Vasudeva, Narayana, Purusha, Rama, Nrisingha, etc. All such expansions are one and the same *Vishnu Tatra* and Sri Krishna is the original source of all the plenary expansions. He is, therefore, the direct Personality of Godhead. He is the creator of the material world and He is the Predominating Deity in all the Vaikuntha planets known as Narayana. Therefore, his movements amongst the human being is another sort of bewilderment. The Lord, therefore, says in the Bhagwat Geeta that the foolish persons consider Him as one of the human beings without knowing the intricacies of His movement.*

The bewilderment about Sri Krishna is exhibited by His two fold internal and external energies upon the third one called the marginal energy. The living entities are expansions of His Marginal Energy and as such the living beings are sometimes bewildered by the internal energy and sometimes by the external energy. By internal energetic bewilderment Sri Krishna expands Himself as unlimited number of Narayana and exchanges or accepts transcendental loving service of the living entities in the transcendental world. And by His external energetic expansions He incarnates Himself in the material world amongst the men, animals or demigods for re-establishing His forgotten relation with the living entities in different species of life. Great authorities like Bhishma however escapes His bewilderment by the mercy of the Lord.

TEXT NO. 19

अस्यानुभावं भगवान् वेद गुह्यतमं शिव ।
देवर्षिर्नरदः साक्षाद् भगवान् कपिलो नृप ॥

*अवजानन्ति मां मूढा मानुषीं तनुमाश्रितम् ।

परं भावमजानन्तो मम भूतमहेश्वरम् ॥

B. G. 9/11

*Asya anubhabam bhagwan veda guhyatamam sivah
Devarsir narada sakhsat bhagaban kapilo nripa.*

ENGLISH SYNONYMS

Asya—of Him, *Anubhavam*—glories, *Bhagawan*—the most powerful, *Veda*—knows, *Guhyatamam*—very confidentially, *Sivah*—Lord Sivah, *Devarsir*—the great sage amongst the demi-gods, *Narada* of the name, *Sakshat*—directly, *Bhagawan*—the Personality of Godhead, *Nripa*—oh the king.

TRANSLATION

Oh the King, very confidentially—Lord Sivah, Narada the sage amongst the demigods, and Kapila the incarnation of Godhead, all of them know about His glories, by direct contact.

PURPORT

Pure devotees of the Lord are all *Bndhas* or persons who know the glories of the Lord in different transcendental loving service attitude. As the Lord has innumerable expansions of His plenary Form, similarly there are innumerable pure devotees of the Lord engaged in the exchange-service of different humour. Ordinarily there are twelve great devotees of the Lord namely Brahma, Narada, Siva, Kumara, Kapila, Manu, Prahalada, Bhishma, Janaka, Sukdeva Goswami, Bali Maharaj and Yamaraj. Bhismadeva although one of them, has mentioned only three important names of the twelve who know the glories of the Lord. According to Srila Viswanatha Chakrabarty Thakur one of the great Acharyas in the modern age, *Anubhava* or the glories of the Lord is first appreciated by the devotee in ecstasy manifesting the symptoms of perspiring, trembling, weeping, tearing, bodily eruptions etc. which are further enhanced into steady understanding of the glories of the Lord. Such different understanding of *Bhavas* are exchanged between Yosoda and the Lord in the matter of binding the Lord by ropes, in the matter of chariot driving by the Lord in exchange of love with Arjuna etc. These glories of the Lord are exhibited in the matter of His being subordinated before His devotees and that is

another feature of manifesting the glories of the Lord. Sukdeva Goswami and the Kumaras also although situated in the transcendental position, became converted by another feature of *Bhava* and turned into pure devotee of the Lord. Putting into tribulations of the devotees by the Lord, is another exchange of transcendental *Bhava* between the Lord and the devotees. The Lord says (Bhag 10) I put my devotee into difficulty by which the devotee becomes more purified in the matter of exchanging transcendental *Bhava* with Me' Placing the devotees into material troubles means delivering him from the illusory material relations. The material relations are based on reciprocation of material enjoyment which depends mainly on material resources. Therefore, material resources being withdrawn by the Lord, is the indirect way of attracting the devotee cent per cent towards transcendental loving service of the Lord and thus snatching the fallen soul from the mire of material existence. Tribulations, offered by the Lord for His devotee is different from the tribulations as result of vicious action by the living being. All these glories of the Lord are specially known to the great Mahajans like Brahma, Siva, Narada, Kapila, Kumara, Bhishma as mentioned above, and one is able to grasp it by their grace.

TEXT NO. 20

यं मन्यसे मातुलेयं प्रियं मित्रं सुहृत्तमम् ।

अकरोः सचिवं दूतं सौहृदादथ सारथिम् ॥

*Yam manyase matulayam priam mitram suhrittamam
Akoroh sachivam dutam souhrida atha sarthim*

ENGLISH SYNONYMS

Yam—the person. *Manyase*—you think, *Matulayam*—material cousin, *Priyam*—very dear, *Mitram*—friend, *Suhrittamam*—ardent wellwisher, *Akoroh*—executed, *Sachivam*—counsel, *Dutam*—messenger, *Souhrida*—by good will, *Atha*—thereupon, *Sarthim*—charioteer.

TRANSLATION

Oh the king, the Personality Whom, out of ignorance only,

you thought to be your maternal cousin, very dear friend, wellwisher, counsel, messenger, benefactor etc. (He is the same Personality of Godhead Sri Krishna)

PURPORT

Lord Sri Krishna although acted as the cousin brother, friend, wellwisher, messenger, benefactor etc. of the Pandavas, He was still the Supreme Personality of Godhead. Out of His causeless mercy and favour upon His unalloyed devotees, He accepts all kinds of service of the devotees but that does not mean He has changed His position of becoming the Absolute Person. To think of Him as an ordinary man is the grossest type of ignorance.

TEXT NO. 21.

सर्वतमनः समदृशो हृदयस्यानहंकृतेः ।
तत्कृतं मतिवैषम्यं निरबद्यस्य न क्वचित् ॥

*Saryatmanah samadrisho hi adwayasya anahamkriteh
Tatkritam mati vaisyamyam nirabadyasya na kachit.*

ENGLISH SYNONYMS

Sarvatmanah—of the one who is present in everyone's heart, *Samadrisho*—of the one who is equally kind to one and all, *Hi*—certainly, *Adwayasya*—of the Absolute, *Anahamkriteh*—free from all material identity of false ego, *Tatkritam*—everything done by him. *Mati*—consciousness, *Vaisyamyam*—differentiation, *Nirabadyasya*—freed from all attachment, *Na*—never, *Kachit*—at any stage.

TRANSLATION

Being the Absolute Personality of Godhead, He is present in every one's heart. He is equal to every one and He has no false ego of differentiation. Therefore, what ever is done by Him is free from material inebriety and He is equibalanced.

PURPORT

The Lord being Absolute nobody is different from Him. He

is **Kaivalya** or there is nothing except Himself. Everything and every body is manifestation of His energy and as such He is present everywhere by His energy being non different from the same. The sun is present every where wherever there is the sunshine. The Sun is identified with every inch of the sun rays and every molecular particles of the rays. Similarly the Lord is distributed by His different energies. He is **Parmatma** or the Super-soul, present in every one as the Supreme guidance and therefore He is already the chariot driver and counsel of all living beings. When He therefore, exhibits as Chariot Driver of Arjuna there is no difference of His exalted position. It is the power of devotional service only that demonstrates Him as the Chariot driver or the messenger. As He has nothing to do with material conception of life because He is Absolute Spiritual Identify there is nothing for Him as superior or inferior quality of action. Being Absolute Personality of Godhead He has no false ego of identifying Himself with anything different from Him. Material conception of ego is equibalanced in Him. He does not feel therefore inferior complex by becoming the chariot driver of His pure devotee. It is the glory of the pure devotee only that he can bring about service by the affectionate Lord.

TEXT NO. 22

तथाप्येकान्तभक्तेषु पश्य भूपानुकम्पितम् ।
यन्मेऽसूस्त्यजतः साक्षात्कृष्णो दर्शनमागतः ॥

Tathapi ekanta bhaktesu pasya bhupa anukampitam
Tat me asuns tyajatah sakshat krishno darsanam agatah.

ENGLISH SYNONYMS

Tathapi—still, *Ekanta*—unflinching, *Bhaktesu*—unto the devotee, *Pasya*—see here, *Bhupa*—oh the king, *Anukampitam*—how much sympathetic, *Tat*—for which, *Me*—mine, *Asuns*—life, *Tyajatah*—ending, *Sakshat*—directly, *Krishna*—the Personality of Godhead, *Darsanam*—in my view, *Agatam*—has kindly come.

TRANSLATION

Thus inspite of His becoming equal to every one, He has very kindly come in my view while I am ending my life, because I am His unflinching servitor.

PURPORT

The Supreme Lord Absolute Personality of Godhead Sri Krishna although equal to every one still he is more inclined to His unflinching devotee who is completely a surrendered soul and knows no body else as his protector and master. This conception of life having unflinching faith in the Supreme Lord as one's Protector, Friend and Master is the **natural condition of eternal life**. A living entity is so made by the will of the Almighty and, therefore, he is mostly happy by placing himself in that condition of absolute dependence.

The opposite tendency is the cause of fall down of the living entity. He has this tendency of falling down by dint of misidentifying himself as fully independent to lord it over the material world. The root cause of all troubles is there in the false egoism. One must give up this false sense of complete independence and thus draw more attention of the Lord in all circumstances.

Appearance of Lord Krishna at the death-bed of Bhismaji is due to his becoming an unflinching devotee of the Lord. Arjuna had some bodily relation with Krishna because the latter happened to be his maternal cousin. But Bhishma had no such bodily relation. Therefore the cause of attraction was due to the intimate relation of the soul. Of course the relation of the body is more pleasing and natural. The Lord is more pleased when he is addressed as the son of Maharaj Nanda, the son of Yasoda, the Lover of Radharani. This affinity by bodily relation with the Lord is another feature of reciprocating loving service to the Lord. Bhismadeva is conscious of this sweetness of transcendental humour and therefore, he likes to address the Lord *Vijaya Sakhe, Partha Sakhe* etc. exactly like *Nanda-Nandan, Yasoda-Nandan*. The best way of establishing our relation in transcendental sweetness is to approach Him through His recog-

nised devotees. One should not try to establish the relation directly, there must be via-media which is transparent and competent to lead us to the right path.

TEXT NO. 23

भक्त्याऽऽवेद्य मनोयस्मिन् वाचा यन्नामकीर्तयन् ।
त्यजन् कलेवरं योगी मुच्यते कामकर्मभिः ॥

*Bhaktya avesya mano yasmin vacha yat nama kirtayan
Tyajan kalevaram yogi muchyate kamakarmabhih.*

ENGLISH SYNONYMS

Bhaktya—in devout attention, *Avesya*—meditating, *Mano*—mind, *Vacha*—by words. *Yat*—whose, *Nama*—holy Name, *Kirttayan*—by chanting, *Tyajan*—quitting, *Kalevaram*—this material body, *Yogi*—the devotee, *Muchyate*—gets release, *Kamakarmabhih*—from fruitive activities.

TRANSLATION

(He) the Personality of Godhead, Whose appearance in the mind by devotional attention and meditation of the devotee and chanting of holy name at the time of quitting this material body, makes the devotee released from the bondage of fruitive activities :

PURPORT

Yoga means concentration of the mind detached from all other subject matter. And actually such concentration is meant for *Samadhi* or cent per cent engagement in the service of the Lord. And one who concentrates his attention in that manner is called a *Yogi*. Such *Yogi* devotee of the Lord engaged himself 24 hours in the service of the Lord so that his whole attention is engrossed with the thoughts of the Lord in nine-fold devotional service namely hearing, chanting, remembering, worshipping, praying, becoming a voluntary servant, or offering all that one may possess, in the service of the Lord. By such practice of Yoga or linking up in

the service of the Lord one is recognised by the Lord Himself as it is explained in the Bhagwat Geeta about the highest preflectional stage of *Samadhi*. Such a devotee of rare type, is called by the Lord as the best amongst all the *Yogis*. Such perfect *Yogi* is enabled by the Divine Grace of the Lord to concentrate his mind upon the Lord with perfect sense of consciousness and thus chanting of His Holy Name before quitting the present body is made easily possible. And by quitting the body the *Yogi* is at once transferred by the internal Energy of the Lord to one of the eternal planets where there is no question of material life and its concomitant factors. In the material existence only a living being has to drag on the material conditions of threefold miseries, life after life, according to one's fruitive work. Such material life is produced by material desires only. Devotional service of the Lord does not kill the natural desires of the living being but they are applied in the right cause of devotional service which qualify the desire to be transferred in the spiritual sky. General Bhisma Deva is referring to the particular type of *Yoga* called *Bhaktiyoga* and he was fortunate enough to have directly the Lord in his presence before he quitted his material body. He, therefore, desired that the Lord may stay there before his view in the following verses.

TEXT NO. 24

स देवदेवो भगवान् प्रतीक्षतां कलेवरं यावदिदं हिनोम्यहम् ।

प्रसन्नहासारुणलोचनोल्लसन्मुखाम्बुजो ध्यानपथश्चतुर्भुजः ॥

*Sa deva deva bhagwan pratikskatam
Kalevaram yabat idam hinomi aham
Prasanna hasa arunalochna ullasat
Mukhambujo dhyana pathas chaturbhujah.*

ENGLISH SYNONYMS

Sa—he, *Devadeva*—the Supreme Lord of the Lords, *Bhagwan*—the personality of Godhead, *Pratikshatam*—may kindly wait, *Kalevaram*—body, *Yabat*—as long as, *Idam*—this material body, *Hinomi*—may quit, *Aham*—I, *Prosanna*—cheerful, *Hasa*—smiling, *Arunalochna*—eyes red like the morning sun, *Ullasat*—beautifully

decorated, *Mukhambujo*—the lotus flower of His face, *Dhyanapatha*—in the path of my meditation, *Chaturbhuja*—the four handed form of Narayana Who is the worshipable deity of Bhismadeva.

TRANSLATION

Let my Lord Who is fourhanded may kindly wait, till that time as I may quit this material body, with His smiling and beautifully decorated lotus flower of the face with eyes as red as the rising sun.

PURPORT

Bhismadeva knew it well that Lord Krishna is the Original Narayana. His worshipable deity was fourhanded Narayana but he knew it well that four handed Narayana is plenary expansion of Lord Krishna. Indirectly he desired before Lord Sri Krishna to manifest Himself in His fourhanded feature of Narayana. A Vaisnava is always humble in his behaviour. Although it was cent per cent certain that Bhisma deva was approaching Vaikuntha-Dhama just after leaving his material body, still as an humble Vaishnava he desired that the beautiful face of the Lord may be seen by him for sometime and it might be that after quitting the present body he may not be in a position to see the Lord any more. A Vaishnava is not puffed up although the Lord guarantees His pure devotee to enter into His abode. Here Bhisma deva says as long as I may not quit this body. This means that the great General would quit the body by his own will not being forced by the laws of nature. He was so powerful that he could stay his body as long as he desired. He got this benediction from his father. He desired that the Lord may stay before him in His fourhanded Narayana feature so that he might concentrate upon Him his mind and thus be in trance in that meditation so that his mind might be sanctified with thinking of the Lord and thus he did not mind wherever he might go. **A pure devotee is never very much anxious to go back to the kingdom of God. He entirely depends on the good will of the Lord. He is equally satisfied**

even if the Lord desires His devotee to go to the hell. The only desire that a pure devotee entertains is that he may always be in rapt attention with thinking of the lotus feet of the Lord never mind wherever he goes. Bhismadeva wanted this much only that his mind might be absorbed in thinking of the Lord and he might pass away with such saturated mind of rapt attention. That is the highest ambition of a pure devotee.

TEXT NO. 25

सूत उवाच

युधिष्ठिरस्तदाकर्ण्य शयानं शरपञ्जरे ।

अप्रच्छद् विविधान् धर्मानृषीणां चानुशृण्वताम् ॥

Srs Suta Uvacha

Yudhisthiras tad akarnya sayanam sarapanjare

Aprichhat bividhan dharman rishinam cha anusrinwatam

ENGLISH SYNONYMS

Sri Suta uvach—Sri Suta Goswami said, *Yudhisthira*—king Yudhisthira. *Tad*—that, *Akarnya*—hearing, *Sayanam*—lying down on, *Sarapanjare*—on the fabricated-bed of arrows, *Aprichhat*—asked, *Bividhan*—multifarious, *Dharman*—duties, *Rishinam*—of the rishis, *Cha*—and, *Anusrinwatam*—hearing after them.

TRANSLATION

Suta Goswami said that Maharaj Yudhisthir after hearing Bhismdeva speaking in that appealing tone, enquired from him about the essential principles of various duties in religion in the presence of all the great *Rishis* (sages) present there.

PURPORT

Bhismadeva speaking in that appealing tone convinced Maharaj Yudhisthir that the great general was very soon passing away. And he was inspired by Lord Sri Krishna to ask him on the principles of religiosity. Lord Sri Krishna inspired Maharaj Yudhisthira to ask Bhismadeva in the presence of many great sages

indicating thereby that the Lord's devotee like Bhismadeva although apparently living as a wordly man, is far above the level of many great sages even surpassing Vyasdeva. Another point is that Bhismadeva at that time was not only lying on the death-bed of arrows but also greatly aggrieved on account of that state of his body. One should not have asked him any question for answer at that time but Lord Sri Krishna wanted to prove it that His pure devotees are always sound in body and mind on account of spiritual enlightenment and as such at any circumstances a devotee of the Lord is in perfect order for speaking the right ways of life. Yudhisthir also preferred to solve his problematic questions from Bhismadeva than from anyone else who were present there seemingly more learned than Bhismadeva. This is all due to the arrangement of the great *wheel-carrier* Lord Sri Krishna in order to establish the glories of His devotee as much as the father likes to see the son to become more famous than himself. He declares it very emphatically that worship of His devotee is more valuable than the worship of the Lord Himself.

TEXT NO. 26

पुरुषस्वभावविहितान् यथावर्णं यथाश्रमम् ।
वैराग्यरागोपाधिभ्यामाप्नातोभयलक्षणान् ॥

*Purusa swabhava vihitan yatha varnam yatha ashramam
Vairagya raga upadhibhyam amnato ubhaya lakshanan.*

ENGLISH SYNONYMS

Purusa—the human being, *Swabhava*—by his own acquired qualities, *Vihitan*—prescribed, *Yatha*—as it is, *Varnam*—classification of castes, *Yatha*—as it is, *Ashramam*—orders of life, *Vairagya*—detachment, *Raga*—attachment, *Upadhibhyam*—out of such designations, *Amnato*—systematically, *Ubhaya*—both, *Lakshanan*—symptoms.

TRANSLATION

On enquiry from Maharaj Yudhisthir Bhismadeva defined first of all the classification of castes and orders of life in terms of a par-

tical person's acquired qualifications. Then he described counter-action by detachment and interaction by attachment systematically by twofold divisions.

PURPORT

The conception of four castes and four orders of life as it is planned by the Lord Himself (B. G. 4/13) is to accelerate transcendental qualities of the individual person so that he may gradually realise his spiritual identification and thus act accordingly to get free from material bondage or conditional life. In almost all the Puranas the subject matter is dealt with the same spirit of description and so also in the Mahabharata it is more elaborately described by Bhismadeva in the Shantiparva beginning from the 60th chapter.

This Varnashrama Dharma is prescribed for the civilised human being just to train one to successful termination of human life in the matter of selfrealisation as distinguished from the life of the lower animals engaged in eating, sleeping, fearing and mating. Bhismadeva advised that for all human beings never mind what he or they may be, nine qualifications such as (1) Not to become angry, (2) Not to tell lie, (3) equal distribution of wealth, (4) forgiveness, (5) **to beget children only in one's legitimate wife**, (6) to be pure in mind and hygienic in body, (7) Not to be inimical with any one, (8) simplicity and (9) supporting the servants or subordinates. **One cannot be called a civilised person without acquiring the above mentioned preliminary qualities.** Besides these, the Brahmins or the intelligent class of men in the society, the administrative class of men, the merchantile community and the labourer class must acquire special qualities in terms of occupational duties mentioned in all the Vedic scriptures. For the intelligent class of men controlling the senses is the most essential qualification which is the basis of morality. Sex-indulgence even with the legitimate wife must also be controlled and thereby the plan of family control will automatically follow. An intelligent man must abuse his great qualifications if he does not follow the

Vedic way of life. This means he must seriously make a study of the Vedic literatures specially of the **Sirmad Bhagwatam** and the Bhagwat Geeta. For learning the Vedic knowledge one must approach the actual person who is cent per cent engaged in the occupation. He must not be doing things which are forbidden in the *Shastras*. A person cannot be a teacher if he drinks or smokes. In the modern system of education the teacher's academical qualification is taken into consideration without any evaluation of his moral life. Therefore, the result of education is misuse of high intelligence in so many ways.

The Khatriyas or the administrative class of men is specially advised to give in charity **and not to accept charity at any circumstances**. Modern administrators raise subscription for some political function but never gives in charity to the citizens in any state function. It is just the reverse of the injunction of the *Shastras*. The administrative class of men must be well versed in the *Shastras* but must not take to the profession of teachers. The energy shall be specially diverted for killing the thieves, the decoits, the black marketers and all such undesirable elements of the society. **The administrators shall never pretend to become non-violent** and thereby go to hell. When Arjuna wanted to become a non-violent coward in the battlefield of Kurukshetra he was severely taken in to task by Lord Krishna. The Lord degraded Arjuna at that time to the status of an uncivilised man for his avowed acceptance of the cult of non-violence. The administrative class of men must be personally trained up in the military education and some cowards only by dint of numerical votes shall not be elevated on presidential throne. The monarchs were all chivalrous personalities and, therefore, monarchy shall be maintained provided the monarch is regularly trained up in the occupational duties of a King. **In the fighting the king or the President shall never return home without being hurt by the enemy**. The so called king by voting strength do never visit the warfield and they are very much expert in the matter of artificially encouraging the fighting strength in the hope of false national prestige. As soon as the administrative class of men shall be turned into a gang of merchantile and labourer class of men

the whole machinery of Government becomes polluted to the lowest degree.

The Vaishyas or the merchantile communities are specially advised to protect the cows. Cow protection means increasing the milk productions namely curd and butter ; agriculture and distribution of the food stuff are the primary duties of the merchantile community backed by education in the vedic knowledge and trained up for giving up in charity of the acquired wealth. As the Khatriyas were given charge for the protection of the citizens so also the Vaishyas were given charge for the protection of animals. The animals are never meant for killing. Killing of animals is a symptom of barbarian society. For human being agricultural produce, fruits and milk are sufficient and compatible food stuff ; and the human society should give more attention for animal protection than killing them. Productive energy of the labourer class is misused when the same is occupied by industrial enterprises. Industry of various types cannot produce the essential needs of man namely rice, wheat, grains, milk, fruits or vegetables and production of machine and machine tools increases artificial living fashion of a class of vested interests keeping thousands of men in starvation and unrest. This is not standard of civilisation.

The *Sudra* class of men are less intelligent communities of the society and they have no independence of living. They are meant for rendering sincere service to the three higher sections of the society. The *Sudra* class of men can attain all comforts of life simply by rendering service to the higher class. It is specially enjoined that a *Sudra* shall never bank money. As soon as the *Sudras* will have accumulated wealth it will be misused for sinful activities in wine, women and gambling. **Wine, women and gambling predominant in human society means the population is degraded into less than *Sudra* quality only without any existence of the three higher classes.** The higher castes shall always look after the maintenance of the *Sudras* and they shall provide them with old and used garments. A *Sudra* shall not leave his master when the master is old and invalid and the master shall keep satisfied the servants in all

respects. The Sudras must first of all be satisfied by sumptuous food and clothing before any sacrifice is performed. In this age so many functions are held by spending lakhs and crores **but the poor labourer class is not sumptuously fed or given in charity clothing etc.** The labourer class of men are thus dissatisfied and they get clue to make agitation against the master.

The Varnas are so to say classification of different occupation and *Ashrama Dharma* is gradual progress on the path of selfrealisation. Both are interrelated and one is dependent on the other. The main purpose of Ashrama Dharma is to wake up knowledge and detachment. The Brahmachari Ashrama is the training ground of the prospective candidates and thus in this Ashrama it is sufficiently instructed that this material world is not actually the home of the living being. The conditioned souls under material bondage are prisoners of matter and therefore, self realisation is the ultimate aim of life. The whole system of *Ashrama Dharma* is a means to detachment. One who fails to assimilate this spirit of detachment are allowed to enter into the family life with the same spirit of detachment. Therefore, one who attains detachment may at once adopt the order of the Fourth step namely renounced order of life and thus live on charity only not for accumulating wealth but just to pull on the body and soul together for the ultimate realisation. House-hold-life is for one **who is attached** and the Vanaprastha and Sanyas order of life is meant for **those who are detached** from material life. The Brahmachari Ashram is specially meant for training both the attached and detached to the material complication.

TEXT NO. 27

दानधर्मान् राजधर्मान् मोक्षधर्मान् विभागशः ।
स्त्रीधर्मान् भगवद्धर्मान् समासव्यासयोगतः ॥

*Danadharman rajadharman mokshadharman bibhagasah
Stridharmam bhagabaddharman samasa vyasa yogatah.*

ENGLISH SYNONYMS

Danadharman—the acts of charity, *Rajadharman*—pragmatic

activities of the kings. *Mokhadharman*—the acts for salvation, *Bibhag-asah*—by divisions, *Stridharman*—duties of the women, *Bhagbaddharman*—the acts of the devotees, *Samasa*—generally, *Vjasa*—explicitly, *Yogatah*—by means of.

TRANSLATION

He explained then by division of the acts of charity, pragmate activities of the kings, activities for salvation. Then he explained also the duties of the woman that of the devotees ; all described in brief as well as extensively.

PURPORT

To give in charity by the householder is one of the main functions and one should be prepared to give in charity at least fifty per cent of one's hard earned money. A Brahmachari or the student shall perform sacrifices, a householder shall give in charity and a person in the retired life or in the renounced order of life should practise penances and austere life. That is the general functions of all the *Ashramas* or orders of life, on the path of self realisation. In the Brahmachari life the training is sufficiently imparted to understand that the world as property do belong to the Supreme Lord the Personality of Godhead. No body, therefore, can claim to become the proprietor of any thing that be in the world. Therefore, in the life of a householder which is a sort of a license for sex-enjoyment and its paraphernalia, one must give in charity for the service of the Lord. Every one's energy is generated or borrowed from the reservoir of energy of the Lord ; therefore, the resultant actions of such energy must be given to the lord in the shape of transcendental loving service for Him. As the rivers draw water from the sea through the clouds and again goes down to the sea similarly our energy is borrowed from the Supreme Source of the Lord's energy and it must return to the Lord. That is the perfection of our energy. The Lord, therefore, asks us to do it, in the Bhagwat Geeta, (B.G. 9/27) that whatever we may do, whatever we may undergo penances, whatever we may sacrifice, whatever we may eat or what ever we may give in charity must be offered to Him (the Lord). That

is the way of utilising our borrowed energy from the Lord. When our energy is utilised in that way on account of its association with the Lord then and there our energy is purified from the contamination of material inebreities and thus we become fit for our original natural life of service to the Lord.

Rajadharma is a great science not exactly like the modern diplomacy for political supremacy. The kings are trained up systematically to become munificent and not merely a tax-collector. They were trained up for performing different Sacrifices, for fasting only for the matter of prosperity of the subjects. To lead the *Prajas* to the attainment of salvation, was a great duty of the King. The father, the spiritual master, and the king are not to become irresponsible in the matter of leading the subjects to the path of ultimate liberation from birth, death, diseases and oldage. When these primary duties of the king are properly discharged, there is no need of Government of the people by the people. In the modern days the people in general occupy power of administration by the strength of manipulated votes but they are never trained up in the primary duties of the King and that is also not possible for every one. Under the circumstances the untrained administrators play havoc in the matter of making the subjects happy in all respect. On the other hand these untrained administrators gradually become rogues and thieves in the matter of enhancing the taxation measure for financing a top heavy administration useless for all purposes. Practically the qualified Brahmins are meant for direction to the Kings for proper administration in terms of the scriptures like the *Manusamhita* and *Dharmashastras* of Parasara. A typical king is the ideal of the people in general and if the King is pious, religious, chivalrous, munificent the citizens generally follow him. Such King was not a lazy sensuous person living at the cost of the subjects but they were alert always to kill the thieves and dacoits as much as they practised it by killing the forest animals occasionally. The pious kings were not merciful on dacoits and thieves in the name of nonsensical *Ahimsa*. The thieves and dacoits were punished in an exemplary way so that in future no body would dare to commit such nuisance in an organised

form. Such thieves and dacoits were never meant for administration as they are now in the modern days.

The taxation law was simple. There was no force, no encroachment. The King had a right to take one fourth of the production made by the subject. Not only production of grains but also even on charity and other affairs whatever the citizen would be ready to spend it for a particular purpose, the king had right to claim a fourth of that allotted wealth. They would never grudge to part with it because due to the pious king and religious harmony there was enough production of natural wealth namely grains, fruits, flowers, silk, cotton, milk, jewels, minerals etc. and therefore, no body was unhappy in the matter of bodily needs. The citizens were rich by agriculture and animal husbandry and therefore, they had enough grains, enough fruits and enough milk without any artificial needs of soaps and toilets, cinema and bars.

The King had to see that the reserved energy of the human kind is properly utilised. Human energy is not exactly meant for the purpose of fulfilling animal propensities only but extraordinarily they are meant for the purpose of self-realisation. The whole administration of the Government was specifically designed to fulfil this particular purpose of the state. As such the king had to select properly the cabinet ministers not on the strength of voting background. The ministers, the military commanders or even the ordinary soldiers were all selected by personal qualification and the king had to supervise them properly before they are appointed in the respective posts. The King was specially vigilant in the matter of the *Tapasvis* or persons who have sacrificed everything of the material comforts for the the matter of disseminating spiritual knowledge, The King would see that the *Tapasvis* are never disregarded. **They knew it well that the Supreme Lord Personality of Godhead never tolerates any insult to His unalloyed devotees.** Such Tapaswis were trusted leader even of the rogues and thieves. They would never disobey the orders of Tapaswis. The king would give special protections to illiterates, helpless and widows of the state. Defence measures were arranged previous

to any attack by the enemies. It was not like that of begging from door to door when the enemy is already at the entrance of the state. The taxing process was easy and they were not meant for squandering away for nothing but they were meant for strengthening the reserve fund. The soldiers were recruited from all parts of the world and they were trained up for special duties.

So far salvation is concerned one has to conquer over the principles of lust, anger, unlawful desires, avarice and bewilderment. The best means of becoming free from anger one should learn how to forgive and one should not make plans in order to be free from unlawful desires. By spiritual culture one is able to conquer over sleeping. By tolerance only one can conquer over desires and avarice. Disturbances from various diseases can be avoided by regulated diets. By self control one can be free from future hope and money can be saved by avoiding undesirable association. By practice of *Yoga* one can have control over hunger and affection of worldliness can be avoided by culturing the knowledge of non permanance. Dizziness can be conquered by rising up and false arguments can be conquered by factual ascertainment. Talkativeness can be avoided by gravity of silence and by prowess one can avoid fearfulness. Perfect knowledge can be obtained by self cultivation. One must be freed from lust avarice anger dreaming etc. to become actually on the path of salvation.

So far the engagements of the woman class is concerned they are accepted as the power of inspiration for the man. As such the women are more powerful than the man because a mighty Julius Ceaser is controlled by a Cleopetra. Such powerful woman is controlled by shyness. Therefore, shyness of woman may not be eradicated. Once this control-valve is loosened the powerful woman can create havoc in the society by means of adalteration. Adalteration of woman means production of unwanted children known as *Varnasankara* which makes the world into disturbing condition constantly so much so as to turn it into inhabitable place for the saner section.

The last item was taught by Bhismadeva about the process of pleasing the Lord. We are all eternal servants of the Lord and when we forget this essential part of our nature we are put into the material conditions of life. The simple process of pleasing the Lord by the householders specially is to instal the Deity of the Lord at home and by concentrating on the Deity, one may progressively go on with the daily routine work. Worshiping of the Deity at home, serving the devotee, hearing of the Srimad Bhagwatam, residing in the holy place and chanting of the holy name of the Lord are all inexpensive items for all to please the Lord. Thus the subject matter was explained by the grandfather to his grandchildren.

TEXT No. 28

धर्मार्थकाममोक्षांश्च सहोपायान् यथा मुने ।
नानाख्यानेतिहासेषु वर्णयामास तत्त्ववित् ॥

Dharma artha kama moksham cha saha upayan yatha mune.
Nana akhyana itihasesu varnayamas tatwavit.

ENGLISH SYNONYMS

Dharma—occupational duties, *Artha*—economic development, *Kama*—fulfilment of desires, *Moksha*—ultimately salvation, *Cha*—and *Saha*—along with, *Upayan*—means, *Yatha*—as it is, *Mune*—oh the sages, *Nana*—various, *Akhyanena*—by recitation of historical narrations, *Iihasesu*—in the histories, *Varnayamas*—described, *Tatwavit*—one who knows the truth.

TRANSLATION

Then he described about occupational duties of different orders and status of life from incidences of different historical facts as he was himself well acquainted with the truth.

PURPORT

Incidences mentioned in the Vedic literatures such as the Puranas, Mahabharata and Ramayana etc. all are factual historical narrations which took place sometimes in the past although not in

any chronological order. Such historical facts being instructive for the ordinary men they were assorted without any chronological reference. Besides that such historical facts are incidences of different planets nay different universes and as such the description of the narrations are sometimes are measured by three dimentions. We are simply concerned only with the instructive lessons of such incidences even they are not in order of our limited range of understanding. Bhismadeva described such narrations of different histories before Maharaj Yudhisthir in reply to his different querries.

TEXT NO. 29

धर्मं प्रवदतस्तस्य स कालः प्रत्युपस्थितः ।
यो योगिनश्छन्दमृत्योर्वाञ्छितस्तुत्तरायणः ॥

*Dharmam pravadataḥ tasya sa kalaḥ pratyupasthitaḥ
Yo yoginas chhandamrityor vanchhitaḥ tuttaryāṇaḥ.*

ENGLISH SYNONYMS

Dharmam—occupational duties, *Pravadataḥ*—while describing, *Tasya*—his, *Sa*—that, *Kala*—time, *Pratyupasthitaḥ*—exactly appeared, *Yo*—that is, *Yoginas*—for the mystics, *Chhandamrityor*—of one who dies according to one's own selection of time, *Vanchhitaḥ*—as desired by, *Uttarayāṇaḥ*—period of the sun running on the northern horizon.

TRANSLATION

While Bhismadeva was describing about the occupational duties the exact time of sun's running on the northern horizon duly appeared as it is desired by the mystics who die at their will.

PURPORT

The perfect Yogins or the mystics can leave this material body not being forced by the laws of material nature but at their sweet will at a suitable time and for the suitable planet desired by them. In the Bhawat Geeta (B.G. 8/14) it is said that self realised souls who have

exactly identified with the interest of the Supreme Lord do generally or can leave their material body during the time of the Fire God's effulgence and at the period of running of the Sun on the northern horizon and thus achieve the transcendental sky. In the Vedas these favourable times are considered as auspicious for quitting the body and they are taken advantage of by the expert mystics who are in the perfection of the system. Perfection of Yoga means attainment of such supramental state as to leave the material body as the Yogi desires ; and they can reach any planet within no time without any material vehicle like the Sputniks so much advertised by the less intelligent materialistic scientist. The Yogins can reach the highest planetary system within a very short time which is impossible by the materialist even by attempting to reach the highest planet for some millions of years at a speed of millions of miles per hour. This is a different science and Bhismadeva knew it well how to utilise it. He was just waiting for the suitable moment for quitting his material body and the golden opportunity arrived when the grand-father was instructing his noble grand-sons the Pandavas. He thus prepared himself to quit his body before the exalted Lord Sri Krishna, the pious Pandavas and the great sages headed by Bhagawan Vyasa etc. all great Souls.

TEXT NO. 30

तदोपसंहृत्य गिरः सहस्रणीविमुक्तसंगं मन आदिपूरुषे ।

कृष्णे लसत्पीतपटे चतुर्भुजे पुरःस्थितेऽमीलितदृग्व्यधारयत् ॥

*Tada upasamhritya girah sahasrani
Vimuktasangam mana adipuruse
Krishne lasatpitapate chaturbhujē
Purahsthite amilita drig byadharayat.*

ENGLISH SYNONYMS

Tada--at that time, *Upasritya*--withdrawing, *Girah*--speeches, *Sahasrani*--Bhismadeva, (expert by thousands of science and art)

Vimuktasamgam—completely freed from everything else, *Mana*—mind, *Adipuruse*—unto the Original Personality of Godhead, *Krishne*—unto Krishna, *Lasatpitapate*—decorated with yellow garments, *Chaturbhnje*—unto the Original Narayan with four hands, *Purah*—just before, *sthite*—standing by, *Amilita*—widespread, *Drig*—vision, *Byadharayat*—fixed up.

TRANSLATION

Thereupon the man who was speaking on different subjects with thousands of meaning or the man who fought in thousands of battlefields protecting thousands of men, stopped speaking and being completely free from all bondage withdrew his mind from every thing else and fixed up his wide open eyes on the Personality of Godhead Sri Krishna Who is fourhanded also now standing before him decorated with yellow dress with glittering shine.

PURPORT

In the momentous hour of leaving this material body the glorious example set by Bhismadeva is the important function of the human form of life. **The subject matter which attracts the dying man becomes the begining of his next life.** If, therefore, one is absorbed in the thoughts of the Supreme Lord Sri Krishna, he is sure to go back to Godhead without any doubt. This is confirmed in the Bhagwat Geeta (B.G. 8/5-15) it is said there as follows :—

“One who quits his material body by remembering Me, he attains transcendental nature after his death. In other words such good soul becomes as much liberated as the Lord is freed from all material conditions.”

“Because any one who may quit his material body thinking of something subjective at the time of death, attains to such stage of life after death.”

“It was therefore, instructed to Arjuna that he should go on with the business of fighting which is his occupational duty but at the same time may remember the Personality of Godhead Sri Krishna.”

“By such constant remembrance by the devotee, he attains perfect devotional stage for controlling the mind not being engaged in any other subjective occupation besides the thoughts of the Lord.”

“By such practice only the mind becomes trained up in the matter of being fixed up at the lotus feet of the Lord and he attains to the transcendental stage of not being attracted any more by the temporary material attraction.”

“Subject matter of meditation on the Supreme Personality of Godhead is that He is sentient, eternal, controller, finer than the finest, master of all living beings, beyond the conception of material sense perception. The Supreme Being, enjoyer in medium size, and yet because He is self-effulgent, He is transcendental to everything materially conceived.”

“At the time of death, one can fix up his attention between the eye brows by dint of previous practice of yoga (Bhakti yoga) and thus attain the highest perfection of life by going back to Godhead the Supreme Personality.”

Shri *Bhismadeva* attained the perfection of quitting his body at his will and was fortunate enough to have Lord Krishna the object of His attention personally present at the time of death. He, therefore, fixed up his wide open eyes upon Him. He wanted to see Sri Krishna for a long time out of his spontaneous love for Him. Because he was a pure devotee he had very little to do with the detailed performance of *Yogic* principles. Because simple *Bhaktiyoga* is enough to bring about perfection. Therefore, the ardent desire of Bhishma deva was to see over the **Person** of Lord Krishna the most lovable object and by the Grace of the Lord Sri Bhismadeva had the full opportunity at the last stage of his breathing.

TEXT NO. 31

विशुद्धया धारणया हताशुभस्तदीक्षयेवाशु गतायुधश्रमः ।
निवृत्तसर्वेन्द्रियवृत्तिविभ्रमस्तुष्टाव जन्मं विसृजञ्जनादनम् ॥

*Bisudahaya dharanaya hatasubhas
Tad ikshaya eva asu gatayudha sramah
Nibritta sarvendriya vritti bibhrama
Stustava janyam visrijan janardam.*

ENGLISH SYNONYMS

Bisuddhaya—by the purified, *Dharanaya*—meditation, *Hatasuhha*—one who had minimised the inauspiciousities of material existence, *Tad*—His, *Ikshaya*—by looking on, *Eva*—simply by, *Asu*—immediately, *Gata*—having gone away, *Audha*—arrows, *Shramah*—fatigueness, *Nibritta*—being stopped, *Sarva*—all, *Indriya*—senses, *Vrittaya*—activities, *Bibhrama*—being widely engaged, *Stutava*—prayed for, *Janyam*—the material tabernacle, *Visrijan*—while quitting off, *Janardanam*—the Controller of the living beings.

TRANSLATION

By such purified meditation, at once he got free from all material inauspiciousities, by the very looking on the Lord Sri Krishna, all his bodily pains due to the wounds by arrows. Thus all the external activities of his senses were at once stopped and he prayed transcendently for the controller of all living beings while quitting off his material body.

PURPORT

The material body is a gift of the material energy technically called illusion. Because identification of the material body is due to forgetfulness of our eternal relation with the Lord. For a pure devotee of the Lord like Bhismadeva this illusion was at once removed as soon as the Lord arrived there along with Yudhisthir. Lord Krishna is like the sun and the illusory external material energy is like darkness. In the presence of the sun there is no possibility of darkness standing. Therefore, just on the arrival of Lord Krishna before Bhismadeva all his material inauspiciousities were completely removed and Bhismadeva was thus enabled to be transcendently situated by stopping the activities of the impure senses in collaboration with matter. The soul is originally pure and so also the

senses. By material contamination the senses assume the role of imperfectness and impurity. By revival of contact with Supreme Pure Lord Krishna, the senses again become freed from material contaminations. Bhismadeva attained all these transcendental conditions prior to his leaving the material body on account of presence of the Lord. The Lord is the controller and benefactor of all living beings. That is the verdict of all Vedas. He is the Supreme Eternity and living Entity amongst all the eternal living beings.* And He alone provides all necessities of all grades of all living beings. As such he provided all facilities for fulfilling the transcendental desires of His great devotee Sri Bhismadeva and thus the latter began to pray as follows :—

TEXT NO. ३९

श्रीभीष्म उवाच

इति मतिरूपकल्पिता वितृष्णा भगवति सात्वतपुंगवे विभूम्नि ।
स्वसुखमुपगते क्वचिद्विहर्तुं प्रकृतिमुपेयुषि यद्भवप्रवाहः ॥

Sri. Bhisma Uvacha

*Iti matir upakalpita vitrisna
Bhagavati satwata-pungave vibhumni
Swasukham upagate kwachid vihartum
Prakritim upeyusi yadbhava pravahah.*

ENGLISH SYNONYMS

Iti—thus, *Matir*—thinking, feeling and willing, *Upakalpita*—invested, *Vitrisna*—freed from all sense desires, *Bhagwati*—unto the Personality of Godhead, *Satwata-pungave*—unto the leader of the devotees, *Vibhmuri*—unto the great, *Swasukham*—self satisfaction, *Upagate*—unto Him who has attained it, *Kwachid*—sometimes, *Vihartum*—out of transcendental pleasure, *Prakritim*—in the material world, *Upeyusi*—do accept it, *Yadbhava*—from whom the creation, *Pravahah*—is made and annihilated.

*Nitya nityanam chetanas chetananam eko yo bahunam bidhadati kaman (Ka tho Upa).

TRANSLATION

Bhismadeva said, "Let me now invest, my thinking feeling and willing which were so long engaged in different subjects of occupational duties, unto the All powerful Lord Sri Krishna. He is always self satisfied but sometimes, being the leader of the devotees, He does enjoy transcendental pleasure ; He descends on the material world although from Him only creation of the material world takes place.

PURPORT

Bhismadeva as a statesman, as the head of the *Kuru* dynasty as a great general and as leader of Kshatriyas, his mind was strewn over so many other subjects and his thinking feeling and willing were all engaged in different matters. Now in order to achieve pure devotional service he wants to invest all such power of thinking feeling and willing entirely be in the matter of the Supreme Being Lord Krishna. He is described herein as the leader of the devotees and all powerful. Because Lord Krishna although He is the Original Personality of Godhead, He Himself descends on earth to bestow upon His pure devotees the boon of devotional service. He descends sometimes as Lord Krishna as He is and sometimes as Lord Chaitanya both being the Leader of the Pure devotees. Pure devotees of the Lord have no other desires except the service of the Lord and therefore, they are called *Satwata* and the Lord is the Chief amongst such satwatas. Bhismadeva, therefore, has no other desires. He is now completely free from all desires of material connection. Unless one is purified from all sorts of material desires the Lord does not become the leader of such mixed devotees. Desires cannot be wiped out but it has only to be purified by transfer epithet. It is confirmed in the Bhagwat Geeta by the Lord Himself* that He gives His instruction from within the heart of a pure devotee who is constantly engaged in the service of the Lord.

*Yesam antagatam papam jananam punya karmanam
Te dwanda moha nirmukta bhajante mam dridha bratah.

Such instruction is given not for any material purpose but only for going back to home back to Godhead (B. G. 10/10). For the ordinary man who wants to Lord it over the material nature, the Lord only sanctions and becomes witness for the activities of nond-evotee but He never gives such person any instruction for going back to Godhead. That is the difference of dealings by the Lord to different living beings both the devotee and the non-devotee. He is leader of the living beings as much as the king of the state is for both the prisoners and the free citizens. But His dealings are different in terms of devotee and non-devotee. Non-devotees never care to take any instruction from the Lord and therefore the Lord is also silent in their case ; although He witnesses all the activities of the non-devotee and awards him the necessary results good or bad. The devotees are above this material goodness and badness but they are progressive on the path of transcendence and therefore, they have no desire for anything material. The devotee knows also Sri Krishna as the Original Narayana because Lord Sri Krishna by His plenary portion only appears as the *Karnodakasayeo Vishnu* the original source of all material creation. The Lord also desires the association of His pure devotees and for them only the Lord descends on the earth to enliven His pure devotees. The Lord does appear out of His own will and not being forced by the conditions of material nature. He is therefore, described here as the *Bibhu* or the Allmighty ; never to be conditioned by the laws of material nature.

TEXT NO. 33

त्रिभुवनकमनं तमालवर्णं रविकरगौरवराम्बरं दधाने ।
वपुरलककुलावृताननाब्जं विजयसखे रतिरस्तु मेऽनवद्या ॥

Tribhubana kamanam tamalvarnam
Ravikara gaura barambaram dadhana
Vapur alakakulabrita ananabjam
Vijayasakhe ratirastu me anavadya.

ENGLISH SYNONYMS

Tribhubana—three status of planetary system, *Kamanam*—the

most desirable, *Tamalavarnam*—bluish like the Tamal tree, *Ravikara*—sunrays, *Gaura*—golden colour, *Barambaram*—dress glittering by, *Dadhane*—one who wears, *Vapur*—body, *Alakakulabribta*—covered by painting with sandalwood pulp, *Ananabjam*—face like the lotus, *Vijayasakhe*—unto the friend of Arjuna, *Ratirastu*—attraction be reposed upon him, *Anabadya*—without any desire for fruitive result.

TRANSLATION

Unto Srikrishna the intimate friend of Arjuna, Who has appeared on the earth in His transcendental body resembling the colour of bluish *tamaltree* and attractive for all in the three (upper middle and lower) planetary system. His glittering yellow dress and His lotus like face covered with paintings of pulp of sandalwood,—be the object of my attraction with out any desire for fruitive result.

PURPORT

When Shrikrishna by His own internal pleasure appears on the earth He does so by the exigency of His internal potency. His attractive features of the transcendental body is desirable by all in the three worlds namely the upper middle and lower planetary system. No where in the universe there is such beautiful feature of the body as that of Lord Krishna and therefore His transcendental body has nothing to do with anything materially created. Arjuna is described here as the conquerer and Krishna is described as his intimate friend. Bhismadeva on his bed of arrows after the battle of Kurukshetra is remembering the particular dress of Lord Krishna which He put on as the Driver of Arjun's chariot. While fighting was going on between Arjuna and Bhisma, Bhisma's attraction was drawn by the glittering dress of Krishna and indirectly he admired his so called enemy Arjuna for possessing the Lord as his friend. Arjuna was always a conquerer because the Lord was his friend. Bhismadeva takes this opportunity of addressing the Lord as *Vijayasakha* because the Lord is pleased when He is addressed conjointly with His devotees who are related with Him in different

transcendental humour. While Krishna was the charioteer of Arjuna sun rays glittered the dress of the Lord and the beautiful hue created by the reflection of such rays of the sun, was never forgotten by Bhismadeva. As a great fighter he was relishing the relation of Krishna in the chivalrous humour. Transcendental relation with the Lord in any one of the different *Rasas* (humour) is relishable by the respective devotees in the highest ecstasy. Less intelligent mundaners who want to make a show of being transcendently related with the Lord artificially jump at once to the relation of conjugal love imitating the damsels of *Bradjadham*. Such cheap relation with the Lord exhibits only the base mentality of such mundaner because one who has relished such conjugal humour with the Lord, can not be attached to any more by wordly conjugal *Rasa* which is condemned even by mundane ethics. The eternal relation of a particular soul with the Lord is evolved. Genuine relation of the living being with the Supreme Lord can be of any form out of the five principal *Rasas* and it does not make any difference in transcendental degree to the genuine devotee. Bhismadeva is a concrete example for this and let us carefully observe how the great general is transcendently related with the Lord.

TEXT NO. 34.

युधि तुरगरजोविधुन्नविष्वक्कचलुलितश्रमवार्यलंकृतास्ये ।
मम निशितशरैर्विभिद्यमानत्वचि विलसत्कवचेऽस्तुकृष्णआत्मा ॥

*Yudhi turaga rajo vidhumra viswak
Kacha lulitasramavarya alamkritasye
Mama nisitasarairbibhidyamana twachi
Vilasat kavache astu krishna atma*

ENGLISH SYNONYMS

Yudhi—in the battle field, *Turaga*—horses, *Rajo*—dust, *Vidhumra*—rendered into ash colour, *Viswak*—wavering, *Kacha*—hair, *Lulita*—scattered, *Sramavarya*—labouring perspiration, *Alamkrita*—decorated with, *Asye*—unto the face, *Mama*—mine, *Nisita*—sharp, *Sarai*—by the arrows, *Bividhyamana*—peirced with, *Twachi*—unto the

skin, *Vilasat*—enjoying pleasure, *Kavache*—protecting armour, *Astu*—let there be, *Krishna*—unto Sri Krishna, *Atma*—mind.

TRANSLATION

In the battle field (where Sri Krishna attended on friendly obligation for Arjuna) the wavering hair of Lord Krishna turned into ash colour on account of dust raised by the hoops of horses and they were scattered on account of labouring perspiration on the face. All these decorations intensified by the wounds effected by my sharp arrows on the skin were enjoyed by Him. Let my mind be unto such Krishna.

PURPORT

The Lord is Absolute Form of Eternity bliss and knowledge. As such transcendental loving service of the Lord in one of the five principal factors namely *Santa*, *Dasya*, *Sakhya*, *Vatsalya*, and *Madhurya* i.e. neutrality, servitorship, fraternity, filial affection and conjugal love all are graciously accepted by the Lord when they are offered to the Lord in genuine love and affection. Sri Bhismadeva is a great devotee of the Lord in the relation of servitorship. As such his throwing of sharp arrows on the transcendental body of the Lord is as good as the Lord is worshipped by another devotee by throwing upon Him soft roses.

It appears that Bhismadeva is repenting his actions which he had done on the person of the Lord. But factually the Lord's body was not at all pained due to His transcendental existence. His body was not of anything of matter but both He Himself and His body is complete spiritual identity. Spirit is never pierced burnt dried moistened etc. This is vividly explained in the Bhagwat Geeta. So also it is stated in the *Skandh Puranam*. It is said there that spirit is always uncontaminated and indestructible. It cannot be distressed neither it can be dried up. When the Lord Vishnu by His incarnation appears before us He seems to be like one of us the conditioned souls materially engaged just to bewilder the Ashuras or the non-believer who are always alert to kill the Lord even from the very beginning of His appearance. Kansa wanted to kill

Krishna; Ravana wanted to kill Rama because foolishly they were unaware of the fact that the Lord is never killed as much as the spirit is never annihilated.

Therefore Bhismadeva's peircing of the body of Lord Krishna is a sort of bewildering problem for the non-devotee atheist but those who are the devotee or those who are liberated souls, for them this act of Bhisma was never bewildering like that of the Ashuras.

Bhismadeva appreciated the all merciful attitude of the Lord because he did not leave Arjuna alone although He was disturbed by the sharpen arrow of Bhismadeva neither He was reluctant to come before Bhisma's death bed even though He was ill treated by him in the battle field. Bhisma's repentance and the Lord's merciful attitude both are unique in this picture.

Sri Viswanath Chakrabarty Thakur a great Acharya and devotee in the humour of conjugal love with the Lord remarks very saliently in this regard. He says that the wounds created on the body of the lord by the sharpen arrows of Bhismadeva was as much pleasing to the lord as it is by the biting of his fiancée when she bites the body of the lord directed by strong sense of sex desire. Such biting by the opposite sex is never taken as signs of enmity even there is wound on the body. Therefore, during the fighting humours exchange of transcendental mellows between the lord and His pure devotee Shri Bhismadeva it was not at all mundane. Besides that the Lord's body and the Lord being identical there was no possibility of wounds in the Absolute body. The apparent wounds by the sharpen arrows are misleading to the common man but one who has a little of Absolute Knowledge can understand the transcendental exchange of chivalrous mellow. The Lord was perfectly happy by such piercing of His body by the sharpen arrows of Bhismadeva. The word *Vibhidyamana* is significant because the Lord's skin is not different from the Lord as we have got our skin different from our soul. In our case the word *Vibhidyamana* or being bruised and cut would have been quite suitable. Transcendental bliss is of different

variety and the variety of activities in the mundane world are but perverted reflections of such transcendental bliss. In the mundane world everything being qualitatively mundane they are all full of inebrieties whereas in the Absolute Realm everything being of the same Absolute nature the enjoyment varieties are there without any inebriety. Therefore, the lord enjoyed the wounds created by His great devotee Bhismadeva and because Bhismadeva is a devotee of the chivalrous humour, he fixes up his mind on Krishna in that wounded condition.

TEXT NO. 35

सपदि सखिवचो निशम्य मध्ये निजपरयोर्बलयो रथं निवेश्य ।
स्थितवति परसैनिकायुरक्षणा हृतवति पार्थसखे रतिर्ममास्तु ॥

*Sapadi sakhibacha nisamya madhye
Nijaparayorvalayo ratham nivesya
Sthitavati parasainika ayurakshna
Hritavati partha sakhe ratir mamastu.*

ENGLISH SYNONYMS

Sapadi—on the battlefield, *Sakhivacha*—command of the friend
Nisamya—after hearing, *Madhye*—in the midst of, *Nija*—own,
Parayo—the opposite party, *Valayo*—strength, *Ratham*—chariot,
Nivesya—having entered, *Sthitavati*—while staying there, *Para-*
sainika—soldiers on the opposite side. *Ayur*—duration of life,
Akshna—by looking over, *Hritavati*—act of diminishing, *Partha*—
Arjuna son of Pritha (Kunti), *Sakhe*—unto the friend of, *Ratir*—
intimate relation, *Mama*—mine, *Astu*—let there be.

TRANSLATION

In obedience to the command of his friend, Lord Shri Krishna entered the arena of the battlefield of Kurukshetra between the soldiers of Arjun's and Duryodhana's party and while staying there He diminished the duration of life of the opposite party by His merciful glance. He did it by pointing out the enemies. Let my mind be fixed up unto that Krishna,

PURPORT

In the Bhagwat Geeta (B. G. 1/21—25) Arjuna ordered the infallible Lord Sri Krishna to place his chariot between the phalanx of the soldiers. He asked Him to stay there till he had finished the observation on his enemies as to who and who are there to face the battle. When the Lord was so asked, the Lord at once did so just like an order carrier. And the Lord pointed out to him all important men on the opposite side saying, here is Bhishma, here is Drona and like that. The Lord being the Supreme of all living Being He is never the order supplier or order carrier of any body whoever may he be. But out of His causeless mercy and affection for His pure devotees, some time He carries out the order of the devotee like an waiting servant. By such execution of the order of a devotee the lord becomes pleased as much as the father is pleased to carry out the order of his small child. These are possible only out of pure transcendental love between the Lord and His devotees and Bhismadeva is quite aware of this fact. He, therefore, addressed the Lord as the Friend of Arjuna.

The Lord diminished the duration of life of the opposite party by His merciful glance. It is said that all fighters who assembled in the battlefield of Kurukshetra attained salvation by personally seeing the Lord at the time of death. Therefore, diminishing the duration of life of the opposite party of Arjuna does not mean that He was partial to the cause of Arjuna. But factually He was merciful to the opposite party. Because the opposite party would not have attained salvation by dying at home in the ordinary course of life. Here was a chance to see the Lord at the time of death and thus attain success in the matter of salvation from material life. Therefore, the Lord was all Good and whatever He does it is for every one's good. Apparently it was for the victory of Arjuna His intimate friend but factually it was for the good of Arjuna's enemies. That is the transcendental activities of the Lord and whoever understands this, also gets salvation after quitting this material body. The Lord does no wrong at all circumstances because He is Absolute all good at all times.

TEXT NO. 36

व्यवहितपृतनामुखं निरीक्ष्य स्वजनवधाद् विमुखस्य दोषबुद्ध्या ।
कुमतिमहरदात्मविद्यया यश्चरणरतिः परमस्य मेऽस्तु तस्य ॥

Byabahita pritanamukham nirikshaya
Swajana badhat bimukhasya dosabudhya
Kumatim aharad atmavidyaya yah
Charana rati paramasya me astu tasya.

ENGLISH SYNONYMS

Byabahita—standing at distance, *Pritana*—soldiers, *Mukham*—faces, *Niriksahya*—by looking over, *Swajana*—kinsmen, *Badhat*—from the act of killing, *Bimukhasya*—one who is reluctant, *Dosa-budhya*—by polluted intelligence, *Kumatim*—poor fund of knowledge. *Aharad*—eradicated. *Atmavidyaya*—by knowledge transcendental, *Yah*—the person, *Charana*—feet, *Rati*—attraction, *Paramasya*—of the supreme, *Me*—mine, *Astu*—let there be, *Tasya*—for Him.

TRANSLATION

When Arjuna was polluted by his seemingly poor fund of knowledge by observing the soldiers and the commanders before him in the battle field, the Person Who eradicated such poor fund of knowledge by deliverance of knowledge transcendental may remain always the object of my attraction by His lotus feet.

PURPORT

The Kings and the commanders were to stand in the front of the fighting soldiers and that was the system of actual fighting. The kings and commanders were not so called President or Ministers of Defence of the modern days; and they were not meant for staying at home while the poor soldiers or mercenaries were to fight face to face. This may be the regulation of the modern democracy but when actual monarchy was prevailing the monarchs were not coward elected executive heads chosen from any community without consideration of his royal qualification. As it was evident from the

battlefield of Kurukshetra it is understood that all the executive heads like, Drona, Bhishma, Arjuna, Duryadhona and all like them of both the parties were not sleeping partners of the fight but all of them were actual participants in the fighting selected to be executed at a place away from the civil residential quarters. This means the innocent citizens were immune from all effects of fighting between the rival royal parties. The citizens had no business to see what was going to happen after such fighting. They were to pay one fourth of their income to the ruler never mind what he is either Arjuna or Duryadhona. As such all the commanders of the parties in the battlefield of Kurukshetra were standing face to face and Arjuna saw them with great compassion that he was to kill his kinsmen in the battlefield for the sake of the empire. He was not at all afraid of the giant military phalanx presented by Duryadhona but as a merciful devotee of the Lord renunciation of worldly things was natural for him and thus he decided not to fight for the worldly possession and that also by killing the kinsmen. But this was due to poor fund of knowledge and therefore it is said here that his intelligence became polluted. His intelligence could not be polluted at any time because he was a devotee and constant companion of the Lord as it will be cleared off in the fourth chapter of the Bhagwat Geeta. Apparently Arjuna became polluted by his intelligence like that, otherwise there would not have been a chance for delivering the teachings of Bhagwat Geeta for the good of all polluted conditioned souls encaged in material bondage by the conception of relationship of the false material body. The Bhagwat Geeta was delivered to the conditioned souls of the world just to deliver them from the wrong conception of identifying the body with the soul and soul's eternal relation with the Supreme Lord. *Atmavidya* or transcendental knowledge of Himself was primarily spoken by the Lord for benefit of all concerned in all parts of the universe.

TEXT NO. 37

स्वनिगममपहाय मत्प्रतिज्ञामृतमधिकर्तुं मवप्नुतो रथस्थः ।
धृतरथचरणोऽभ्ययाच्चलद्गुह्रिरिव हन्तुमिभं गतोत्तरीयः ॥

Swanigama apahaya matpratijnam
Ritam adhikartum avapluta rathasthah
Dhrita ratha charana abhyat chaladgur
Hari eva hantumibham gatottariyah.

ENGLISH SYNONYMS

Swonigama—own truthfulness, *Apahaya*—for nullifying, *Matpratijna*—my own promise, *Ritam*—factual, *Adhi*—more, *Kartum*—for doing it, *Avapluta*—getting down, *Rathastha* from the chariot, *Dhrita*—taking up, *Ratha*—chariot, *Charana*—wheel, *Abhyat*—went hurriedly, *Chaladgur*—trampling over the earth, *Hari*—lion, *Eva*—like, *Hantum*—to kill, *Ibham*—elephant, *Gato*—leaving aside, *Uttariyah*—covering cloth.

TRANSLATION

Justifying my promise and nullifying His own truthfulness, He got down from the chariot and took up the wheel of it to run unto me hurriedly just like the lion goes to kill an elephant and thus He left His outer cloth on the way.

PURPORT

The battle of Kurukshetra was fought just on military principles but at the same time in a sporting spirit like a friend fights with another friend. Duryodhan criticised Bhismadeva alleging that he was reluctant to kill Arjuna on account of filial affection. A kshatriya cannot tolerate insult on the principle of fighting. He, therefore, promised that the next day He would kill all the five Pandavas by special weapons made for the purpose. Duryodhan was satisfied and he kept the arrows with him to be delivered next day during the fight. By tricks Arjuna took away the arrows from Duryodhan and Bhismadeva could understand that it was the trick of Lord Krishna. So he took vow that next day Krishna would have to take weapons Himself otherwise His friend Arjuna would die. So in the next day's fighting Bhismadeva fought so violently that both Arjuna and Krishna were in trouble. Arjuna was almost defeated and the situation was so tense that he was

going to be killed by Bhismadeva next moment. At that time Lord Krishna wanted to please His devotee Bhishma by keeping his promise more prominent than His own. Seemingly He broke His own promise. He promised before the beginning of the battle of Kurukshetra that He would remain without any weapon and would not use His strength for either of the parties. But this time to protect Arjuna He got down from the chariot took up the wheel of the chariot hurriedly went to Bhismadeva in angry mood like the lion goes to kill an elephant. He left His covering cloth on the way and out of great anger He did not know how He left His cloth. Bhismadeva at once gave up his weapons and stood for being killed by Krishna His beloved Lord. The fighting of the day was thus ended on that very moment and Arjuna was saved. Of course there was no possibility of Arjuna's death because the Lord Himself was on the chariot but because Bhismadeva wanted to see that Lord Krishna must take some weapon to save His friend, the Lord created such situation as if Arjuna's death was imminent and He stood before Bhismadeva to show him that his promise was fulfilled and He had taken up the wheel.

TEXT NO. 38

शितविशिखहतो विशीर्णदंशः क्षतजपरिप्लुत आततायिनो मे ।
प्रसन्नमभिससार मद्वार्थं स भवतु मे भगवान् गतिमुकुन्दः ॥

Sitavisikhahato visirnadamsah
Kshataja paripluta atataino me
Prasabhamabhisasara madbadhartham
Sa bhavatu me bhagawan gati mukundah.

ENGLISH SYNONYMS

Sita—sharpen, *Visikha*—arrows, *Hato*—wounded by, *Visirnadamsah*—scattered shield, *Kshataja*—by wounds, *Paripluta*—smeared with blood, *Atataino*—the great aggressor, *Me*—mine, *Prasabham*—in angry mood, *Abhisasara*—began to move on, *Madbadhartham*—for the purpose of killing me, *Sa*—He, *Bhagawan*—the Personality of Godhead, *Me*—mine, *Bhavatu*—let Him become, *Gati*—destination, *Mukundah*—one who awards salvation.

TRANSLATION

Let Him Lord Srikrishna the Personality of Godhead who awards salvation to other, become my ultimate destination; because in the battlefield He moved towards me in angry mood as if my great aggressor on account of His being wounded by my sharpen arrows and therefore His shield was scattered and His body being smeared over with blood due to the wounds.

PURPORT

The dealings of Lord Krishna and Bhismadeva in the battle field of Kurukshetra is a peice of interesting humour because the activities of Lord Sri Krishna appeared to be partiality with Arjuna and enmity with Bhismadeva ; but factually all these were specially meant for showing special favour to Bhismadeva a great devotee of the Lord. *The astounding feature of such dealings is that how a devotee can please the Lord by playing the part of an enemy.* The Lord being Absolute he can accept service from His pure devotee even in the garb of an enemy. The Supreme Lord cannot have any enemy neither a socalled enemy can do any harm to Him because He is *Ajita* or non conquerable. But still He takes pleasure when His pure devotee beats Him like an enemy or rebukes Him in superior position although no body can be superior than the Lord. These are some of the transcendental reciprocatory dealings of the devotee of the Lord. And those, who have no information of pure devotional service, cannot penetrate into the mystry of all such dealings. Bhismadeva played the part of a valiant warrior and he purposely pierced the body of the Lord so much so that to the common eyes it appered that the Lord is wounded but factually all these were for bewilderment of the nondevotees because neither the all spiritual body can be wounded nor a devotee can become the enemy of the Lord. Had it been so then Bhismadeva would not have desired to have the very same Lord as the ultimate destination of his progressive life. If Bhismadeva would have been an enemy of the Lord, He could vanish him even without moving from His place. There was no need of coming before Bhismadeva in a scattered state of blood and wounds. But he did so because the warrior

devotee wanted to see the transcendental beauty of the Lord decorated with wounds created by a pure devotee. This is the way of exchanging transcendental *Rasas* or mellowy relation between the Lord and the Servitor. By such dealings both the Lord and the devotee become glorified in their respective positions. The Lord was so angry that Arjuna checked Him when He was moving towards Bhismadeva but inspite of Arjun's checking He proceeded towards Bhismadeva as a lover goes to a lover without caring for all checking hindrances. Apparently the determination was for killing Bhismadeva but factually it was to please him a great devotee of the Lord. The Lord is undoubtedly the deliverer of all conditioned souls. The impersonalists desire salvation from Him and He awards them according to their aspiration but here Bhismadeva aspires that his destination of life may be the lord in His Personal feature as all pure devotees aspire.

TEXT NO. 39

विजयरथकुटुम्ब आत्ततोत्रे धृतहयरश्मिनि तच्छिद्येक्षणीये ॥
भगवति रतिरस्तु मे मुमूर्षोर्यमिह निरिष्य हता गताः स्वरूपम् ॥३९॥

*Vijaya ratha kutumba attatotre
Dhritahaya rasmini tachhriyekshniye
Bhagwati ratirastu me mumurshor
Yam iha mirikshya hata gatah svarupan.*

ENGLISH SYNONYMS

Vijaya—Arjuna, *Ratha*—chariot, *Kutumba*—object of protection at all risk, *Attatotre*—with whip on the right hand, *Dhritahaya*—controlling the horses, *Rasmini*—ropes, *Tachhriya*—beautifully standing *Ekshaniye*—to look at, *Bhagwati*—unto the Personality of Godhead, *Ratirastu*—let there be my attraction, *Mumurshor*—one who is about to die, *Yam*—unto whom, *Iha*—in this world, *Nirikshya*—by looking on, *Hata*—those who died, *Gata*—attained, *Swarupam*—original form.

TRANSLATION

Let my ultimate attraction be reposed on Srikrishna the Personality of Godhead at the point of my death. I concentrate my mind upon the chariot driver of Arjuna who accepted his chariot as the object of protection by all means, who was standing with whip on the right hand and bridle rope on the left ; very careful to give protection to Arjuna's chariot by all means he who was seen by the onlookers of the battle field of Kurukshetra and attained their original form after death.

PURPORT

A pure devotee of the Lord does constantly see the presence of the Lord within himself on account of being transcendently related by loving service. Such pure devotee cannot forget the Lord for a moment. This is called trance. The mystic (Yogins) tries to concentrate upon the Super Soul by controlling the senses from all other engagements and ultimately attains *Samadhi*. A devotee more than them attains *Samadhi* or trance by constantly remembering the Lord's Personal feature along with his holy Name, fame, pastimes etc without any break. Therefore, concentration of the mystic yogi and that of the devotee are not on the same level. Concentration of the mystic is something mechanical while that of the pure devotee is natural in pure love and affection spontaneously. Bhismadeva was a pure devotee and as a military marshal he constantly remembered the battlefield feature of the Lord as *Parthasarathi* the chariot driver of Arjuna. Therefore, the Lord's pastime as Parthasarathi is also eternal. All the pastimes of the Lord beginning from His birth at the prison house of Kansa up to the *Moushala Leela* at the end, all moving one after another in all the universes just like the clock hand moves from one point to another. And in such pastimes His associates like the Pandavas and Bhismas are constant eternal companions. So Bhismadeva never forgot the beautiful feature of the Lord as Parthasarathi which even Arjuna could not see. Arjuna was behind the beautiful Parthasarathi while Bhismadeva was just in front of the Lord. So far the military feature of the Lord is concerned Bhismadeva observed in Him more relishably than Arjuna.

All the soldiers and persons attached in the battlefield of Kurukshetra attained their original spiritual form like the Lord after their death; because by the causeless mercy of the Lord they were all able to see Him face to face on that occasion. The conditioned souls rotating in the cycle of evolutionary process of gradual development from the aquatics up to the form of **Brahma**, all are in the form of Maya or the form obtained by one's own act and awarded by the material nature. The material forms of the conditioned souls are all foreign dresses and when the conditioned soul becomes liberated from the clutches of the material energy he gets or attains his original form. The impersonalist wants to attain to the impersonal Brahman effulgence of the Lord but that is not at all congenial to the living sparks parts and parcels of the Lord. Therefore, the impersonalists do again fall down and get the material forms which are all false to the spirit soul. The spiritual form like the Lord either two handed or fourhanded is attained by the devotees of the Lord either in the Vaikunthas or in the Golaka planets according to the original nature of the soul. This form which is cent percent spiritual is the **Swarupa** of the living being and all the living beings who participated in the battle field of Kurukshetra on both sides, attained their **Swarupa** as it is confirmed by Bhismadeva. So Lord Shri Krishna was not only merciful to the Pandavas but also He was merciful to the other parties because all of them attained the same result. Bhismadeva wanted the same facility also and that was his prayer to the Lord although his position as associate of the Lord is assured at all circumstances. The conclusion is that whoever may die by looking on the Personality of Godhead within or without, attains his **Swarupa** which is the highest perfection of life. (B.G. 8/15-16)

TEXT NO. 40

ललितगतविलासबल्लुहासप्रणयनिरीक्षणकल्पितोरुमानाः ।

कृतमनुकृतवत्य उन्मदान्धाः प्रकृतिमगन् किल यस्य गोपबध्वः ॥

Latita gati vilasa balguhasa
Pranaya nirikshana kalpita urumanah
Kritamanukritabatwa unmadandhah
Prakritim agan yasya gopabadhwah.

ENGLISH SYNONYMS.

Lalita-attractive, *gati*-movement, *vilasa*-fascinating acts, *balguhasa*-sweet smiling, *pranaya*-loving, *nirikshana*-looking on, *kalpita*-mentality, *urumanah*-highly glorified, *kritamanukritabatwa*-in the act of copying the movements, *unmadandhah*-gone mad in ecstasy, *prakritim*-characteristics *agan*-underwent, *yasya*-whose, *gopabadhwa* the cowherd damsels.

TRASLATION

Let my mind be fixed upon that Lord Srikrishna whose different acts of moving, smiling looking on in deep loving attitude, etc attracted the damsels of Brajadhama (The Gopies) and as such the latter imitated such characterstic movements of the Lord (after His disappearnace from the arena of the **Rasa** Dance.)

PURPORT.

By intense ecstasy of loving service, the damsels of Brajabhumi, the cowherd wives attained the qualitative oneness with the Lord in the matter of dancing with Him on equal level, embracing in nuptial love, smiling in joke, looking on one another in loving attitude. The relation of the Lord with Arjuna is undoubtedly praiseworthy by devotees like Bhismadeva but the relation of the Gopis with the Lord is still more praiseworthy on account of their still more purified loving service. By the Grace of the Lord Arjuna was fortunate enough to have the freternal service of the Lord as the chariot driver, but to speak the truth the Lord did not award unto Arjuna equal strength. The Gopis however practically become one with the Lord by attainment of the highest quality of equal footing with the Lord. Bhisma's aspiration for remembering the Gopies is to pray to have their mercy also at the last stage of his life. The Lord is satisfied more when His pure devotees are glorified and

therefore Bhismadeva has not only glorified the Acts of Arjuna his immediate object of attraction but also he had remembered the Gopies who were endowed with unrivalled opportunities in the matter of rendering loving service of the Lord. The Gopis' equality with the Lord is never to be misunderstood as **Sayujya** liberation of the impersonalist but the equality is one of perfect ecstasy where the differential conception is completely eradicated or the interest of the lover and the beloved become identical.

TEXT NO. 41

मुनिगणनृपवर्यसंकुलेऽन्तःसदसि युधिष्ठिरराजसूय एषाम् ।
अर्हणमुपपेद ईक्षणीयो मम दृग्गोचर एष आविरात्मा ॥

*Munigana nripavarya samkule' antah
Sadasi yudhisthira rajsuya esam
Arhanam upapeda ikshaniyo
Mama drig gochara esa abir atma.*

ENGLISH SYNONYMS

Munigana—the great learned sages, *Nripati varga*—the great ruling kings, *Samkule*—in the great assembly of, *Sadasi*—conference, *Yudhisthira*—the Emperor Yudhisthir, *Rajsuya*—a royal performance of sacrifice, *Esham*—of all the great elites, *Arhanam*—respectful worshipping, *Upapeda*—received, *Ikshaniyo*—the object of attraction, *Mama*—mine, *Drig*—sight, *Gochara*—within the view of, *esa*, *Abir*—personally present, *Atma*—the soul.

TRANSLATION

There was the greatest assembly of all elites of the world namely the royal and the learned orders of the society, in the conference of Rajsuya Yajna performed by Maharaj Yudhisthira. And in that great assembly of great men Lord Sri Krishna was the object of worship by one and all as the most exalted Personality of Godhead. This happened during the presence of Bhismadeva himself and he remembered the incident to keep his mind upon the Lord.

PURPORT

After gaining a victory over the battle of Kurkshetra, Maharaj Yudhisthir the Emperor of the world performed the Rajsuya-sacrificial ceremony.† The Emperor in those days on his ascendance on the throne, would send a challenge Horse all over the world to declare the Emperor's supremacy and any ruling prince or king was at liberty to accept the challenge and express his tacit willingness either to obey or to disobey the supremacy of the particular Emperor. One who will accept the challenge will have to fight with the Emperor and establish one's own supremacy by victory in the fight. The defeated challenger would have to sacrifice his life making place for another king or ruler. So Maharaj Yudhisthir also despatched such challenging horse all over the world and every ruling prince and king all over the world accepted Maharaj Yudhisthir's leadership as the Emperor of the world. After this all such rulers of the world under regime of Maharaj Yudhisthir were invited to participate in the great sacrificial ceremony of Rajsuya. Such performances would require hundreds of crores of rupees and it was not an easy job for a petty king. Such sacrificial ceremony being too much expensive and also difficult to perform at the present circumstances it is now impossible to be done in this age of Kali. Neither any body or any rich man can secure the required expert priesthood to take charge of the ceremony.

So after being invited, all the kings and great learned sages of the world assembled in the capital of Maharaj Yudhisthir. The learned society meant the great philosophers, religionists, physicians, scientists were all great sages and they were all invited. That is to say the Brahmins and the Kshatriyas were the topmost leading men of the whole society and they were all invited to participate in the assembly. The Vaishyas and Sudras were non-important elements of the society and they are not mentioned herein. Due to change of social activities in the modern age the importance of men has also changed in terms of so called important occupational positions.

So in that great assembly Lord Sri Krishna was synocere of the neighbouring eyes. Every one wanted to see Lord Krishna and every one wanted to pay his humble respects to the Lord. Bhismadeva remembered all these and was glad in his mind that his worshipful Lord the Personality of Godhead was present before him by His actual formal presence. So to meditate on the Supreme Lord is to meditate on the activities, form, pastime, Name and Fame of the Lord. That is easier than what is imagined as meditation on the impersonal feature of the Supreme. In the Bhagwat Geeta it is clearly stated (B. G. 12/5) that to meditate upon the impersonal feature of the Supreme is very difficult problem. It is practically no meditation or simply waste of time in the name of meditation because very hardly the desired result is obtained. The devotees however meditate upon the Lord's factual Form and Pastimes and therefore the Lord is easily approachable by the devotees than the mental speculators. This is also stated in the Bhagwat Geeta (B. G. 12/9) The Lord is non-different from His transcendental activities, means remembering Him directly and thus achieve the desired result without any difficulty. It is indicated also in this sloka that Lord Sri Krishna while He was actually present before the human society specially in connection with the battle of Kurukshetra, was accepted as the greatest Personality of the time although He might not have been recognised by them as the Supreme Personality of Godhead. The propaganda that a very great man is worshipped as the God after his death is a mistaken ideology because a man after his death cannot be made into God neither the Personality of Godhead can be a human being even when He is Personally present. Both ideas are misconceptions. The idea of anthropomorphism cannot be applicable in the case of Lord Krishna.

TEXT No. 42

तमिममहमजं शरीरभाजां हृदि हृदि धिष्ठितमात्मकल्पितानाम् ।
प्रतिदृशमिव नैकधार्कमेकं समधिगतोऽस्मि विधूतभेदमोहः॥

Tamimam aham ajam sarirabhajam
Hridi hridi dhistitam atma kalpitanam
Pratidrishamiva naikadha arkamekam
Samadhigatosmi bidhutabhedamoha.

ENGLISH SYNONYMS

Tam—that Personality of Godhead, *Imam*—now present before me, *Aham*—I, *Ajama*—the unborn, *Sarirabhajam*—of the conditioned soul, *Hridhi*—in the heart, *Dhistitam*—situated, *Atma*—the super soul, *Kalpitanam*—of the speculators, *Partidisham*—in every direction, *Iva*—like, *Naikadha*—not one, *Arkam*—the sun, *Ekam*—one only, *Samadhigatoshi*—I have undergone the trance on meditation, *Bidhuta*—being freed from, *Bhedamoha*—misconception of duality.

TRANSLATION

Now I can meditate upon that one Lord Shri Krishna, now present before me, with full concentration of trance because now I am out of the misconception of duality of His presence in everyone's heart of the mental speculators with different bodily engagements. He is in every one's heart as the sun is differently conceived, although the sun is one only.

PURPORT

Lord Shri Krishna is one Absolute Supreme Personality of Godhead but He has expanded Himself by His multiplenary portions and multi differential portions by His inconceivable energy. The conception of duality is due to ignorance of His inconceivable energy. In the Bhagwat Geeta the Lord says (B. G. 9-11) that only the foolish persons do take Him as one of the human being because He was present like a human being before us but such foolish men are not aware of His inconceivable energies. By His inconceivable energy He is present in every one's heart as much as the Sun is present before every one all over the world. The **Paramatama** feature of the Lord is expansion of His plenary portions. He does expand Himself as Paramatma in every one's

heart by His inconceivable energy and He also expands Himself as the glowing effulgence of **Brahma Jyoti** by expansion of His personal glow. It is stated in the **Brahmasambhita** that Brahma Jyoti is His personal glow. Therefore, there is no difference between Him, or his personal glow **Brahma Jyoti** or His plenary portions as **Paramatama** feature. Less intelligent persons who are not aware of this fact differentiate Brahma Jyoti and Paramatama feature as different from Sri Krishna. This misconception of duality is completely removed from the mind of Bhismadeva and he is now satisfied that it is Lord Shri Krishna only who is all in all in everything. This eradication of misconception is attained by the great Mahatmas or devotees as it is stated in the Bhagwat Geeta (B. G. 7-19) that Vasudeva is all in all in everything and there is no existence of anything without being emanated from Vasudeva. Vasudeva or Lord Sri Krishna is the Original Supreme Person it is now confirmed here by a **Mahajana** or great authority like Bhismadeva. He is one of twelve the Mahajanas and therefore either the neophytes or the pure devotees must try to follow his foot prints. That is the way of devotional line.

The worshipable object of Bhismadeva is Lord Shri Krishna as **Parthasarathi** and that of the Gopis is the same Krishna in Vrindaban as the most attractive **Shyamasunder**. Sometimes less intelligent scholars make mistake that the Krishna of Vrindaban and that of the battle of Kurukshetra are different Personalities. But to Bhismadeva this misconception is completely removed. Even the impersonalist's object of destination is Krishna as the impersonal Jyoti and that of the Yogi's also the destination of Paramatma is also Krishna. Krishna is both Brahmajyoti and localised Paramatma but Brahmajyoti and Paramatma are not full representation of Krishna. In Krishna there are both the Brahmajyoti and Paramatma but in Brahma Jyoti or Paramatma there is no Krishna or the sweet melows of Krishna. In His personal feature Krishna is both Partha Sarathi and Syamasunder of Vrindaban but in His impersonal feature He is neither in Brahma Jyoti nor in the Paramatma. Great Mahatmas like Bhismadeva do realise all these different features of

Lord Shri Krishna and, therefore, they worship Lord Krishna with one attention knowing him as the Origin of all features.

TEXT No. 43

सूत उवाच

कृष्ण एवं भगवति मनोवाग्दृष्टिवृत्तिभिः ।

आत्मन्यात्मानमावेश्य सोऽन्तःश्यास उपारमत् ॥

Suta Uwacha

Krishna evam bhagawati mano bag dristi brittibhih

Atmani atmanam avesya sa antaswasa uparamat.

ENGLISH SYNONYMS.

Suta uwacha—Suta Goswami said, *Krishna*—Lord Krishna the Supreme Personality of Godhead, *Eva*—only, *Bhagawati*—unto Him, *Mano*—mind, *Bag*—speeches *Dristi*—sight, *Brittibhih*—activities, *Atmani*—unto the Supersoul, *Atmanam*—the living being, *Avesya*—having merged in, *Sa*—he, *Antaswasa*—inhaling, *Uparamat*—became silent.

Suta Goswami said, “thus Bhismadeva merging himself in the Super soul Lord Shri Krishna the supreme Personallty of Godhead by his mind, speeches, sight and activities and thus he became silent stopping breathing within.”

PURPORT

The stage attained by Bhismadeva while quitting his material body is called *nirvikalapa samadhi* because he merged his'own self unto the thinking of the Lord by the mind remembering His different activities, by speeches he chanted the glories of the Lord, by his sight he began to see the Lord personally present before him and all his activities became concentrated upon the Lord, without any deviation. This is the highest stage of perfection and it is possible for every one to attain this stage by practice of devotional service. The devotional service of the Lord consist of nine principles of service-activities and they are 1. Hearing, 2. Chahting, 3. Remembering, 4. Serving the lotus feet, 5. Worshipping, 6. Praying

7. executing the order, 1. Fraternising, and 9. Full surrendering. Any one of them or all of them are equally competent to award the desired result but they require to be practised persistently under the guidance of an expert devotee of the Lord. The first item hearing is the most important item of all the other and, therefore, hearing of the **Bhagwat Geeta**, and later on **Srimad Bhagwatam** is essential for the serious candidate who wants to attain the stage of Bhismadeva at the end. The unique situation at the time of death of Bhismadeva can be attained even though Lord Krishna is not personally present before one as it was possible for Bhismadeva. His words of the Bhagwat Geeta or that of Srimad Bhagwatam are identical with the Lord. They are sound incarnations of the Lord and one can fully utilise them in the matter of being entitled to attain to the stage of Sri Bhismadeva who was one of the eight **Basus**. Every man or animal must die at a certain stage of life but one who dies like Bhismadeva attains perfection and one who dies forced by the laws of nature dies like the animal. That is the difference between a man and an animal and the human form of life is specially meant for dying like Bhismadeva.

TEXT NO 44

सम्पद्यमानमाज्ञाय भीष्मं ब्रह्मणि निष्कले ।

सर्वे बभूवुस्तेतूष्णो वयांसीव दिनात्यये ॥

Sampadyamanam ajnaya bhisam brahmani niskale

Sarve babhuvuste tushnim bayansiva dinatyaye.

ENGLISH SYNONYMS.

Sampadyamanam—having merged into, *Ajnaya*—after knowing this, *Bhisam*—about Sri Bhimadeva, *Brahmani*—into the Supreme Absolute, *Niskale*—unlimited, *Sarve*—all present, *Babhuvuste*—all of them become, *Tushnim*—silent, *Bayansiva*—like the birds, *Dinatyaye*—at the end of the day.

TRANSLATION

Thus knowing that Bhismadeva has had merged into the unlimited eternity of the Supreme Absolute, all present there became silent like the birds at the end of the day.

PURPORT.

To enter into or to become merged into the unlimited eternity of the Supreme Absolute means to enter in the original home of the living being. The living beings are all component parts and parcels of the Absolute Personality of Godhead and therefore they are eternally related with Him as the servitor and the served. The Lord is served by all His parts and parcels as the complete machine is served by its parts and parcels. Any part of the machine removed from the whole is no more important portion of the whole machine. Similarly any part and parcel of the Absolute detached from the service of the Lord is no more important than the above mentioned machinery parts. The living beings who are in the material world are all disintegrated parts and parcels of the supreme whole and they are no more as important as the original parts and parcels. There are however more integrated parts and parcels living being who are eternally liberated. The material energy of the Lord, called by the name *Durga Shakti* or the superintendent of the prison house takes charge of the disintegrated parts and parcels and thus they undergo a conditioned life under the laws of the material nature. When the living being becomes conscious of this fact he tries to go back to Home back to Godhead and thus the spiritual urge of the living being begins. This spiritual urge is called *Brahma Jijnasa* or to enquire about the *Brahman*. Principally this *Brahma Jijnasa* is successful by knowledge, renunciation and devotional service of the Lord. *Jnana* or knowledge means to know everything of Brahman the Supreme, renunciation means detachment of material affection and devotional service is to revive by practice the original position of the living being. The successful living being who is eligible to enter into the spiritual realm of the Absolute are called the *Jnani*, the *Yogi* and the *Bhaktas*. The *Jnani* and *yogi* enter into the impersonal rays of Supreme but the *Bhaktas* enter into the spiritual planets known as the *Vaikunthas*. In these spiritual planets the Supreme Lord as *Narayana* predominates and the healthy unconditioned living beings live there by rendering loving service to the Lord in the

capacity of servant, friend, parents and fiancé. There the unconditioned living beings enjoy life in full freedom with the Lord whereas the impersonalist *Jnani* and *Yogi* enter into the impersonal glowing effulgence of the Vaikuntha planets. The Vaikuntha planets are all self-illuminating like the sun and the rays of the Vaikuntha planets are called the *Brahma Jyoti*. The Brahmajyoti is spread unlimitedly and the material world is but a covered portion of an insignificant part of the same *Brahma Jyoti*. Such covering is temporary: therefore it is a sort of illusion.

Bhismadeva as a pure devotee of the Lord entered the spiritual realm in one of the Vaikuntha Planets where the Lord in his eternal Form of Partha-Sarathi predominates over the unconditioned living beings who are constantly engaged in the service of the Lord. The love and affection which bind the Lord and devotee is exhibited in the case of Bhismadeva. Bhismadeva never forgot the Lord in His transcendental feature as the Partha-Sarathi and the Lord was present personally before Bhismadeva while he was passing to the transcendental world. That is the highest perfection of life.

TEXT NO. 45

तत्र दुन्दुभयो नेदुदेवमानववादिताः ।

शशंसुः साधवो राज्ञाँ खात्पेतुः पुष्पवृष्टयः ॥

Tatra dundubhayo nedur devamanava badita

Sasamsu sadhabo rajna khat petuh pusfabristayah.

ENGLISH SYNONYMS

Tatra—thereafter, *Dundubhayo*—drums, *Nedur*—were sounded, *Deva*—the demi gods from other planets, *Manava*—men from all countries, *Badita*—beaten by, *Sasamsu*—praised, *Sadhabo*—honest, *Rajna*—by royal order, *Khat*—from the sky, *Petuh*—began to fall down, *Pusfabristayah*—showers of flowers.

TRANSLATION

Thereafter, both men and the demigods sounded respectful honour by beating of drums; the royal order who were honest began to demonstrate honour and respect and from the sky there was shower fall of flowers.

PURPORT

Bhismadeva was respectful both for the human being and the demigods. The human beings live on earth and similar other planets on the *Bhu* and *Bhubhar* group of planets but the demigods do live in the *Swar* or heavenly planets and all of them knew Bhismadeva as a great warrior and devotee of the Lord. As *Mahajan* (or authority) he was on the level of Brahma, Narada and Shiva although he was a human being. Qualification on par with the great gods and demigods is possible only on attainment of spiritual perfection. As such Bhismadeva was known all over the universes and during his time the interplanetary travel was effected by finer methods than futile endeavour by mechanical sputniks. The distant planets thus being informed of the passing away of Bhismadeva, all inhabitants of the upper planets as well as of the earth dropped showers of flowers to show due respect to the departed great personality. This showering of flowers from the heaven is the sign of recognition by great demigods and it was never to be compared with the system of decoration of the dead body. The body of Bhismadeva lost its material effects on account of being surcharged with spiritual realisation by him and thus the body was spiritualised as much as the iron becomes red hot while in full contact with fire. The body of a fully self-realised soul is not, therefore, accepted as material and special ceremony is observed for such spiritualised bodies. The respect and recognition of Bhismadeva is never to be imitated by artificial means as it has become a fashion to observe the so called *Jayanti* ceremony for any and every common man. According to authorised Shastras such *Jayanti* ceremony for ordinary man, however, materially may he be exalted, is an act of offence to the Lord because *Jayanti* is reserved for the day when the Lord appears on the earth. Bhismadeva was unique in his activities and his passing away to the Kingdom of God is also similarly unique in the estimation of historical events.

TEXT NO. 46

तस्य निर्हृणादीनि सम्परेतस्य मार्गव ।
युधिष्ठिरः कारयित्वा मुहूर्तं दुःखितोऽभवत् ॥

*Tasya nirharanadini samparetasya bhargava
Yudhisthira karaitwa muhurtam dukhito abhabat.*

ENGLISH SYNONYMS

Tasya—his, *Nirharanadini*—funeral ceremonies, *Samparetasya*—of the dead body, *Bhargava*—oh the descendant of Bhrigu, *Yudhisthira*—Maharaj Yudhisthira, *Karaitwa*—having performed it, *Muhurtam*—for a moment, *Dukhito*—sorry, *Abhabat*—became.

TRANSLATION

Oh the descendant of Bhrigu, (Sounaka) Maharaj Yudhisthir after having performed the funeral rituals of the dead body of him (Bhisama) became overtaken with grief for a moment.

PURPORT

Bhismadeva was not only a great family head of Maharaj Yudhisthir but also he was a great philosopher and friend of him, his brothers and his mother. Since Maharaj Pandu the father of the five brothers headed by Maharaj Yudhisthir, died Bhismadeva was the most affectionate Grand Father of the Pandavs and caretaker of the widow daughter-in-law Kunti Devi. Although Maharaj Dhritarastra the elder uncle of Maharaj Yudhisthir was there to look after them, his affection was more on the side of his 100 sons headed by Duryodhone and ultimately a colossal clique was fabricated to bereft the five fatherless brothers from the rightful claim of the Kingdom of Hasthinapur. There was great intrigue, as it is generally done in the imperial palaces, done and the five brothers were put into wilderness. But Bhismadeva was always sincerely sympathetic and well wisher grand-father, friend and philosopher of Maharaj Yudhisthir even upto the last moment of Bhimadeva's life. He died very happily by seeing Maharaj Yudhisthir on the throne, otherwise, he would have long ago quited up his material body instead of suffering the agony on account of undue sufferings of the Pandavas. He was simply waiting for the opportune moment because he was sure and certain that the sons of Pandu would come out victorious in the battlefield of Kurukshetra as His Lordship Shri Krishna wa

their Protector. As devotee of the Lord he knew it certainly that a Lord's devotee cannot be vanquished at any rate. Maharaj Yudhisthir was quite aware of all these good wishes of Bhismadeva upon them and, therefore, he must have been feeling the great separation. He was sorry for the separation of a great soul and not for the material body which Bhismadeva relenquished. The funeral ceremony was a necessary duty although Bhismadeva was a liberated soul and Bhismadeva being without any issue the eldest grandson namely Maharaj Yudhisthir was the rightful person to perform this ceremony. It was a great boon for Bhismadeva that an equally great son of the family undertook this last rites of a great man.

TEXT NO. 47

तुष्टुवुर्मुनयो हृष्टाः कृष्णं तद्गुह्यनामभिः ।

ततस्ते कृष्णहृदयाः स्वाश्रमान् प्रययुः पुनः ॥

Tustubuh munayo hristah krishnam tad guhya namabhih

Tatahs te krishnahridayah swasraman prayayuh punah

ENGLISH SYNONYMS

Tustubuh—satisfied, *Munayo*—the great sages headed by Vyasdeva etc., *Hristah*—all in happy mood, *Krishnam*—unto Lord Krishna the Personality of Godhead, *Tad*—his, *Guhya*—confidential, *Namabhih*—by His holy-Name etc. *Tatahs*—thereafter, *Te*—they, *Krishnahridayah*—persons who bear always Lord Krishna in their heart, *Swasraman*—in their respective hermitage, *Prayayuh*—returned *Punah*—again.

TRANSLATION

All the great sages then glorified the Lord Krishna present there by confidential Vedic hymns. There after all of them returned again to their respective hermitages bearing always Lord Krishna within the heart.

PURPORT

The devotees of the Lord are always in the heart of the Lord and the Lord is always in the heart of the devotees. That is the

sweet relation between the Lord and His devotees. Due to unalloyed love and devotion for the Lord the devotees always see Him within themselves and the Lord also, although He has nothing to do and nothing to aspire, is always busy in the matter of wellbeing of His devotees. For the general living beings the law of nature is there for all actions and reactions of the individual beings but for the devotees of the Lord He is always anxious to put them on the right path. The devotees are, therefore, under the direct care of the Lord as much as the Lord also voluntarily puts Himself under the care of His devotees only. So all the sages headed by Vyasdeva were devotees of the Lord and, therefore, they chanted the Vedic hymns after the funeral ceremony just to please the Lord Who was present there personally. All the Vedic hymns are chanted for pleasing the Lord Krishna. This is confirmed in the Bhagwat Geeta (B. G. 15/15) that all the Vedas, Upanishads, Vedanta etc. are seeking Him only and all hymns are for glorifying Him only. The sages, therefore, did the exact acts suitable for the purpose and happily they departed for their respective hermitages.

TEXT NO. 48

ततो युधिष्ठिरो गत्वा सहकृष्णो गजाव्हयम् ।
पितरं सान्त्वयामास गान्धारी च तपस्विनीम् ॥

*Tato yudhisthiro gatwa saha krishna gajavhayam
Pitaram santayamasa gandharimcha tapaswinim.*

ENGLISH SYNONYMS

Tato—thereafter, *Yudhisthiro*—maharaj Yudhisthir, *Gatwa*—going there, *Saha*—along with, *Krishna*—the Lord, *Gajhavayam*—in the capital of the name Hastinapur, *Pitaram*—unto his uncle (Dhritarastra) *Santayamasa*—spacified, *Gandharim*—wife of Dhritarastra, *Cha*—and, *Tapaswinim*—an ascetic lady.

TRANSLATION

Thereafter, Maharaj Yudhisthir at once went to his capital of the name Hastinapur along with Lord Shri Krishna and going there he spacified his uncle and aunt Gandhari who was an ascetic,

PURPORT

Dhritarastra and Gandhari, the father and the mother of Duryodhane and brothers, were elder uncle and aunt of Maharaj Yudhisthir. After the battle of Kurukshetra the celebrated couple having lost all their sons and grand sons, were under the care of Maharaj Yudhisthir. They were passing their days in great agony on account of such heavy loss of life and were practically living the life of ascetics. The death news of Bhismadeva uncle of Dhritarastra was another great shock for the king and the queen and therefore they required good solace from Maharaj Yudhisthir. Maharaj Yudhisthir was conscious of his duty and he at once hurried to the spot with Lord Krishna and satisfied the berieving Dhritrastra by kind words both from himself and the Lord also.

Gandhari was a powerful ascetic although she was living the life of a faithful wife and a kind mother. It is said that Gandhari also voluntarily folded her eyes on account of blindness of her husband. A wife's duty is to follow the husband cent per cent. And Gandhari was so true to her husband that she followed him even in his perpetual blindness. Therefore in her actions she was a great ascetic. Besides that the shock which she suffered on account of wholesale killing of her one hundred sons and the sons' sons also, was certainly too much for a woman; but she suffered all these just like an ascetic forbearing in all sorts of sufferings. The character of Gandhari, although a woman, is no less than Bhismadeva. They are all remarkable characters in the role of Mahabhartta.

TEXT No. 49

पित्रा चानुमतो राजावासुदेवानुमोदितः ।

चकार राज्यं धर्मेण पितृपैतामहं विभुः ॥

Pitra chamumato raja vasudev anumoditah

Chakara rajyam dharmena pitri paitamaha bibhuh

ENGLISH SYNONYMS

Pitra—by uncle Dhritrastra, *Chanumato*—with his approval, *Raja*—King Yudhisthir, *Vasudevanumodito*—confirmed by Lord Shri

Krishna, *Chakare*—executed, *Rajyam*—the kingdom, *Dharmena*—in compliance with the codes of royal principles, *Pitri*—father, *Paita-maha*—forefatherly, *Vibhuh*—as great as.

TRANSLATION

After this the great religious king Maharaj Yudhisthir executed the royal power in the kingdom strictly under the codes of royal principles which were approved by his uncle and confirmed by Lord Sri Krishna.

PURPORT

Maharaja Yudhisthir was not an undue taxcollector only but he was always conscious about his duty as the King's duty is no lesser than the father or spiritual master. The king is to see to the welfare of the citizens from all angles of social, political, economical, and spiritual upliftment of the subjects. The king must know that the human life is meant for liberating the encaged soul from the bondage of material conditions and therefore his duty is to see that the citizens are properly looked after to attain this highest stage of perfection of life.

Maharaj Yudhisthir followed these principles strictly as it will be seen from the next chapter. Not only he followed the principles but also he got it approved by his old uncle experienced in political affairs and that also confirmed by Lord Krishna the speaker of the Philosophy of Bhagwat Geeta. Maharaj Yudhisthir is the ideal Monarch and monarchy under a trained up king like Maharaj Yudhisthir is by far the the most superior form of Government than the modern republics or government of the people by the people. The mass of people specially in this age of *Kali* are all born *Sudras* or basically low born, illtrained, unfortunate, and badly associated. Therefore, they themselves do not know what may be the highest perfectional aim of life. Therefore, votes casted by them practically have no value and thus persons elected by such irresponsible votes can not be as responsible representative as Maharaj Yudhisthir.

Thus ended the **BHAKTIVEDANTA PURPORTS** of the First Canto Nineth Chapter of Srimad Bhagwatam in the matter of Passing away of Bhismadeva in the presence of Lord Krishna.

TENTH CHAPTER

Departure of Lord Krishna for Dwarka

TEXT NO. 1

शौनक उवाच

हत्वा स्वरिक्थस्पृध आततायिनो युधिष्ठिरो धर्मभृतां वरिष्ठः ।
सहानुजैः प्रत्यवरुद्धभोजनः कथं प्रवृत्तः किमकारषीत्ततः ॥

Sounaka Uvacha

Hatwa swariktha spridh atatayino
Yudhisthira dharmabhritam varistah
Sahanujaih pratyabaruddha bhojanah
Katham prabrittah kim akarashit tatah.

ENGLISH SYNONYMS.

Sounaka Uvacha—Sounaka enquired, *Hatwa*—after killing, *Swariktha*—legal inheritance, *Spridh*—desiring to usurp, *Atatayino*—the aggeressor, *Yudhisthira*—the king of the name, *Dharmabhritam*—of those who follow strictly religious principles, *Varistam*—greatest, *Sahanujaih*—along with his younger brothers, *Pratyabaruddha*—restricted, *Bhajanah*—acceptance of necessities, *Katham*—how, *Prabrittah*—engaged, *Kim*—what, *Akarashit*—executed, *Tatah*—thereafter.

TRANSLATION

Sounaka Muni enquired how Maharaj Yudhisthir the greatest of all men of religionsity ruled over his subjects assisted by his younger brothers, after killing his enemies who desired to usurp his right ful inheritance although he enjoyed the kingdom with restricted consciousness.

PURPORT.

Maharaj Yudhisthir was the greatest of all men of religiosity. As such he was not at all inclined to fight with his cousin brothers for the

sake of enjoying the kingdom, he fought for the right cause because the kingdom of Hastinapur was his rightful inheritance and his cousin brothers wanted to usurp it for themselves. He fought therefore, for the right cause under guidance of the Lord Shri-Krishna but he was very sorry to enjoy the result of his victory because his cousin brothers were all killed in the fight. He, therefore, ruled over the kingdom as a matter of duty assisted by his younger brothers. The enquiry was, therefore, salient for the Sounaka Rishi to know about the after behaviour of Maharaj Yudhisthir when he was at ease to enjoy the kingdom.

TEXT. NO. 2

सूत उवाच

वंशं कुरोर्वंशदवाग्निर्निर्हृतं संरोहयित्वा भवभावानो हरिः ।
निवेशयित्वा निजराज्य ईश्वरो युधिष्ठिरं प्रीतमना बभूवह ॥

Suta Uvacha :

Bansam kuroor bansa dabagni nirhritam
Samrohayitwa bhavabhavano hari.
Nirbesayitwa nijarajya iswaro
Yudhisthiram pritamana babhuvaha.

ENGLISH SYNONYMS

Suta uvacha—Suta Goswami replied, *Bamsam*—dynasty, *Kuroor*—of the king Kuru, *Bansadabagni*—forest fire set in by the bamboos *Nirhritam*—exhausted, *Samrohayitwa*—seedling again the dynasty *Bhavabhavano*—the maintainer of creation, *Hari*—the Personality of Godhead Srikrishna, *Nirbesayitwa*—having re-established, *Nijarajya*—in his own kingdom, *Iswara*—the Supreme Lord, *Yudhisthiram*—unto Maharaj Yudhisthir, *Pritamana*—pleased in his mind, *Babhuvaha*—became.

TRANSLATION

Lord Shri Krishan the Supreme Personality of Godhead Who is the maintainer of the world, became pleased in His mind after re-establishing Maharaj Yudhisthir in his own kingdom and also after

seedling again the dynasty of Kuru which was exhausted by the fire of anger like the forest fire caused by the cohesion of bamboos.

PURPORT.

This world is compared with the fire in the forest caused by cohesion of the bamboo-bush in the forest. Thus forest fire takes place automatically but such bamboo cohesion goes on without any external cause. Similarly in the material world the wrath of the persons, who want to lord it over the material world is interacted and the fire of war takes place exhausting the unwanted increase of population. Such fire or war in the human society takes place by dealing of the population and the Lord has nothing to do with it. But as He wants to maintain the creation, He desires the mass of people to the right path of self-realisation which enables the living beings to enter into the kingdom of God. The lord wants that the suffering human beings may come back to home, back to Him self and cease to suffer the three-fold material pangs. The whole plan of creation is made in that way and any one who does not come to his senses of going back to home back to Godhead, does suffer in the material world by pangs inflicted by the illusory Energy of the Lord. The lord wants, therefore, His bonafide representative may rule over the world. Lord Sri Krishna descended to establish this sort of regime over the world and to kill the unwanted persons who have nothing to do with the Lord's plan. The battle of Kurukshetra was fought under the plan of the Lord so that undesirable persons may get out of the world and a peaceful kingdom by His devotee may be established. The Lord was, therefore, fully satisfied when King Yudhisthir was on the throne and seedling of the dynasty of Kuru in the person of Maharaj Parikshit was saved.

TEXT. NO. 3

निशम्य भीष्मोक्तमथाच्युतोक्तं प्रवृत्तविज्ञानविधूतविभ्रमः ।

शशास गामिन्द्र इवाजिताश्रयः परिध्युपान्तामनुजानुवर्तितः ॥

Nishamya bhismoktam atha achyutoktam

Prabritta vijñana bidhūta bibhramah

Sasasa gam indraiva ajita asraya
Paridhyupantam anuj anubartitah.

ENGLISH SYNONYMS

Nishamaya—after listening, *Bhismoktam*—what was spoken by Bhismadeva, *Atha*—as also, *Achyutoktam*—what was spoken by Lord Krishna the infallible, *Prabritta*—being engaged in, *Vijnana*—matter of perfect knowledge, *Bidhuta*—completely washed, *Bibhramah*—all misgivings, *Sasasa*—ruled over, *Gam*—the earth, *Indra*—the king of heavenly planet, *Iva*—like, *Ajita asrayah*—protected by the invincible Lord, *Paridhyupantam*—including the seas, *Anuja*—the younger brothers, *Anubartitah*—being followed by them.

TRANSLATION

Maharaj Yudhisthir after being enlightened by what was spoken by Bhismadeva and that also by the Lord Sri Krishna the infallible, was engaged in the perfect matter of knowledge because all his misgivings were eradicated ; and thus he ruled over the earth including the seas being followed by his younger brothers.

PURPORT

The modern English law of primogeniture or the law of inheritance by the first born was also prevalent in those days when Maharaj Yudhisthir ruled over the earth including the seas. In those days the King of Hastinapur (now part of New Delhi) was the emperor of the world including the seas upto the time of Maharaj Parikshit the grand-son of Maharaj Yudhisthir. His younger brothers were acting as his ministers and commanders of the state and there was full co-operation between the perfectly religious brothers of the king. Maharaj Yudhisthir was the ideal king or representative of Lord Shri Krishna to rule over the kingdom of earth as much as King Indra is the representative ruler of the heavenly planet. The demigods like Indra, Chandra, Surya, Varuna, Vayu etc all are representative kings of different planets of the universe and similarly Maharaj Yudhisthir was also one of them to rule over the kingdom of earth. Maharaj Yudhisthir was not a political leader of the modern democracy without any enlighten-

ment. Maharaj Yudhisthir was instructed by Bhismadeva and the infallible Lord also and therefore he had full knowledge of everything in perfection.

The modern elected executive head of a state is just like a doll because he has no kingly power. Even he is enlightened like Maharaj Yudhisthir, he cannot do anything out of his good will due to his constitutional position. Therefore, there are so many states over the earth each quarreling with the other for ideological difference or other selfish motive. But king like Maharaj Yudhisthir had no ideology of his own creation. He had to follow the instructions of the infallible Lord and the Lord's representative and authorised agent like Bhismadeva. It is instructed in the *Shastras* that one should follow the great authority and the infallible Lord without any personal motive and manufactured ideology. Therefore, it was possible for Maharaj Yudhisthir to rule over the whole world including the seas because the principles were infallible and universally applicable to every one. Conception of one world state can only be fulfilled if we are to follow the infallible and the authority. An imperfect human being cannot place an ideology acceptable to every one. Only the perfect and the infallible can place before a programme which is applicable at every place and can be followed by all in the world. It is the person who rules and not the impersonal Government. If the person is perfect the Government is perfect. If the person is a fool the Government is a fool's paradise. That is the Law of nature. There are so many stories of the imperfect kings or executive head. Therefore, the executive head must be a trained person like Maharaj Yudhisthir and he must have the full autocratic power to rule over the world. The conception of world state can take shape only under the regime of a perfect king like Maharaj Yudhisthir. The world was happy in those days because there were kings like Maharaj Yudhisthir and others to rule over the world.

TEXT NO. 4

काशं ववर्ष पर्जन्यः सर्वकाञ्चदुघा मही ।

सिषिचुः स्म व्रजान् गावः पयसोधस्वतीर्मुदा ॥

*Kamam babarsa parjjanyah sarba kama dugha mahi
Sisichu cha brajan gawah payasodhaswatir muda*

ENGLISH SYNONYMS

Kamam—everything we need, *Babarsa*—was showered, *Parjjanyah*—rains, *Sarva*—every thing, *Kama*—Necessities, *Dugha*—producer, *Mahi*—the land, *Sisichu*—moisted, *Cha*—and, *Brajan*—pasturing grounds, *Gawah*—the cow, *Payasodhaswatir*—due to swollen milk bag, *Muda*—on account of joyful attitude.

TRANSLATION

During the reign of Maharaj Yudhisthir the rains showered all that the people needed and the earth produced profusely all the necessities of man. The cow used to moisten the grazing ground by milk on account of its fatty milk-bag and cheerful attitude.

PURPORT

The basic principle of economic development of the people of world is the **land and the cow**. The necessities of the human society are the food grains, fruits, milk, minerals, jewels, cotton, silk, stones, wood, etc. They require all these items for fulfilling the material needs of the body. Certainly they do not require flesh and fish or iron tools and machinery. During the regime of Maharaj Yudhisthir all over the world, there was regulated rain falls all over the world. This rainfall is not in the control of the human being. The heavenly king Indradewa is the controller of rains and he is the servant of the Lord. When the Lord is obeyed by the king and the people under the king's administration there is regulated rains from the horizon and this regulated rains are the causes of all varieties of production on the land. Regulated rains not only help ample production of grains and fruits but by such regulated rains combined with astronomical influence there is ample production of valuable stones and pearls. The grains and vegetables can sumptuously feed the man and the animals and the fatty cow deliver enough milk for supplying sumptuously man's vigour and vitality by vitaminous foodstuff. If there is enough milk, enough grains, enough fruit, enough cotton, enough silk and enough jewels then why the people need for econo-

mic development in the shape of machine and tools ? Can the machine and tools supply vigour and vitality to the man and animals? Can the machinery produce grains, fruits and milk or jewellery or silk ? Is not jewellery and silk, varieties of food stuff prepared with ghee and grains or milk and fruits sufficient for man's pure luxurious and healthy life ? Then why there is artificial luxurious life of cinema, cars, radio, flesh and hotels ? Has this civilisation produced any good result more than the dog's mentality of quarreling with one another individually and nationally ? Has this civilisation enhanced the cause of equality and fraternity by sending thousands of men in the hellish factory and the war fields at the whims of a particular man ?

It is said here that the cows used to moisten the pasturing land with milk because the milk bag was fatty and the animals were pretty joyful. Do they not require, therefore, proper protection for joyfull life only being fed with sufficient quantity of grass in the field ? Why man should kill the cows for their selfish purpose ? Why man should not be satisfied with grains, fruits and milk which combined together can produce hundreds and thousands of palatable dishes for satisfaction of the taste of the fastidious population of the present day ? Why there are slaughter houses all over the world to kill the innocent animals without being protected by the state executive head ? It is said that Maharaj Parikshit grandson of Maharaj Yudhisthir, while touring in his vast kingdom, saw one black man attempting to kill a cow. The king at once arrested the butcher and chastised him sufficiently. Is not a king or the executive head meant for protecting the life of the poor animals who are unable to make any conference and agitation. Does this mean any humanity ? Are not the animals of the country national also of that particular country ? Then why they are allowed to be butchered in the organised slaughter houses ? Are these signs of equality and fraternity or non-violence ?

Therefore, in contrast with modern advanced civilized form of government an autocracy of the type like the regime of Maharaj

Yudhisthir is by far more the better than the so-called democracy of the world where animals are killed and a man less than an animal is allowed to cast vote for another less than an animal-man.

We are all creatures of the material nature. In the Bhagwat Geeta it is said that the Lord Himself is the seed-giving. Father and material nature is the mother of all **living being in any shape**. As such mother material nature has enough food stuff both for the animals and the man by the Grace of the Father Almighty Sri Krishna. The human being is the elder brother of all other living beings. The human being is endowed with intelligence more powerful than animals for realising the course of nature and the indication of the Almighty Father. The human civilizations should depend on the production of material nature without artificially trying for so called economic development turning the world in a chaos of artificial greed, love of power, pursuit of wealth only for the purpose of artificial luxuries and sense gratification prominent even in the life of dogs and hogs.

TEXT NO. 5 .

नद्यः समुद्रा गिरयः सवनस्पतिवीरुधः ।

फलन्त्योषधयः सर्वाः काममन्वृत्तु तस्य वै ॥

Nadyah samudra girayah savanaspati birudhah
Phalantyo sodhaya sarvah kaman anuvaritu tasya bai.

ENGLISH SYNONYMS

Nadyah – rivers, *Samudra*—oceans, *Girayah*—hills and mountains, *Savavanspati*—vegetables, *Birudha*—creepers, *Phalntyo*—active—*Sodhaya*—drugs, *Sarvah*—all, *Kamam*—necessities, *Anuvaritu*—seasonal *Tasya*—for the king, *Bai*—certainly.

TRASLATION

The rivers, the oceans, the hills and mountains, forests, creepers and active drugs all in every season profusely used to pay to the king as fixed quota of taxation,

PURPORT

Maharaja Yudhisthir being under the protection of the *Ajita*, the Infallible as above mentioned, the property of the Lord namely the rivers, oceans, hills, forests etc all were duly pleased ; they used to supply their respective quota of taxation to the king. The secret to success **is to become under the protection of the Supreme Lord.** Without His sanction nothing can be possible. To make economic development by our own endeavour on the strength of tools and machinery is not all. The sanction of the Supreme Lord must be there otherwise inspite of all instrumental arrangements everything will be unsuccessful. The ultimate cause of success is the *Daiva* or the Supreme. Kings like Maharaj Yudhisthir knew it perfectly well that the king is the agent of the Supreme Lord to look after the welfare of mass of people. Actually the state belongs to the Supreme Lord. The rivers, the oceans, the forests, the hills, drugs etc. as abovementioned are not creations of man. They are all creations of the Supreme Lord and the living being is allowed to make use of the property of the Lord for service of the Lord. The present slogan is that everything is for the people and therefore the Government is for the people by the people. But to produce a new species of humanity at the present moment on the basis of philosophy and religion, on the basis of justice and peace, on the basis of God-consciousness and perfection of human life, the ideology of Godly communism,—the world has again to follow the foot prints of the King Maharaj Yudhisthir or Parikshit. There is enough of everything by the will of the Lord and we can make a proper use of them for living comfortably without any enmity between man to man, to animal or man to nature. Everywhere the control of the Lord is there and if the Lord is pleased every part of nature namely the river will flow profusely to fertilise the land, the oceans will supply sufficient quantity of minerals, pearls and jewels, the forest will supply sufficient drugs and vegetables and the seasonal changes will effectively help producing fruits and flowers in profuse quantity. The artificial way of living depending on factories and tools can render so-called happiness to a limited circle only at the cost of millions. The energy of the mass of people

being engaged in the production of factory, the natural products are being hampered and for this the mass is unhappy. Without being educated properly the mass of people also are following the foot prints of the vested interest for exploiting natural reserve and therefore there is acute competition between individual to individual and nation to nation without any control by the trained agent of the Lord. We must look into the defect of the modern civilization by comparison here and may follow the foot prints of Maharaj Yudhishthir for cleansing the man and wiping out the anachronism.

TEXT. NO. 6

नाधयो व्याधयः क्लेशा देवभूतात्महेतवः ।

अजातशत्रावभवन् जन्तूनां राज्ञि कर्हिचित् ॥

*Nadhayo byadhayah klesha daivabhutamahetabah
Ajatasatrou abhavan jantunam rajni karhichit.*

ENGLISH SYNONYMS

Na—never, *Adhaya*—anxieties, *Byadhaya*—diseases, *Klesha*—trouble due to excessive heat and cold, *Daibabhutama*—all due to body, supernatural power and other living beings, *Hetabah*—due to the cause of, *Ajatasatrou*—unto the enemyless, *Abhavan*—happened, *Jantunam*—of the living beings, *Rajni*—unto the king, *Karhichit*—at any time.

TRANSLATION

On account of the King's becoming non-enemical to any one, the living beings in his time all were undisturbed by mental agonies, diseases, excessive heat and cold.

PURPORT

To become non enemical to the human being and to become a killer or enemy of the poor animals is a Satan's philosophy. In this age there is enmity of the state with poor animals and therefore the poor creatures are always in anxieties of mind. The reaction of the poor animals is being forced on the human society and therefore, there is always a strain of cold or hot war between man to man individually and collectively or nationally. At the time of

Maharaj Yudhisthir, there were no different nations although there were different subordinate states. The whole world was an united states of people and the supreme head being a trained up king like Yudhisthir, all the inhabitants of the world were free from anxiety, diseases, excessive heat and cold. They were not only economically well-to-do but also they were physically fit and undisturbed by supernatural power, by enmity of other living being and by disturbance of bodily and mental agonies. There is a proverb in Bengali that a bad king spoils the kingdom and a bad housewife spoils the family. The truth is verily applicable here also. Because the King was pious, obedient to the Lord and authorities of the sages, because he was no one's enemy and because he was recognised agent of the Lord and therefore protected by Him,—therefore, all the citizens under the king's protection, were so to say directly protected by the Lord and His authorised agents. Unless one is pious and recognised by the Lord no body can make happy others who are under one's care. There is full co-operation between man to God and man to nature and this conscious co-operation between man to God and man to nature as exemplified by the King Yudhisthir, can bring about happiness, peace and prosperity in the world and not by the attitude of exploiting one another as it has become the custom of the day.

TEXT NO. 7

उषित्वा हास्तिनपुरे मासान् कतिपयान् हरिः ।

सुहृदां च विशोकाय स्वसुक्त्र प्रियकाम्यया ॥

Ushitwa hastinapure masan katipayan harih.

Suhridam cha visokaya swasus cha priyakamyaya.

ENGLISH SYNONYMS

Ushitwa—staying, *Hastinapure*—in the city of Hastinapur, *Masan*—months, *Katipayan*—a few, *Harih*—Lord Srikrishna, *Suhridam*—relatives, *Cha*—also, *Visokaya*—for the matter of pacifying them *Swasus*—of the sister, *Cha*—and, *Priyakamyaya*—for the matter of pleasing.

TRANSLATION

Sri Hari or Lord Sri Krishna after residing at Hastinapur for a few months for the matter of pacifying the relatives and for pleasing His own sister (Subhadra)

PURPORT

Krishna was to start for Dwarka His own kingdom after the battle of Kurukshetra and Yudhishthir being enthroned ; but by the request of Maharaj Yudhishthir and to show special mercy to Bhishma-deva, Lord Krishna was held up at Hastinapur the capital of the Pandavas and the Lord decided to stay specially for pacifying the aggrieved king as well as to please Subhadra sister of Lord Sri Krishna. Subhadra was specially pacified because she lost her only son Abhimanyu who was just married and the boy left his wife Uttara mother of the posthumous child Maharaj Parikshit. The Lord is always pleased to satisfy His devotees in any capacity. His devotees only can play the part of His relatives otherwise the Lord is Absolute.

TEXT NO. 8

अमन्त्र्य चाभ्यनुज्ञातः परिष्वज्यामिवाद्य तम् ।

आरुरोह रथं कैश्चित्परिष्वक्तोऽभिवादितः ॥

Amantrya cha abhyanuññatah parisajya abhivadya tam

Aruroha ratham kaishchit pariswakto abhivaditah.

ENGLISH SYNONYMS.

Amantrya—taking permission, *Cha*—and, *Abhyanuññatah*—and being permitted, *Parisajya*—embracing, *Abhivadya*—bowing down at the feet, *Tam*—unto Maharaj Yudhishthira, *Aruroha*—ascended, *Ratham*—on the chariot, *Kaishchit*—by some one, *Pariswakto*—being embraced, *Abhivaditah*—being obeisanced.

TRANSLATION

After that when the Lord asked permission for departure and the King gave it, the Lord offered His respects to Maharaj Yudhishthir by bowing down at his feet and the king embraced Him. After this the Lord either being embraced or being obeisanced by others got up on the chariot,

PURPORT

Maharaj Judhisthir was elder cousin brother of Lord Krishna and therefore while departing from him the Lord bowed down at the King's feet and the King embraced Him as younger brother although the king knew it perfectly well that Krishna is the Supreme Personality of Godhead. The Lord takes pleasure when some of his devotees accepts Him as less important in terms of love. No body is greater than nor equal with the Lord but He takes pleasure in being treated as younger than His devotees. These are all transcendental pastimes of the Lord and the impersonalist hardly can enter into the supernatural parts played by the devotee of the Lord. Thereafter Bhima and Arjuna embraced the Lord because they were of the same age with Krishna but Nakula and Sahadeva bowed down before the Lord because they were younger than the Lord.

TEXTS NO. 9 & 10

सुभद्रा द्रौपदी कुन्ती विराटतनया तथा ।
 गान्धारी धृतराष्ट्रश्च युयुत्सुर्गौतमो यमौ ॥
 बृकोदरश्च धौम्यश्च स्त्रियो मत्स्यसुतादयः ।
 न सेहिरे विमुह्यन्तो विरहं शाङ्गधन्वनः ॥

*Subhadra droupadi kunti viratatanaya tatha
 Gandhari dhritarastrascha yuyutsur gaoutamo yamou.
 Brikodarascha dhoumyas cha strio matsasutadayah
 Na sehire vimuhyanto viraham sarnga dhanwanah.*

ENGLISH SYNONYMS

Subhadra—sister of Krishna, *Droupadi*—wife of the Pandavas, *Kunti*—mother of the Pandavas, *Viratatanaya*—daughter of Virat (Uttara) *Tatha*—also, *Gandhari*—mother of Duryodhona, *Dhritarastra*—Father of Duryodhona, *Cha*—and, *Yuyutsu*—son of Dhritarastra by his Vaishya wife, *Goutamo*—Kripacharya, *Yamou*—twin brothers Nakula and Sahadeva, *Brikodara*—Bhima, *Dhoumya*—of the name, *Cha*—and, *Strio*—also other ladies of the palace, *matsasutadaya*—the

daughter of a fisherman Satyavati (Bhisma's step mother) *Na*—could not, *Sehire*—tolerate, *Vimukhyanto*—almost fainting, *Viraha*—separation, *Sarngdhanwanah*—of Shri Krishna who bears a conch in His hand.

TRANSLATION

At that time Subhadra, Droupadi, Kunti, Uttara, Gandhari, Dhritarashtra, Yuyutsu, Kripacharya, Nakula, Sahadeva, Bhimsain, Dhoumya and Satyavati all of them became almost faintly because it was impossible for them to bear the separation of Lord Krishna.

PURPORT

Lord Sri Krishna is so attractive for the living beings specially for the devotees of the Lord that it is impossible for them to tolerate the separation. The conditioned soul under the spell of illusory energy only forgets the Lord, otherwise can not. The feeling of such separation cannot be described but it can simply be imagined by similar devotees only how impossible it is to do such things. Lord Krishna, after His separation from Vrindaban from the innocent rural cowhard boys, girls, ladies and others all of them felt the shock throughout the life and the separation of Radharani the most beloved cowhard girl is beyond expression. Once they met at Kurukshetra during solar eclipse and the feeling which was expressed by them is heartrendering. There is of course difference of the degree of transcendental devotees of the Lord but yet none of them, who have ever contacted with the Lord by direct communion or otherwise, can leave Him for a moment. That is the attitude of the pure devotee.

TEXTS NO. 11 & 12

सतसंगान्मुक्तदुःसंगो हातुं नोत्सहते बुधः ।
 कीर्तमानं यशो यस्य सकृदाकर्ण्य रोचनम् ॥
 तस्मिन्न्यस्तधियः पार्थाः सहेरन् विरहं कथम् ।
 दर्शनस्पर्शसंलापशयनासनभोजनः ॥

*Satsangat mukta duhsamgo hatum notsahet budhah
Kirtamanṇo yaso yasya sakrid akarna rochanam.
Tasmin nyastadhiyah parthah saheran vireham katham
Darsana sparsa samlap sayana asana bhojanaih.*

ENGLISH SYNONYMS

Satsangat—by association of pure devotees, *Muktaduhsamga*—freed from bad materialistic association, *Hatum*—to give up, *Notsahet*—never attempts, *Budhah*—one who has understood the Lord. *Kirtamanṇo*—glorifying, *Yasya*—whose, *Yaso*—fame, *Sakrid*—once only, *Akarna*—hearing only, *Rochanam*—pleasing, *Tasmin*—unto Him, *Nyastadhiyah*—one who has given up the mind unto Him, *Parthah*—the sons of Prithu, *Saheran*—can tolerate, *Viraham*—separation, *Katham*—how, *Darsana*—seeing eye to eye, *Sparsa*—touching, *Samlap*—conversing, *Sayana*—sleeping, *Asana*—sitting, *Bhojanai*—dining together.

TRANSLATION

Intelligent person, who has understood the Supreme Lord in the association of pure devotees and has become freed from materialistic bad association, can never attempt to avoid hearing the glories of the Lord even though he has heard it only once. How then the Pandavas can tolerate His separation with whom they had been intimately associated personally in the matter of seeing eye to eye, touching, conversing, sleeping, sitting, and dining together.

PURPORT

The living being's constitutional position being one of serving the superior he is obliged to serve by force the dictates of illusory material energy in different phases of sense gratification. And by serving the senses he is never tired of or even though he may be tired, the illusory energy forces him to do so without being satisfied perpetually. There is no end of such sense gratificatory business and the conditioned soul becomes entangled in such servitude without any hope of release. The release is only effected by association of pure devotees. By such association one is gradually promoted to his transcendental consciousness and he can know

that his eternal position is to render service unto the Lord and not to the perverted senses in the capacity of lust, anger, desire to lord it over. The material society, friendship and love all are different phases of lust. Home, country, family, society, wealth and all sorts of corollaries are all causes of bondage in the material world where threefold miseries of life are concomitant factors. By association of pure devotees and by hearing them submissively attachment for material enjoyment becomes slackened and attraction for hearing about the transcendental activities of the Lord becomes prominent. Once they are started as attractive features of the conditioned soul it will go on progressively with out any stoppage like the fire in the gun powder. It is said that Hari the Personality of Godhead is so much transcendently attractive that even those who are self satisfied by self realisation and are factually liberated from all material bondage do also become a devotee of the Lord. Under the circumstances it is easily understood what must have been the position of the Pandavas who were constant companion of the Lord. They could not even think of separation from Sri Krishna because the attraction was more intense for them on account of continuous personal contact. The position of separation of the Pandavas was no less than that of the Gopis at Vrindaban. The Lord being however Absolute even separation from the Lord is as good as personal contact. His remembrance by His form, quality, name, fame pastimes etc is also attractive for the pure devotee so much so that he forgets all forms, quality, name, fame and activities of the mundane world and due to his mature association with pure devotees such devotee is not out of contact with the Lord for a moment even.

TEXT NO. 13

सर्वे तेऽनिभिषेरक्षेस्तमनुद्रुतचेतसः ।

वीक्षन्तः स्नेह सम्बद्धा विचेलुस्तत्र तत्र ह ॥

*Sarve te animesai akshais tamanu drutachetasah
Biksantah snehasambaddha vichelus tatra tatra ha.*

ENGLISH SYNONYMS

Sarve—all, *Te*—they, *Animesai*—without twinkling of the eyes, *Akshais*—by the eye, *Tamanu*—after him, *Drutachetasah*—melted heart, *Diksantah*—looking on him, *Snehasambaddah*—bound up by pure affection, *Vichelu*—began to move, *Tatra tatra*—here and there, *Ha*—so did they.

TRANSLATION

All their hearts were being melted on the pot of attraction after him. They were looking on Him without any twinkling of the eyes and they moved hither and thither in perplexity.

PURPORT

Krishna is naturally attractive for all living beings because He is the chief eternal smongst all other eternals. He alone is the maintainer of the many eternals. It is said in the *Kathopanishad* Veda and as such one can obtain permanent peace and prosperity by revival of one's eternal relation with Him now forgotten under the spell of Maya or the illusory energy of the Lord. Once this relation is slightly revived the conditioned soul at once becomes freed from the illusion of material energy and becomes mad after the association of the Lord. This association is made possible not only in personal contact with the Lord but also by association of His Name, Fame, Form, Quality and Srimad Bhagwatam trains up the conditioned soul to this stage of perfection by submissive hearing from the pure devotee.

TEXT. No. 14

न्यरुन्धन्नुद्गलद्वाष्पमौत्कन्ध्याद्देवकीसुते ॥

निर्यात्यगारात्तोऽभद्रमिति स्याद्वाग्धवस्त्रियः ।

Nyarundhan udgaladvaspam outkanthat devakisute
Niryati agarat na abhadram iti syad bandhava striyah.

ENGLISH SYNONYMS.

Nyarundhan—checking with great difficulty, *Udgala*—overflowing, *Vaspam*—tears, *Outkanthat*—on account of great anxiety,

Devakisute—unto the son of Devaki, *Niryati*—having come out, *Agat*—from the palace, *Na*—not, *Abhadram*—inauspicity, *Iti*—thus, *Sayd*—may happen, *Bandhava*—relative. *Striyah*—ladies.

TRANSLATION

The relative ladies, who's eyes were over flooded with tears on account of too much anxiety for Krishna and who came out of the palace, could check the tears with great difficulty. They thought that tears may not be the cause of inauspicity at the time of departure.

PURPORT

There were hundreds of ladies in the palace of the Hastinapur. All of them were affectionate to Krishna. All of them were relatives also. When they saw that Krishna was going away from the palace for His native place, they were too much anxious for Him and as usual tears began to roll down their cheeks. They thought at the same time that tears at that moment might be cause of inauspicity for Krishna, therefore they wanted to check them. It was very difficult for them because they could not be checked. Therefore, they smeared the tears in the eyes with throbbing heart. Therefore ladies who were the wives and daughter-in-laws of the member who died in the battlefeled, never came in direct contact with Krishna. But all of them heard of Him and His great activities and thus they thought of Him, talked of Him, His name fame etc and thus they became affectionate also like those who were in direct contact. Therefore—directly or indirectly any one who may think of Krishna, talk of Krishna, do worship for Krishna, all become attached to Him. Because Krishna is Absolute there is no difference between His Name, form, quality etc. and our intimate relation with Krishna can be confidentially revived by talking, hearing, or remembering about Him. It is so done on account of spiritual potency.

TEXT NO. 15

मृदङ्गशंखभेर्यश्च

वीणापणवगोमुखाः ।

धुन्धुर्यानिघण्टाद्या

नेबुर्दुन्नुभयस्तथा ॥

Mridanga samkha bheryas cha vina panava gomukha
Dhundhuryya—anak ghanṭadya nedur dundubhayaṣ tada.

ENGLISH SYNONYMS

Mridanga—sweet sounding drum, *Samkha*—conchshell, *Bheri* as—brass band, *Cha*—and, *Vina*—string band, *Panava*—a kind of flute, *Gomukha*—another flute *Dhunduhyrya*—another drum, *Anka*—kettle, *Ghanta*—bell, *Nedur*—sounded, *Dundubharya*—other different types of drums, *Tada*—at that time.

TRANSLATION

While the Lord was departing from the palace of Hastinapur different types of drums like *Mridnaga*, *Dhole*, *Nagra*, *Dhundhuri*, *Dundubhi* and flutes of different types like *vina*, *gomukha*, *bheri*, altogether then sounded to show Him honour.

TEXT NO. 16.

प्रासादशिखराहदाः कुरुनार्यो विवृक्षया ।

ववृषुः कुसुमैः कृष्णं प्रेमब्रीडास्मितेक्षणाः ॥

Prasada sikhara adhurah kurunarya didrikshaya

Babrishu kusumai krishnam premabridasmit ekshanah.

ENGLISH SYNONYMS

Prasada—palace, *Sikhara*—the top roof, *Adhura*—ascending on, *Kurunarya*—the ladies of the Kuru royalty, *Babrishu*—showered, *Kusumai*—by flowers, *Krishnam*—unto Lord Krishna, *Prema*—out of affection and love, *Bridasmiteshnah*—glancing with smile. and shyness.

TRANSLATION

With a loving desire to see the Lord the ladies of the Kuru royalty all got up on the top of the palace and smiling with affection and shyness they showered shower of flowers upon the Lord.

Shyness of the ladies is a particular extra-natural beauty of the fair sex and it commands respect from the opposite sex. This custom was observed even during the days of Mahabharata i. e. more than five thousands of years before. It is only the less intelligent persons who are not well versed in the history of the world, do say that observance of separation from the male is an introduction of Mohamadan period in India. This incidence from the Mahabharat period proves definitely that the ladies of palace observed strict *Pardah*

(restricted association with men) and instead of coming down in the open air where Lord Krishna and others were assembled, the ladies of the palace went up on the top of the palace and from there paid their respects to Lord Krishna by showers of flowers. It is definitely stated here that the ladies were smiling there on the top of the palace checked by shyness. This shyness is a gift of nature to the fair sex and it enhances their beauty and prestige even they are in the less important family or even they are less attractive by personal beauty. We have got practical experience of this fact that a sweeper woman commanded the respect of many respectable gentlemen simply by manifestation of a lady's shyness. Halfnaked ladies in the street does not command any respect but a sweeper's wife with shyness of an woman, commands respects—from all.

Human civilization as conceived by the sages of India is to get oneself freed from the clutches of illusion. The material beauty of a woman is an illusion because actually the body is made of earth, water, fire, air etc. but because there is the association of the living spark in the matter it appears to be beautiful. No body is attracted with an earthen doll even it is most perfectly prepared to attract the attention of others. The dead body has no beauty because no body will accept the dead body of a so-called beautiful woman. Therefore, the conclusion is that the spirit spark is beautiful and on account of the soul's beauty one is attracted with the beauty of the outward body. The Vedic wisdom, therefore, forbids to be attracted with the false beauty. But because we are now in the darkness of ignorance, the vedic civilisation allows mixing of woman and man very restrictelly. They say that woman is considered to be the fire and the man is considered to be the jug of butter. The butter must melt away in association with fire and therefore—they may be brought together only when it is necessary. And shyness is a check to the unrestricted mixing. It is nature's gift it must be utilised.

TEXT NO. 17

सितातपत्रं जग्राह मुक्तादामविभूषितम् ।
रत्नदण्डं गुडाकेशः प्रियः प्रियतमस्य ह ॥

Sitatapatram jagraha muktadama vibhusitam
Ratnadandam gudakeshah priah priyatamasya ha.

ENGLISH SYNONYMS

Sitatapatram—Soothing umbrella, *Jagraha*—took up, *Muktadama*—decorated with laces of pearls, *Vibhusitam*—embroidered, *Ratnadandam*—with handle of - jewels, *Gudakesha*—Arjuna the expert warrior, or one who has conquered sleep. *Priyah*—most beloved, *Priyatamasya*—of the most beloved, *Ha*—so he did.

TRANSLATION

At that time Arjuna the great warrior and conquerer of sleep who is the intimate friend of the most beloved Supreme Lord, took charge of the umbrella which had the handle of jewels and embroidered with laces of pearls.

PURPORT

Gold, jewels, pearls and valuable stones were used in the matter of luxurious royal ceremonies. They are all nature's gifts and are produced by the hills, oceans etc by the order of the Lord, when man does not waste his valuable time in the matter producing unwanted things in the name of necessities. By so called development of industrial enterprises they are using now pots of guttapecrcha instead of metals like gold, silver, brass and copper. They are using margarine instead of purified butter and one fourth of city population have no shelter to live in or they are constantly out of home.

TEXT NO. 18,

उद्धवः सात्यकिश्चैव व्यजने परमाद्भुते ।

विकीर्यमाणः कुसुमं रेजे मधुपतिः पथि ॥

Uddhava satyakis cha eva byajane paramadbhute.

Vikiryamanah kusumai reje madhupatih pathi.

ENGLISH SYNONYMS

Uddhava—a causin brother of Krishna, *Satyaki*—His driver, *Cha*—and *Eva*—certainly, *Byajane*—engaged in fanning, *Paramadbhute*—decorative *Vikiryamanah*—seated on scattered, *Kusumai*— by flowers all round, *Reje*—commanded, *Madhupati*—master of Madhu (Krishna) *Pathi*—on the road,

TRANSLATION

Uddhava and Satyaki began to fan the Lord with decorative bunch—hair—fan and the Lord being seated on the scattered flowers, commanded as the master of Madhu on the road.

TEXT NO. 19

अश्रूयन्ताशिषः सत्यास्तत्र तत्र द्विजेरिताः ।

नानुरूपानुरूपाश्च निर्गुणस्य गुणात्मनः ॥

Asrüyanta asisah satyas tatra tatra dwijeritah.

Na anurupas cha anurupas cha nirgunasya gunatmanah.

ENGLISH SYNONYMS

Asrüyanta—being heard, *Asisah*—benediction, *Satyas*—all truths, *Tatra*—here, *Tatra*—there, *Dwijeritah*—sounded by learned Brahmins, *Na*—not, *Anurupa*—befitting, *Anurupas*—fitting, *Cha*—also, *Nirgunasya*—of the Absolute, *Gnatmanah*—playing the role of a human being.

TRANSLATION

It was being heard here and there, the benedictions all aiming at Krishna which were neither befitting nor unfitting because all of them were for the Absolute now playing the part of a human being.

PURPORT

At places there were sounds of vedic benediction aiming at the Personality of Godhead Sri Krishna. The benedictions were fitting in the sense that the Lord was playing the part of a human being as if a cousin brother of Maharaj Yudhisthir but they were unfitting also because the Lord is Absolute and has nothing to do with any kind of material relativities. He is *Nirguna* or there is nothing of the three material qualities but still He is full of transcendental qualities. In the transcendental world there is nothing contradictory whereas in the relative world everything is opposite number of the other. In the relative world white is opposite conception of black but in the transcendental world there is no distinction of white and black. Therefore the sounds of benedictions uttered by the learned Brahmins here and there

appeared to be contradictory in relation with the absolute person but when they are accepted as application to the Absolute Person they lost all contradiction and became one of transeendental qualification. One example may clear the idea. Lord Sri Krishna is sometimes described as the *thief*. He is very famous amongst His pure devotees as the *Makhan-Chora*. He used to steal butter from the house of neighbours at Vrindaban in His early age. Since then He is famous as the butter-thief. But inspite of his becoming famous as a thief He is worshipped as thief where as in the mundane world a thief is punished and is never eulogised. Being the Absolute Personality of Godhead everything is applicable to Him and still inspite of all contradictions He is the Supreme Personality of Godhead.

TEXT NO. 20

अन्योन्यमासीत्संजल्प उत्तमश्लोकचेतसाम् ।

कौरवेन्द्रपुरस्त्रिणां सर्वश्रुतिमनोहरः ॥

Anyonyam asit samjalpa uttamashloka chetasam
Kourebendra pura strinam sarva sruti monoharah.

ENGLISH SYNONYMS

Anyonyam—between one another, *Asit*—there were, *Samjalpa*—talks about, *Uttamashloka*—the Supreme who is praised by selected poetry, *Chetasam*—of those whose heart is absorbed in that way, *Kourebendra*—the king of the Kurus, *Pura*—capital. *Strinam*—all the ladies, *Sarva*—all, *Sruti*—the vedas, *Monoharah*—attractive to the mind.

TRANSLATION

The ladies on the roof of all the houses in Hastinapur, who were all absorbed in the thought about transcendental qualities of the Lord, who is sung by selected poetries,—began to talk about Him which were all the more attractive than the hymns of the Vedas.

PURPORT

In the Bhagwat Geeta it is said that in all the Vedic literatures, the aim is the Personality of Codhead Sri Krishna. Factually also

in all such literatures the glories of the lord are depicted in the Vedas, Ramayana or Mahabharata. And in the Bhagwatam they are specifically mentioned in respect of the Supreme Lord. Therefore, while the ladies on the top of the houses in the capital of the kings of Kurn dynasty, were talking about the Lord they were more pleasing than the Vedic hymns. Anything sung in the praise of the Lord is *Srutimantra*. There are songs of Thakur Narottam Das one of the Acharyas in the Goudiya Sampradaya. The songs are composed in simple Bengali language. But Thakur Viswanath Chakraborty another very learned Acharya of the same Sampradaya has approved of the songs by Thakur Narottam Das, as good as the Vedic Mantra. And why it is so because of the subject matter. The language is immaterial but the subject matter is important. The ladies who were all absorbed in the thought and actions of the Lord developed the consciousness of Vedic wisdom by the Grace of the Lord. And, therefore, although such ladies might not have been very learned scholars in sanskrit language or otherwise, still whatever they spoke they were all the more attractive than the Vedic hymns. The Vedic hymns in Upanishads are sometimes indirectly hinted for the Supreme Lord. But the talks of the ladies as above-mentioned are directly spoken of the Lord and thus they were more pleasing to the heart. The ladies' talks appeared to be more valuable than the learned Brahmin's benedictions.

TEXT NO. 21

स वै किलायं पुहषः पुरातनो य एक आसीदविशेष आत्मनि ।
अग्रे गुणेभ्यो जगदात्मनीश्वरे निमीलितात्मनिशि सुप्तशक्तिषु ॥

*Sa bai kila ayam purushah puratano
Ya eka asit avisesaha atmani.
Agre gunebhyo jagdatamni isware,
Nimilita ataman nisisupta saktisu.*

ENGLISH SYNONYMS

Sa—He (Krishna), *Bai*—as I remember, *Kila*—definitely, *Ayam*—this, *Purushah*—personality of Godhead, *Ya*—why, *Eka*—only

one, *Asit*—existed, *Aviseshah*—materially non-manifestive, *Atmani*—ownself, *Agre*—before creation, *Gunebhyo*—of the modes of nature, *Jagadatmani*—unto the super soul, *Isware*—unto the supreme Lord, *Nimilita*—merged into, *Atman*—the living being, *Nisisupta*—inactive at night, *Saktisu*—of the energies.

TRANSLATION

Here is He (Krishna) the original Personality of Godhead definitely as I do remember, who alone existed before manifestive creation of the modes of nature and in Him only on account of His becoming the Supreme Lord, all living beings merge into as if sleeping at night in suspended energy.

PURPORT

There are two types of dissolutions of the manifestive cosmos. At the end of every 4,32,00,00,000 crores of solar years when Brahma the lord of one particular universe goes to sleep, there is one annihilation. And at the end of Brahma's life which takes place at the end of Brahman's one hundred years of age i.e. to say in our calculation at the end of $8,64,00,00,000 \times 30 \times 12 \times 100$ solar years there is complete annihilation of the whole universe and in both the periods both the material energy called the *Mahat Tattwa* and the Marginal energy called *Jivatattwa* merge in the person of the Supreme Lord. The living beings remain asleep within the body of the Lord till there is another creation of the material world and that is the way of creation, maintenance and annihilation of the material manifestation.

The material creation is effected by the interaction of the three modes of material nature set in action by the Lord and, therefore, it is said here that the Lord existed before the modes of material nature were set in motion. In the *Sruti Mantra* it is said that only Vishnu the Supreme Lord existed before the creation and there were no Brahma or Shiva and other demigods. Vishnu means the Maha Vishnu who is lying on the causal ocean and by His breathing only all the universes are generating in seeds gradually developing into gigantic forms with innumerable-planets within

each and every universe. The seeds of universes develop in to gigantic forms in the way as the seeds of banian tree develop into numberless banian trees.

This Mahavishnu is the plenary portion of the Lord Sri Krishna who is mentioned in the *Brahmasamhita* as follows :—

“Let me offer my respectful obeisances unto the Original Personality of Godhead Govinda whose plenary portion is the Mahavishnu. All the Brahmas or the heads of the universes live only for the period of his exhaling after the universes are generated from the hair holes of His transcendental body” (*Brahmasamhita* 5th ch/58).

Assuch Govinda or Lord Krishna is the cause of Mahavishnu also. The Ladies talking about this vedic truths must have heard it from authoritative sources. This authoritative source is the only means of knowing about transcendental subject matter definitely and there is no other alternative.

Merging of the living being into the body of Mahavishnu takes place automatically at the end of Brahma's 100 years. But that does not mean that the individual living being loses his identity. The identity is there and as soon as there is another creation by the Supreme Will of the Lord all the sleeping or inactive living beings are again let loose to begin their activities in continuation of past different spheres of life. It is called *suptotthita Naya* or the logic of awakening from sleep and again be engaged in one's respective continuous duty. When a man is asleep at night, he forgets himself what he is, what is his duty and everything of his awoken state. But as soon as he awakens from the slumber he remembers all that he has to do and thus engages himself again in the prescribed activities. The living beings also remain merged into the body of Mahavishnu during the period of annihilation but as soon as there is another creation they arise to take up the unfinished work. This is also confirmed in the Bhagwat Geeta (B. G. 8/18—20).

The Lord existed before the creative energy was set in action means the Lord is not a product of the material energy. His body is complete spiritual and there is no difference between His body and Himself as we the conditioned souls have. Before creation the Lord remained in His abode which is absolute and one.

TEXT. NO. 22

स एव भूयो निजवीर्यं चोदितां स्वजीवमायां प्रकृतिं सिसृक्षतीम् ।

अनामरूपात्मनि रूपनामनी विधित्समानोऽनुससार शास्त्रकृत् ॥

*Sa evam bhuyo nija virya choditam
Swa jiva mayam prakritim sisrikshatim
Anama rupatmani rupanamani
Vivitsamano anusasara sastrakrit.*

ENGLISH SYNONYNS

Sa—He, *Evam*—thus, *Bhuyo*—again, *Nija*—own personal, *Virya*—potency, *Choditam*—performance of, *Swa*—own, *Jiva*—living being, *Mayam*—external energy, *Prakritim*—unto the material nature, *Sisrikshatim*—while re-creating, *Anama*—without any mundane designation, *Rupatmani*—forms of the soul, *Rupanamani*—and form names, *Visvitsamana*—desiring to award, *Anusasara*—entrusted, *Sastrakrit*—the compiler of revealed scripture.

TRANSLATION

He the Personality of Godhead again desiring to give name and forms to his parts and parcels the living entities, entrusted them under the guidance of material nature by His own potency when the material nature is empowered to re-create.

PURPORT

The living entities are parts and parcels of the Lord. They are of two varieties namely the *Nityamukta* and *Nityabaddha*. The *Nityamuktas* are eternally liberated souls and they are eternally engaged in the reciprocation of transcendental loving service to the Lord in eternal abode beyond the manifestive mundane creations. But the *Nityabaddha* or eternally conditioned souls are entrusted to His

External energy *Maya* for rectification of their rebellious attitude towards the Supreme Father. Nityabaddhas are eternally forgetful of their relation with the Lord as parts and parcels. They are bewildered by the illusory energy as products of matter and thus they are very busy in the matter of making plans in the material world for becoming happy. They go on merrily with the plans but by the will of the Lord both the plan makers and the plans are annihilated at the end of certain period as above mentioned. This is confirmed in the Bhagwat Geeta as follows :—

“Oh the son of Kunti, when the period of a Kalpa (the duration of life of Brahma as above mentioned) is ended all the living entities do merge unto My nature and again when the time of creation is ripe, I begin creation by the agency of My external energy.” (B.G. 9/7)

The word *bhuyo* indicates again and again that is to say the process of creation, maintenance and annihilation is going on perpetually by the external energy of the Lord. He is the cause of everything. But the living beings who are constitutionally the parts and parcels of the Lord and are forgetful of the sweet relation, are given chance again again to get rid of the clutches of the external energy. And to revive his (the living being's) consciousness the revealed scriptures are also created by the Lord. Vedic literatures are the guiding directions for the conditioned souls for becoming free from the repetition of this creation and annihilation of the material world and the material body.

The Lord says in the Bhagwat Geeta “this created world and the material energy are under my control. Under the influence of the Prakriti automatically they are created again and again and this is done by Me through the agency of My external energy.”

Actually the spiritual spark living entity has no material name or form. But in order to fulfil his desire to lord it over the material energy by material forms and names they are given the chance of such false enjoyment and at the same time they are given the chance of understanding the real position through the revealed scriptures. The foolish and forgetful living being is always busy in the matter

of false form and false names. The modern nationalism is the culmination of such false names and false forms. They are mad after the false name and form. The form of body obtained under certain conditions is taken up as factual and the name also taken as such bewilders the conditioned soul for misusing the energy in the name of so many “isms”. The scriptures however supply them the clue of understanding the real position but they are reluctant to take lessons from the scriptures created by the Lord in terms of different place and time. For example the Bhagwat Geeta is the guiding principle for every human being but by the spell of material energy they do not take care to carry out the programmes of life in terms of the Bhagwat Geeta. Srīmad Bhagwatam is the post-graduate study book of knowledge after one has thoroughly understood the principles of the Bhagwat Geeta. Unfortunately they have no taste for them and therefore they are under the clutches of Maya for repetition of birth and death.

TEXT. NO. 23

स वा अयं यत्पदमत्र सूरयो जितेन्द्रिया निर्जितमातरिश्वनः ।
पश्यन्ति भक्त्युत्कृष्टितामलात्मना नन्वेव सत्त्वं परिमाष्टुमर्हन्ति ॥

*Sa va ayam yat padamatra surayao
Jitendaiya nirjita matariswanah
Pasyanti bhaktut kalita amalatmanah
Nanwesa satwam parimarstum arhati.*

ENGLISH SYNONYMS

Sa—He, *Va*—by Providence, *Ayam*—this, *Yat*—that which
Padamatra—Here is the same Personality of Godhead Sri Krishna,
Surayo—great devotees, *Jitendriya*—one who has overcome the
influence of the senses, *Nirjita*—thoroughly controlled, *Matariswanah*
—life, *Pasyanti*—can see, *Bhakyut*—by dint of devotional service,
Kalita—developed, *Amal atmanah*—those who are thoroughly
cleansed of the mind, *Nanwesa*—certainly by this only, *Satwam*—
existence, *Parimarstum*—for purifying the mind completely, *Arhati*—
deserve,

TRANSLATION

Here is the same Supreme Personality of Godhead Whose transcendental Form is experienced by the great devotees who are completely cleansed of the material mind by dint of rigid devotional service and by full control of life and the senses. And that is the only means to purify the existence.

PURPORT

As it is stated in the Bhagwat Geeta that the Lord can be known in His real nature by dint of pure devotional service only so it is stated here that only the great devotees of the Lord who are enabled to clear up the mind from all material dusts by rigid devotional service only, can experience the Lord as He is. *Jitendriya* means one who has full control over the senses. The senses are active parts of the body and their activities cannot be stopped. The artificial means of yogic process to make the senses inactive has proved to be abject failure even in the case of great Yogis like Biswamitra Muni. Biswamitra Muni controlled the senses by yogic trance but when he happened to meet Menaka (heavenly society woman) he became a victim of sex and the artificial way of controlling senses failed. But in the case of a pure devotee the senses are not at all artificially stopped from doing anything but they are given different good engagements. As such the senses having been engaged in more attractive activities there is no chance of their being attracted by any other inferior engagements. In the Bhagwat Geeta it is said **that the senses can only be controlled under circumstances of better engagements.** Devotional service means purifying the senses or to engage them in the activities of devotional service. Devotional service is not inaction. Anything done in the service of the Lord becomes at once purified of its material nature. Material conception is due to ignorance only. There is nothing beyond Vasudeva. The Vasudeva conception gradually develops in the heart of the learned after a prolonged acceleration of the receptive organs. But the process ends in the knowledge of accepting Vasudeva as all in all. In the case of devotional service this very

same method is accepted from the very beginning and by the Grace of the Lord all factual knowledge become revealed in the heart of a devotee on account of dictation of the Lord from within. Therefore controlling the senses by devotional service is the only and easiest means.

TEXT NO. 24

स वा अयं सख्यनुगीतसत्कथो वेदेषु गुह्येषु च गुह्यादिभिः ।
य एक ईशो जगदात्मलीलया सृजत्यवत्यत्ति न तत्र सज्जते ॥

*Sa va ayam sakhi anugeeta sathatho
vedesu guhyaesu cha guhyavadibhih
Ya ekaisha jagadatma leelaya.
Srijati abatyati natatra sojjate.*

ENGLISH SYNONYMS

Sa—He, *Va*—also, *Ayam*—this, *Sakhi*—oh my friend, *Anugeeta*—described, *Vedesu*—in the Vedic literatures, *Guhyeshu*—confidentially, *Cha*—as also, *Guhyavadihih*—by the confidential devotees, *Ya*—one who, *Eka*—one only, *Isha*—the Supreme Contoller, *Jagadatma*—of the complete creation, *Atma*—Super soul, *Leelaya*—by manifestation of pastimes, *Srijati*—creates, *Abatyti*—also maintains and annihilates, *Na*—never, *Tatra*—there, *Sajjate*—becomes attached in it.

TRANSLATION

Oh my dear friend, here is the same Personality of Godhead Whose attractive and confidential pastimes are described in the confidential parts of the Vedic literatures by His great devotees and it is He only who creates maintains and annihilates the material world but He is unaffected by them.

PURPORT

As it is stated in the Bhagwat Geeta that all the Vedic literatures are glorifying the greatness of the Lord Sri Krishna so it is confirmed here in the Bhagwatam also. The Vedas are expanded by many branches and subbranches by great devotees and

empowered incarnations of the Lord like Vyasa, Narada, Sukdeva Goswami, Kumaras, Kapila, Prahlada, Janaka, Bali, Yamraj etc but in the Srimad Bhagwatam specially the confidential parts of His activities are described by confidential devotee like Sukdeva Goswami. In the Vedanta Sutras or Upanishads there is only hint of the confidential parts of His Pastimes. In such Vedic literatures like the Upanishads etc the Lord has expressively been distinguished from the mundane conception of His existence. His identity being full spiritual, His Form, Name, Quality, and Paraphernalia etc have been elaborately distinguished from matter and therefore, He is sometimes misunderstood by less intelligent persons as impersonal. But factually He is the Supreme Person *Bhagawan* and He is partially represented as *Paramatama* or impersonal *Brahman*.

TEXT NO. 25

यदा ह्यधर्मेण तमोधिyo नृपा जीवन्ति तत्रैष हि सत्त्वतः किल ।
धत्ते भगं सत्यमृतं दयां यशो भवाय रुपाणि दधद्भूगे युगे ॥

*Yada hi adharmena tamodhiyo nripa
Jibanti tatra esa hi satwatah kila
Dhatte bhagam satyam ritam dayam yaso
Bhavaya rupani dadhad yuge yuge.*

ENGLISH SYNONYMS

Tada—when ever, *Hi*—assuredly, *Adharmena*—against the principles of God's will, *Tamodhiyo*—persons in the lowest grade of material quality, *Nripa*—kings and administrators, *Jibanti*—live like animals, *Tatra*—there upon, *Esa*—He, *Hi*—only, *Satwatah*—transcendental, *Kila*—certainly, *Dhatte*—becomes manifestive, *Bhagam*—supreme power, *Satyam*—truth, *Ritam*—positivism, *Dayam*—mercy, *Yaso*—wonderful activities, *Bhavaya*—for the maintenance *rupani*—in various forms, *Dadhad*—manifested, *Yuge*—different periods, *Yuge*—and ages.

TRANSLATION

Whenever there are kings and administrators in the lowest grade of material quality of life like animals, at that time the Lord in

His transcendental Form certainly manifests His supreme power, truth positivism and special mercy upon the faithful, wonderful activities and thus manifested various transcendental forms as it is necessary in different period and ages.

PURPORT.

As mentioned above the cosmic creation is the property of the Supreme Lord. This is the basic philosophy of *Isho panishad* that everything that be is the property of the Supreme Being. No body should encroach upon the property of the Supreme Lord but one should only accept what is kindly awarded by Him unto us. Therefore, the earth or any other planet or universe all are the absolute property of the Lord. The living beings are certainly His parts and parcels or sons of the Supreme Lord and as such every one of them has a right to live at the mercy of the Lord for executing his prescribed work. No body can, therefore, encroach upon the right of another individual man or animal without being so sanctioned by the Lord. The king or the administrator is the representative of the Lord to look after the management of the Lord's will. He must therefore be an recognised person like Maharaj Yudhisthir or Parikshit. Such kings have full responsibility and knowledge from authorities about administration of the world. But at times due to the influence of the ignorance mode of material nature (*tamaguna*) or the lowest of the material modes, kings and administrators come into power without any knowledge and responsibility, and such foolish administrators live like animals for the sake of his own personal interest. The result is that the whole atmosphere becomes surcharged with anarchy and vicious elements. Nepotism, bribery, cheating, aggression and, therefore, famine epidemic, war and similar other disturbing features become prominent in the human society. Specifically the devotees of the Lord or the faithfuls are persecuted by all means. All these symptoms of the society indicate the time of incarnation of the Lord for re-establishing the principle of religion and to vanquish the maladministrators. This is also confirmed in the Bhagwat Geeta.

The Lord then appears in His transcendental Form without any tinge of material quality. He descends just to keep up the state of His creation in the normal condition. The normal condition is that the Lord has provided each and every planet in self sufficiency for all the needs of the native living being. They can happily live on and execute the predestined occupation to attain salvation at the end following the rules and regulation mentioned in the revealed scriptures. Practically the material world is created for satisfying the whims of the *Nityabaddha* or everlasting conditioned souls as much as naughty boys are provided with playing cradles otherwise there was no need of the material world. But when they become intoxicated with so-called power of material science to exploit the resources unlawfully without any sanction of the Lord and that also only for the sense gratification, there is necessity of the Lord's incarnation to chastise the rebellions and to protect the faithfuls.

When he descends He exhibits superhuman acts just to prove His supreme right and materialists like Ravana, Hiranyakasipu, Kansa, etc are sufficiently punished. He acts in the manner which no body can imitate. For example the Lord when he appeared as *Rama* He abridged the Indian Ocean. When He appeared as *Krishna* from His very childhood He showed superhuman activities in the matter of killing Putana, Aghasura, Sakatasura, Kaliya etc and then He killed His maternal uncle Kansa. When He was at Dwarka He married sixteen thousands one hundred and eight queens and all of them were blessed with sufficient number of children. The sum total of His family members (personal) aggregated to about one crores of population popularly known as the *Yadubansa* and again during His life time, He managed to vanquish them all. He is famous as the *Goverdhandhari* Hari because He lifted at the age of seven only the hill known as Goverdhan. The Lord killed so many undesirable kings at His time and as Kshattriya He fought chivalrously in each and every time of His marriage. He is famous as the *Asamordha* unparalleled. Nobody is equal or greater than Him.

TEXT NO. 26

अहो अलं श्लाघ्यतमं यदोः कुलमहो अलं पुण्यतमं मधोर्वनम् ।
यदेष पुं सामूषभः श्रियः पतिः स्वजन्मना चङ्क्रमणेन चाञ्चति ॥

*Aho alam slaghya tamam yadoh Kulam
Aho alam punyatamam madhorbanam.
Yadesa punsam risavah sriyah patih
Swajanmana changkramena chanchati.*

ENGLISH SYNONYMS

Aho—Oh, *Alam*—verily, *Slaghyatamam*—supremely glorified, *Yadoh*—of the king Yadu, *Kulam*—dynasty, *Aho*—oh, *Alam*—verily, *Punyatamam*—supremely virtuous, *Madhorbanam*—the land of Mathura, *Yad*—because, *Esa*—this, *Punsam*—of all the living beings, *Risava*—Supreme leader, *Sriyah*—of the goddess of fortune, *Patih*—husband, *Swajanmana*—by his appearance, *Chankramanena*—by crawling, *Chanchati*—glorifies.

TRANSLATION

Oh how much supremely glorified is the dynasty of King Yadu and how much virtuous is the land of Mathura where the Supreme Leader of all living beings who is the husband of the Goddess of fortune (*Pursottam*) has respectively taken His birth and wondered in His childhood.

PURPORT

In the Bhagwat Geeta (ch/4/9) the Personality of Godhead Sri Krishna has expressively given description of His transcendental appearance, disappearance and activities. The Lord appears in a particular family or place not exactly like others but He does so by His inconceivable potency. He does not take His birth like the conditioned soul quits his body and accepts another body. But His birth is like the appearance and disappearance of the Sun. The sun arises on the eastern horizon but that doesnot mean that eastern horizon is the parent of the Sun. The Sun is existent in every part of the universe but he becomes visible at a scheduled

time and so also becomes invisible at another scheduled time. Similarly the Lord appears in this universe in turn like the sun and again becomes out of our sight at another time. He exists at all time and at every place but by his causeless mercy when He appears before us we take it for granted that He has taken His birth. Any one who can understand this truth in terms of the statements of revealed scriptures, certainly he becomes liberated just after quitting the present body. Liberation is obtainable after many births and after great endeavour in the matter of patience and preserverance in knowledge and renunciation. But simply by knowing in truth about the Lord's transcendental births and activities one can get liberation at once. That is the verdict of the Bhagwat Geeta. But those who are in the darkness of ignorance, they conclude that the Lord's birth and activities in the material world are similar to that of the ordinary living being. Such imperfect conclusion about the birth and activities of the Lord cannot give any one the desired liberation. His birth, therefore, in the family of King Yadu as the son of King Vasudeva and His transfer in the family of Nanda Maharaj in the land of Mathura are all transcendental arrangement by the internal-potency of the Lord. The fortunes of the Yadu dynasty and that of the inhabitants of the land of Mathura cannot be materially estimated. If simply by knowing the transcendental nature of the birth and activities of the Lord one can get liberation easily, we can just imagine what is in the store for those who actually enjoyed the company of the Lord in person as family member or as neighbour of the Lord. All those who were fortunate enough to associate the Lord the husband of the Goddess of Fortune certainly obtained something **more than what is known as liberation**. Therefore, rightly the dynasty and the land both are ever glorious by the Grace of the Lord.

TEXT NO. 27

अहो वत स्वयंशसस्तिरस्करी कुशस्थली पुण्ययशस्करी भुवः ।
पश्यन्ति नित्यं यदनुग्रहेषितं स्मितावलोकं स्वर्पति स्म यत्प्रजाः ॥

Ahobata swryasasa tiraskari
Kusasthali punya yasaskary bhuwah
Pasyanti nityam yadanugrahesitam
Smitablokam swapatim sma yatpraja.

ENGLISH SYNONYMS

Ahobata—how wonderful this is, *Swaryasas*—celebrity of the heavenly planets, *Tiraskari*—that which defeats, *Bhuwah*—earthly planet, *Kusasthali*—Dwarka, *Punya*—virtue, *Yasaskary*—famous, *Pasyanti*—see, *Nityam*—constantly, *Yad*—that which, *Anugrahesitam*—to bestow benediction, *Smitabolokam*—glance with favour of sweet smiling, *Swapatim*—unto the Soul of the living being (Krishna) *Sma*—used to, *Yatpraja*—the inhabitants of the place.

TRANSLATION

Undoubtedly this is wonderful that Dwarka has defeated the glories of the heavenly planets and has enhanced the celebrity of the earth. The inhabitants of Dwarka do always see the Soul of the living beings (Krishna) constantly in his loving feature of glancing over them by favour of sweet smiling.

PURPORT

The heavenly planets are inhabited by demigods like Indra, Chandra, Varuna, Vayu etc. and the pious souls reach there after performance of many virtuous acts in the earth. Modern scientists agree also that the timing arrangement in higher planetary system is different from the earth. As such it is understood from the revealed scriptures that duration of life there is ten thousands of years (of our calculation). Six months of earth is equal to one day of the heavenly planets. Facilities of enjoyment are also similarly enhanced and beauty of the inhabitants is legendrical. Common men on the earth are very much fond of reaching the heavenly planets because they have heard it that comforts of life are far greater there than on the earth, they are now trying to reach Moon planet by sputniks although it will never reach there, Consider-

ing all these the heavenly planets are more celebrated than the earth. But the celebrity of earth has defeated that of the heavenly planets on account of **Dwarka**, where Lord Srikrishna reigned as the King. Three places namely Vrindaban, Mathura and Dwarka are more important places than any famous planets within the universe. The places are perpetually sanctified because whenever the Lord descends on earth, He displays His transcendental activities particularly in these three places. They are perpetually the holy land of the Lord and the inhabitants still do take advantage of the holy places even though the Lord is now out their sight. The Lord is the Soul of all living beings and He desires always to have all the living beings, in their *Swarupa* or in the constitutional position, may participate transcendental life in His association. His attractive features and sweet smiling go deep into the heart of every one and once it is so done the living being is admitted in the Kingdom of God where going no body returns. This is confirmed in the Bhagwat Geeta.

The heavenly planets may be very much famous for offering better facilities of material enjoyment but as we learn it from the Bhagwat Geeta (B.G. 9/20-21) that one has to come back again on the earthly planets as soon as the acquired virtue is finished. Dwarka is certainly more important than heavenly planets because whoever has been favoured with the smiling glance of the Lord shall never come back again in this rotten earth which is certified by the Lord Himself as the place of misery. Not only this earth but also all the planets of the universes are all places of miseries because it may be there are more facilities for material enjoyment but in none of the planets within the universe, there is eternal life, eternal bliss and eternal knowledge. Any person engaged in devotional service of the Lord is recommended to live in either of the above mentioned three places namely Dwarka Mathura or Vrindaban. Because devotional service in these three places is magnified potentially than in any other place and those who follow the principles in terms of instructions imparted in the

revealed scriptures surely achieve the same result as they obtained during the presence of Lord Sri Krishna. His abode and He Himself are identical and a pure devotee under the guidance of another experienced devotee can obtain all the results even at present.

TEXT NO. 28

नूनं व्रतस्नानहुतादिनेश्वरः समर्चितो ह्यस्य गृहीतपाणिभिः ।
पिबन्ति याः सख्यधरामृतं मुहुर्व्रजस्त्रियः सम्मुमुहुर्यदाशयाः ॥

*Nunam brata snanhutadina iswarah
Samarchito hi asya grihitapahibhih
Pivanti yad sakhi adharamritam muhuh
Brajastriyah sammumuhur yadasaya.*

ENGLISH SYNONYMS

Nunam—certainly in the previous birth, *Brata*—vow, *Snana*—bath, *Huta*—sacrifice in the fire, *Adina*—by all these, *Iswarah*—the personality of Godhead, *Samarchito*—perfectly worshipped, *Hi*—certainly, *Asya*—His, *Grihitapanibhih*—by the married wives, *Pivanti*—relishes, *Yah*—those who, *Brajastriyah*—the damsels of Brajabhumi, *Sammumuhur*—often fainted, *Yadasayah*—expectant for being favoured in that way.

TRANSLATION

Oh my friends, just think of His wives, whose hands He has accepted ; how much must they have had under gone vows, bath, sacrifice in the fire for perfectly worshipping this Lord of the universe as result of which they are now constantly relishing the nectar from His lips (by kissing). The damsels of Brajabhumi would faint often being expectant of such favours.

PURPORT

Religious rites prescribed in the scriptures are meant for purifying mundane qualities of the conditioned souls and thus

becoming gradually promoted to the stage of rendering transcendental service unto the Supreme Lord. Attainment of this stage of pure spiritual life is the highest perfection and the stage is called *Swarupa* or factual identity of the living being. Liberation means to renovate this stage of *Swarupa* and in that perfect stage of *Swarupa* the living being is established in five phases of loving service of which the stage of service as between a husband and wife is called *Madhurya Rasa* or in the humour of conjugal love. The Lord is always perfect in Himself and as such He has no hankering for Himself. He, however, becomes a master, a friend, a son or a husband in terms of fulfilling the intense love of the devotee concerned. Herein two classes of devotees of the Lord are mentioned in the stage of conjugal love. One is *Swakiya* and the other is *Parakiya*. Both of them are in connection with conjugal love with Personality of Godhead Krishna. The queens at Dwarka were *Swakiya* or duly married wives but the damsels of the Braja were young friends of the Lord while He was unmarried. The Lord stayed at Vrindaban till His age of sixteen and His friendly relation with the neighbouring girls were in terms of *Parakiya*. These girls as well as the queens both underwent severe penances in taking vows, bathing, offering sacrifice in the fire as they are prescribed in the scriptures ; as purificatory rites. The rites, as they are, are not end in themselves neither fruitive action culture of knowledge or achieving perfection in mystic powers are end in themselves. They are all means to attain to the highest stage of *Swarupa* for rendering one's constitutional service transcendental to the Lord. Each and every living being has his individual position in either of the above mentioned five different kinds of reciprocating means with the Lord and in one's pure spiritual form of *Swarupa* the relation becomes manifest without any mundane affinity. The kissing of the Lord either for His wives or for His young girl friends who aspired to have the Lord as their fiance is not of any mundance perverted quality. Had such things been of any mundane quality a liberated soul like Sukdeva would not have taken the trouble of relishing

them neither Lord Sri Chaitanya Mahaprabhu would have been inclined to participate in those subject after his renouncing the worldly life. The stage is earned after many birth's prosecution of penances.

TEXT NO. 29

या वीर्यशुल्केन हृताः स्वयंवरे प्रमथ्य चंद्रप्रमुखान् हि शुष्मिणः ।
प्रद्युम्नसाम्बाम्बसुतादयोऽपरा याश्चाहृता भीमवधे सहस्रशः ॥

Ya virya sulkena hritah swayambare
Pramathya chaidya pramukhan hi susminah.
Pradyumna sambu amba sutadaya अपरा
Yas cha ahrita bhoumabadhe sahasrasah.

ENGLISH SYNONYMS

Ya—the lady, *Virya*—prowess, *Sulkena*—by payment of price. *Hritah*—taken away by force, *Swaymbare*—in the open selection of bridegroom, *Pramathya*—harassing-Chaidya-King Sisupala, *Pramukhan*—headed by, *Hi*—positively, *Susminah*—all very powerful, *Pradyumna*—of the name Krishna's son, *Sambu*—of the name, *Amba*—of the name, *Sutadaya*—children, *Apara*—other ladies, *Yas*—those, *Cha*—also, *Ahrita*—similarly brought, *Bhoumabadhe*—after killing kings, *Sahasrasah*—by thousands

TRANSLATION.

Whose children are Pradyumna, Sambu, Amba etc and such ladies as Rukmini, Satyabhama, Jambubati etc. who were forcibly taken away by the Lord in the open selection of bridegroom, after harassing many powerful kings headed by Sisupala. And other ladies who were also similarly forcibly taken away by Him after killing Bhomasura and his thousands of assistants, all of them are glorious.

PURPORT

Exceptionally qualified daughter of powerful kings were allowed to make choice of her own bridegroom in open competition

and such ceremonies were called *Sayambara* or selecting the bridegroom personally. And because it was open competition between the rival and valiant princes, such princes were invited by the father of the Princess, and usually there was regular fight between the invited princely order in sporting spirit but it so happened that sometime the billigerent princes were killed also in such marriage-fighting and the victorious prince were offered the trophy princess for whom so many princes died. Rukmini the principal queen of Lord Krishna was the daughter of the King of Vidarbha and he wished that his all round qualified and beautiful daughter might be given away to Lord Krishna. But her eldest brother liked that she should be given away to King Sisupala who happened to be a cousin brother of Krishna. So there was open competition and as usual Lord Krishna came out successful after harassing Sisupala and other princes by his unrival prowess. Rukmini had ten sons like Pradyumna, etc. There were other queens also taken away by Lord Krishna in the similar way. Full description of such beautiful booty by Lord Krishna will be given in the 10th canto. Shortly speaking there were 16100 sixteen thousand and one hundred beautiful girls who were daughters of many kings,—were forcibly stolen by Bhoumasura and he kept them captive for his carnal desire. These girls and daughters of kings prayed pitiously to Lord Krishna for their deliverance and called by their fervent prayer, the merciful Lord released them all in open fighting and by killing the Bhoumasura. All these captive princess were then accepted by the Lord as His wives although in the estimation of society they were all fallen girls. Lord Krishna the All powerful accepted the humble prayers of these girls and married them with the adoration of queens. So altogether Lord Krishna had sixteen thousand one hundred and eight queens at Dwarka and in each of them He begot ten children. All these children were grown up and each had as many children like the father. The aggregate number of the family counted to one crore.

TEXT NO. 30

एताः परं स्त्रीत्वमपास्तपेशलं निरस्तशौचं बत साधु कुर्वते ।
यासां गृहात्पुष्करलोचनः पतिर्न जात्वपेत्याहृतिभिर्हृदि स्पृशन् ॥

Etah param stritwan apastapesalam
Nirasta shoucham batasadhu kurbate.
Yasam grihat puskaralochanah patir
Na jatu apaiti ahritibhir hridi sprisan.

ENGLISH SYNONYMS

Etah—all these women, *Param*—highest, *Stritwan*—womanhood, *Apastapesalam*—without any individuality, *Nirasta*—without, *Shaucham*—hygienic purity, *Batasadhu*—auspiciously glorified, *Kurbate*—do they make, *Yasam*—from whose, *Grihat*—homes, *Puskaralochana*—the lotus eyed, *Patir*—husband, *Na jatu*—never at any time, *Apaiti*—goes away, *Ahritibhir*—by presentation, *Hridi*—in the heart, *Sprisan*—endeared.

TRANSLATION

All these women auspiciously glorified their life inspite of their being without any individuality and purity of life. Their husband the lotus eyed Personality of Godhead did never leave them alone at home but on the other hand He always pleased them at heart by valuable presentations.

PURPORT

The devotees of the Lord are purified soul. As soon as the devotees surrender unto the lotus feet of the Lord sincerely the Lord accepts them and as such the devotees at once become free from all material contaminations. Such devotees are above the three modes of material nature. There is no bodily disqualification of a devotee as much as there is no qualitative difference between the Ganges water and the unfilthy drain water when

they are amalgamated. The woman as a class, the merchantile-community and the labourer class of men are not very intelligent and as such it is very difficult for them to understand the science of God or to be engaged in the devotional service of the Lord. They are more materialistic and less than them are the Kiratas, Huns, Andhras, Pulindas, Pukkasas, Abhira, Sanka. Yavana, Khasadaya etc. but all of them can be delivered if they are properly engaged in the devotional service of the Lord. By engagement in the service of the Lord the designative disqualifications are removed and as pure souls they become eligible to enter into the kingdom of God.

The fallen girls under the clutches of Bhoumasura sincerely prayed to lord Sri Krishṇa for their deliverance and their sincerity of purpose made them at once pure by virtue of devotion. The Lord, therefore, accepted them as His wives and thus their life became glorified. Such auspicious glorification of the woman was still more glorified when the Lord behaved with them as the most devoted husband.

The Lord used to live with his sixteen thousands one hundred and eight wives constantly. He expanded Himself into sixteen thousand one hundred and eight plenary portions and each and every one of them was the Lord Himself without any deviation from the Original Personality. The *Sruti Mantra* affirms this that the Lord can expand Himself into many. As husband of so many wives He pleased them all with presentations even at a costly endeavour. He brought the *Parijata* plant from the heaven and implanted it at the palace of Satyabhama one of the principal queens. If therefore anyone desires the Lord to become one's husband, the Lord fulfils such desires in full.

TEXT NO. 31.

एवंविधा गदन्तीनां स गिरः पुरयोषिताम् ।
निरीक्षणेनामिनन्दन् सस्मितेन ययौ हरिः ॥

*Evambidha gadantinam sa girah purayoshitam
Nirikhsanena abhinandan sasmitena yayou hari.*

ENGLISH SYNONYMS

Evambidha—in this way, *Gadantinam*—thus praying and talking about Him, *Sa*—He, (the Lord), *Purayoshitam*—of the ladies of the capital, *Nirikhsanena*—by His grace of glancing over them, *Abhinandan*—and greeting them, *sasmitena*—with smiling face, *Yayou*—departed, *Hari*—the Personality of Godhead.

TRANSLATION

In this way while the ladies of capital Hastinapur were greeting and talking about Him, the Lord with smiling face accepted their good feelings and with His grace of glancing over them departed from the city.

TEXT NO. 32

अजातशत्रूः पृतनां गोपीथाय मधुद्विषः ।
परेभ्यः शङ्कितः स्नेहात्प्रायुङ्क्त चतुरङ्गिणीम् ॥

*Ajatasatruh pritanam gopithaya madhudbishaḥ.
Parebhyah sankitah snehat prayunkta chaturanginim.*

ENGLISH SYNONYMS

Ajatasatruh—Maharaj Yudhisthir who is no body's enemy, *Pritanam*—defensive forces, *Gopithaya*—for giving protection, *Madhudbishaḥ*—of the enemy of Madhu (Sri Krishna), *Parebhyah*—from others (enemy), *Sankitah*—being afraid of, *Snehat*—out of affection, *Prayunkta*—engaged, *Chaturanginim*—four divisions of defensive measures.

TRANSLATION

Maharaj Yudhisthir, although nobody's enemy he engaged four divisions of defensive measures (Horse, elephant, chariot and army)

to accompany Lord Krishna the enemy of the Ashuras, just being afraid of other enemy as also out of affection for the Lord.

PURPORT

Natural defensive measures are the horses and elephant combined with chariot and army. Horses and elephants are trained up to move to any part of the hills, forest or on the level. The charioteers could fight with many horses and elephants by the strength of powerful arrows even up to the standard of *Brahmastra* (similar to modern atomic weapons). Maharaj Yudhisthir knew it well that Krishna is every one's friend and well wisher and yet there were Ashuras who were by nature envious of the Lord. So out of being afraid of attack from others and out of affection also he engaged all varieties of defensive measure as body guard of Lord Krishna. If required Lord Krishna Himself was sufficient to defend Himself from the attack of others who counted the Lord as their enemy but still He accepted all the arrangements made by Maharaj Yudhisthir because He could not disobey the King who was His elder cousin. The Lord plays the part of a subordinate out of transcendental humour and as such sometimes He puts Himself at the care of Yosoda Mata for His protection in His so called helplessness of childhood. That is the transcendental *Leela* or pastimes of the Lord. The basic principle for all such transcendental humour between the Lord and His devotees are exhibited to enjoy a transcendental bliss for which there is no comparison even upto the level of *Brahmananda*.

TEXT NO. 33

अथ दूरागतान् शौरिः कौरवान् विरहातुरान् ।

संनिवर्त्य दृढं स्निग्धान् प्रायात्स्वनगरीं प्रियैः ॥

*Atha duragatan sourih kouravan birahaturan
Samnibartya dridham snigdhan prayat swa nagarim priyaih*

ENGLISH SYNONYMS

Atha—thus, *Duragatan*—having accompanied Him up to a long distance, *Sourih*—Lord Krishna, *Kouravan*—the Pandavas, *Birahaturan*

—overwhelmed by a sense of separation, *Samnirbartwa*—politely persuaded, *Dridham*—determined, *Smigdhan*—full of affection, *Prayat*—proceeded, *Swanagarim*—towards His own city (Dwarka), *Priyaih*—with dear companions.

TRANSLATION

To send off Lord Krishna and on account of profound affection for Him the Pandavas who were of the Kuru dynasty, accompanied Lord Krishna to considerable distance. They were overwhelmed with the thought of future separation. The Lord however, persuaded them to go back home and thus proceeded towards Dwarka with His dear companions.

TEXT NO. 34 & 35

कुराजाङ्गलपाञ्चालान् शूरसेनान् सयामुनान् ।

ब्रह्मवर्तं कुरुक्षेत्रं मत्स्यान् सारस्वतानथ ॥

मरुधन्वमतिक्रम्य सौवीराभीरयोः परान् ।

अनतान् भार्गवोपागाच्छ्रान्तवाहा मनाग्विभुः ॥

*Kurujangalapanchalan surasenan sa yamunan
Brahmavartam kurukshetram matsan saraswatan atha.*

*Marudhanwam atikramya soubira abhirayoh paran
Anartan bhargava upagat srantabaho managbibhoh.*

ENGLISH SYNONYMS

Kurujangalan—the province of Delhi, *Panchalan*—the province Punjab (Partly), *Surasena*—the province of Uttar Pradesh (partly), *Sa*—with, *Yamunan*—the districts on the bank of the Yamuna, *Brahmabaram*—Northern U.P. (partly), *Kurukshetram*—the place where the battle was fought, *Matsan*—the province Matsa, *Saraswatan*—Part of the Punjab, *Atha*—and so on, *Maru*—Rajasthan, the Land of desert, *Dhanwa*—Madhya Pradesh, where water is very scanty, *Atikramya*—after surpassing, *Soubira*—Sourastra, *Abhirayoh*—Part of Gujarat, *Paran*—Western side ; *Anartan*—the province of Dwarka, *Bhargava*—Oh Sounaka, *Upagachhat*—overtaken by, *Sranta*—fatigue, *Baha*—the horses, *Managbibho*—slightly on account of long journey.

TRANSLATION

Oh Sounaka, the Lord then began to proceed on towards Kurujangal, Panchal, Surasena, the land on the bank of river Yamuna, Brahmabarta, Kurukshetra, Matsa, Saraswat, the province of desert and the land of scanty water. After crossing these provinces He gradually reached the Soubira and Abhira provinces and west of these at Dwarka at last.

PURPORT

The provinces passed over by the Lord in those days were differently-named but the direction given is sufficient to indicate that He travelled through Delhi, Punjab, Rajasthan, Madhya Pradesh, Sourashtra, Gujarat and at last He reached the home province at Dwarka. We do not gain any profit simply by researching the analogous province of those days up to now but it appears that the Desert of Rajasthan and the provinces of scanty water like Madhya Pradesh etc. were still there present even before five thousands of years before. The theory by soil expert that the desert developed in the recent years is not supported by the statements of Bhagwatam. We may leave the matter for expert geologist to make research in the matter because the changing universe has different phasses of historical development. We are satisfied that the Lord has now reached His own province Dwarkadhama, from Kuru provinces. The Kurukshetra is continuing to exist since the Vedic age and it is sheer foolishness to wipe out the existence of Kurukshetra by fassionable interpretors.

TEXT NO. 36

तत्र तत्र ह तत्रत्यैर्हरिः प्रत्युद्यतार्हणः ।
सायं भेजे दिशं पश्चाद्गविष्ठो गौं गतस्तदा ॥

Tatra tatra ha tatratwair hari pratyudyat arhanah
Sayam bheje disam paschad gabisto gam gatastada.

ENGLISH SYNONYMS.

Tatra tatra—at different places, *Ha*—it so happened, *Tatratwair*—by local inhabitants, *Hari*—the Personality of Godhead, *Pratydy-*

atarhanah—being offered presentations and worshipful regards, *Sayam*—the evening, *Bheje*—having overtaken, *Disam*—direction, *Paschad*—eastern, *Gubisto*—the sun in the sky, *Gam*—water side, *Gatas*—having gone, *Tada*—at that time.

TRANSLATION

On the way of His journey through the provinces He was welcomed, worshipped and given various presentations. In the evening time every where the Lord suspended His journey for performance of evening rites. This was regularly observed after the sunset.

PURPORT

It is said here that the Lord observed the religious principles regularly while He was on journey. It may be questioned here whether the Supreme Lord is also under obligation of fruitive work. There are certain philosophical speculations that even the Lord is also under the obligations of the fruitive action. But actually this is not the fact. He does not depend on the action of any good or bad work. **The Lord being Absolute every thing done by Him is good for every one.** But when He descends on the earth He acts for the protection of the devotees and for the annihilation of the impious non-devotees. Although He has no obligatory duty still He does everything so that others may follow it. That is the way of factual teaching ; one must act Himself and teach the same to others otherwise no body will accept such blind teaching. He is Himself the awarder of fruitive results. He is self-sufficient and yet he acts according to the rulings of the revealed scripture in order to teach us the process. If He does not do so, the common man may go wrong. But in the advanced stage when one can understand the transcendental nature of the Lord, one is not apt to imitate Him which is possible only to be done by Him.

The Lord in the human society does what is duty of every one but sometimes He does something which is extraordinary and is not to be imitated by the living being. His acts of evening/prayer as stated herein before at the end of the day, must be

followed by the living being but it is not possible to follow his acts of mountain lifting or dancing with the Gopis. You cannot imitate the Sun who can exhaust water even from a filthy place ; the most powerful can do something which is all good but our imitation of such acts will put us into endless difficulty. Therefore in all actions the experienced guide the spiritual master who is manifested mercy of the Lord, may always be consulted and the path of progress may be rest assured.

Thus ended the **Bhaktivedanta Purports** of the First Canto Tenth Chapter of Srimad Bhagwatam in the matter of Departure of Lord Krishna for Dwarka.

ELEVENTH CHAPTER

Lord Krishna's Entrance in Dwarka

TEXT NO. 1

सुत उवाच

अनतान् स उपव्रज्य स्वृद्धाञ्जनपदान स्वाकान् ।
दध्मौ दरवरं तेषांविषादं शमयन्निव ॥

Suta uvacha

*Anartan sa upabrajya swriddhan janapadan swakan
Dadhmaou darabaram tesam visadam samayanniba.*

ENGLISH SYNONYMS

Suta uvacha—Suta Goswami said, *Anartan*—the country known as Anartan (Dwarka), *Sa*—He, *Upabrajya*—reaching in the border of, *Swriddhan*—most prosperous, *Janapadan*—city, *Swakan*—His own, *Dadhmaou*—sounded, *Darabaram*—the auspicious conchshell (Panchajanya) *Tesam*—of them, *Visadam*—dejection, *Samayann*—pacifying, *Iba*—seemingly.

TRANSLATION

The Lord on His reaching the border of His most prosperous metropolis known as the country of the Anartas (Dwarka) sounded His auspicious conchshell heralding His arrival and apparently pacifying the dejection of the inhabitants.

PURPORT

The beloved Lord was away from His own prosperous metropolis Dwarka for a considerable long period on account of the battle of Kurukshetra and thus all the inhabitants were dipped into melancholia on account of separation. When the Lord descends on the earth his eternal associates also come with Him just like the

entourage of the King accompanies him with the camp of the king. Such associates of the Lord are eternally liberated souls and they cannot forbear the separation of the Lord even for a moment on account of intense affection for the Lord. As such the inhabitants of the city of Dwarka were in a mood of dejection and expecting the arrival of the Lord at any moment. So the heralding sound of the auspicious conchshell was too much encouraging for them and apparently the sound pacified the dejection for separation. They were still more aspirant to see the Lord amongst themselves and all of them became alert to receive Him in the befitting manner. These are the signs of spontaneous love of Godhead.

TEXT NO. 2

स उच्चकाशे धवलोदरो दरोऽप्युरुक्रमस्याधरशोणशोणिमा ।

बाध्मायमानः करकञ्जसम्पुटे यथाब्जषण्डे कलहंस उत्स्वनः ॥

*Sa uchhakase dhabalodaro daro
Api urukramasya adharasona sonima
Dadhmayamanah karakanjasampute
Yatha abjasande kalahansa, utswanah.*

ENGLISH SYNONYMS

Sa—that, *Uchhakase*—became brilliant, *Dhabalodaro*—white and fatbowed, *Daro*—conchshell, *Api*—although it is so, *Urukramasya*—of the great adventurer, *Adharasona*—by the transcendental quality of His lips, *Sonima*—reddened, *Dadhmayamanah*—being sounded, *Karakanjasampute*—being caught by grip of hand, *Abjasande*—by the stems of lotus flower, *Yatha*—as it is, *Kalahansa*—ducking swan, *Utswanah*—loudly sounding.

TRANSLATION

The white and fat bowed conchshell being gripped by the hand of Lord Krishna and thus being sounded by Him, appeared

to be reddendd by the touch of His lips transcendental and it seemed that a white swan was playing in the net work of the stem of red lotus flour. Redness of the white conchshell by the liptouch of the Lord is the symbol of spiritual significance. The Lord is all spirit and matter is ignorance of this spiritual existence. Factually there is nothing like matter in the spiritual enlightenment and this spiritual enlightenment takes place at once by the contact of the Supreme Lord Sri Krishna. The Lord is present in every particle of all existence and He can manifest His presence from everything and anything by the spiritual enlightenment of the devotee. Otherwise He reserves the right of not being exposed to every one and any one. By ardent love and devotional service of the Lord or in other words by spiritual contact with the Lord everything becomes spiritually reddened like the conch-shell in the grip of the lord and the *Parmhansa* or the supreme intellegent person in the world plays the part of the ducking swan in the water of spiritual bliss eternally decorated by the lotus flower of the Lord's feet.

TEXT NO. 3

तमुपश्रुत्य निनदं जगद्भयभयावहम् ।
प्रत्युद्युः प्रजाः सर्वा भर्तृ दर्शनलालसाः ॥

*Tam upasrutyan inadam jagatbhaya bhayabaham
Prati utryayuh prajah sarba bhartri darshana lalasah*

ENGLISH SYNONYMS

Tam—that, *Upasrutya*—having overheard, *Ninadam*—sound, *Jagatbhayam*—the fear of material existence, *Bhayam*—the treating principal, *Prati*—towards, *Utyayu*—fastely proceeded, *Prajah*—the citizens, *Sarba*—all, *Bhartri*—the protector, *Darshana*—audience, *Lalasah*—having so desired.

TRANSLATION

The citizens of Dwarka having heard that sound which threatens the fear personified of the material existence, began to run fast

towards Him just to have a long desired audience of the Lord Who is the protector of all devotees.

PURPORT

As already informed the citizens of Dwarka who lived at the time of Lord Krishna's presence there, were all liberated souls who descended there along with the Lord as entourage, all were very much anxious to have an audience of the Lord although they were never separated from the Lord by spiritual contact. Just like the Gopis at Vrindaban used to think of Krishna while He was away from the village for cowherding engagement, so also the citizens of Dwarka were all compact in thought of the Lord while He was away from Dwarka to attend the battlefield of Kurukshetra. Some distinguished fiction writer in Bengal concluded that the Krishna of Vrindaban, that of Mathura and that of Dwarka were different personalities. Historically there is no truth in the conclusion of the big fiction writer. The Krishna of Kurukshetra and the Krishna of Dwarka is the same and one personality

The citizens of Dwarka was thus in a state of melancholy on account of the Lord's absence from the transcendental city as much as we are put in a state of morose at night on account of absence of the Sun. The sound heralded by Lord Krishna was something like heralding the sunrise in the morning. So all the citizens of Dwarka awoke from a state of slumber on account of the sun rise of Krishna and they all hastened towards Him just to have an audience of their protector. The devotees of the Lord know no body else as protector and as such they got back in life on the arrival-signal of the Lord represented by the sound of His conchshell.

This sound of Lord is identical with the Lord as we have tried to explain the non-dual position of the Lord. The material existence of our present status is full of fear. Out of the four problems of material existence namely the food problem, the

shelter problem, the fear problem and the mating problem etc the fear problem gives us more trouble than the others. We are always fearful on account of our ignorance of the next problem. The whole material existence is full of problems and as such the fear problem is always prominent. This is due to our association of the illusory energy of the Lord known as Maya or external energy and the whole thing is vanished as soon as there is the sound of the Lord represented by His holy Name as it was sounded by Lord Sri Chaitanya Mahaprabhu in the following sixteen words namely :—

*Hare Krishna Hare Krishna Krishna Krtshna Hare Hare
Hare Rama Hare Rama Rama Rama Hare Hare.*

We can take advantage of these sounds and be free from all threatening problems of material existence.

TEXT NOS. 4 & 5

तत्रोपनीतवलयो रवेर्दीपमिवाट्टताः ।

आत्मारामं पूर्णकामं निजलाभेन नित्यदा ॥

प्रीत्युत्फुल्लमुखाः प्रोचुर्हर्षगद्गदया गिराः ।

पितरं सर्वसुहृदमवितारमिवाभकाः ॥

*Tatra upanita valayo raver dipam iva adritam
Atmaramam purnakamam nijalavena nityada
Priti utphullamukhah pra:hur harsa gadgadaya gira
Pitaram sarva suhridam avitara iva arbhakah.*

ENGLISH SYNONYMS

Tatra—thereupon, *Upanita*—having offered, *Valayo*—presentation, *Raver*—upto the sun, *Dipam*—lamp, *Iva*—like, *Adritah*—being evaluated, *Atmaramam*—unto the self-sufficient, *Purnakamam*—fully satisfied. *Nijalabhena*—by His own potencies, *Nityada*—one who supplies incessantly, *Priti*—affection, *Utphullamukha*—cheerful faces, *Prachur*—said, *Harsa*—gladdened, *Gadgadaya*—ecstatic, *Gira*—speeches, *Pitaram*—unto the father, *Sarva*—all, *Suhridam*—friend, *Avitaram*—the guardian, *Iva*—like, *Arbhakah*—wards,

TRANSLATION

The citizens arrived before the Lord with their respective presentation for the fully satisfied, self sufficient by His own potency and one who supplies incessantly for others. The presentation was compared with the lamp in the matter of worshipping the Sun. But they began to speak for receiving the Lord in ecstatic language just like the wards welcome the guardian and the father.

PURPORT

The Supreme Lord Krishna is described herein as Atmarama. He is self-sufficient and there is no need for Him to seek happiness from anything beyond Himself. He is self-sufficient because His very transcendental existence is all round bliss. He is eternally existent ; He is all cognisant and all blissful. Therefore, any presentation, however, valuable it may be has no necessity for Him. But still because He is well wisher for one and all, He accepts from every one everything which is offered to Him in pure devotional service. It is not that He is in want for such things because the things are themselves generated from His energy. The comparison is made herein that it is something like offering a lamp in the matter of worshipping the Sun god. Any thing fire and illuminating is but immanation from the energy of the Sun and yet for worshipping the Sungod there is necessary of offering Him a lamp. In the worshipment of the Sun there is some sort of demand by the worshiper but in the case of devotional service of the Lord there is no question of demand from either side. It is all signs of pure love and affection between the Lord and the devotee.

The Lord is the Supreme Father of all living beings and as such those who are conscious of this **Vital** relation with God they have the filial demand from the Father and the Father is pleased to supply the demands of such obedient sons without any idea of bargaining. The Lord is just like the **Desire tree** and from Him everyone can have every thing by the causeless mercy of

the Lord. As the Supreme Father the Lord, however, deny to supply to a pure devotee what is considered to be barrier in the matter of discharging devotional service. Those who are engaged in the devotional service of the Lord, uplift them to the position of unalloyed devotional service by His transcendental attraction.

TEXT NO. 6

नताः स्म ते नाथ सदाङ्घ्रिपङ्कजं विरिञ्चवैरिञ्चयसुरेन्द्रवन्तिम् ।
परायणं क्षेममिहेच्छतां परं न यत्र कालः प्रभवेत्परः प्रभुः ॥

Natah sma te natha sadanghripankajam
Virincha vairinchya surendra vanditam.
Parayanam kshemam iha ichhatam param
Na yatra kalah prabhavet parah prabhu

ENGLISH SYNONYMS

Natah—bowed down, *sma*—we had done so, *Te*—unto you, *Natha*—the Lord, *Sada*—always, *Anghripankajam*—the lotus feet, *Virincha*—Brahma the first living being, *Vairinchya*—sons of Brahma like Sanak, Sanatan etc., *Surendra*—the king in the heaven, *Vanditah*—worshipped by, *Parayanam*—the supreme, *Kshemam*—welfare, *Iha*—in this life, *Ichhatam*—one who desires so, *Param*—the highest, *Na*—never, *yatra*—wherein, *kala*—the inevitable time, *Prabhavet*—can exert its influence, *Parah*—transcendental, *Prabhu*—the Supreme Lord.

TRANSLATION

Oh Lord you are worshipped by all demigods like Bramah, the four *Sanas* or even the king of heaven. And you are the ultimate rest for those who are really aspirant to achieve the highest benefit of life. You are the Supreme Lord transcendental and the inevitable time cannot exert its influence, upon you.

PURPORT

The lord Supreme is Shri Krishna as it is confirmed in the Bhagawat Geeta, Brahma Samhita and other authorised vedic litera-

tures. No body is equal or greater than Him and that is the verdict of all scriptures. The influence of time and space is exerted on the dependent living entities who are all parts and parcels of the Supreme Lord. The living entities are predominated Brahmans whereas the Supreme Lord is predominating Absolute. As soon as we forget this naked fact we are at once in illusion and thus put into threefold miseries as one is put into dense darkness. Clear consciousness of the cognisant living being is God-consciousness and thereby bowing down unto Him in all circumstances.

TEXT NO. 7

भवाय नस्त्वं भव विश्वभावन त्वमेव माताथ सुहृत्पतिः पिता ।
त्वं सद्गुरुर्नः परमं च दैवतं यस्यानुवृत्त्या कृतिनो बभूविम ॥

*Bhavaya nas tam bhava biswabhavana
Twameva mata atha sushrit patih pita.
Twam sadgurur nah paramam cha daivatam
Yasyanubrittya kritino babbubima.*

ENGLISH SYNONYMS

Bhavaya—for welfare, *Nas*—for us, *Tam*—Your Lordship, *Bhava*—just become, *Bishwabhavana*—the creator of the universe, *Twam*—your Lordship, *Eva*—certainly, *Mata*—mother, *Atha*—as also, *Suhrit*—wellwisher, *Patih*—husband, *Pita*—father, *Twam*—your Lordship, *Sadgurur*—spiritual master, *Nah*—our, *Paramam*—the Supreme, *Cha*—and, *Daivatam*—worshipable deity, *Yasya*—whose, *Anubrittya*—following the foot prints, *Kritino*—successful, *Babbubima*—just become.

TRANSLATION

Oh the Creator of the Universe, you are our mother, well wisher, Lord, father, the spiritual master and the worshipable deity. And by following your footprints we have just become successful in every respect. We pray therefore that you may continue to bless us with your mercy.

PURPORT

The All Good Personality of Godhead being the creator of the universe He has His all good planning also for good of all good living beings. The good living beings are advised by the Lord to follow His good-advice and by doing so they become successful in all spheres of life. There is no need of worshipping any other deity except the Lord. The Lord is all powerful and if He is satisfied by our obedience unto His lotus feet, He is competent to bestow upon us all kinds of blessings for successful execution of our both material and spiritual life. For attaining spiritual existence the humanform of material life is a chance for all to understand our eternal relation with God. Our relation with Him is eternal ; it can neither be broken nor vanquished. It may be forgotten for the time being but it can be revived also by the Grace of the Lord, if we follow His injunctions recovered in the revealed scriptures of all times and all places.

TEXT. NO. 8

अहो सनाथा भवता स्म यद्वयं त्रैपिष्टपानामपि दूरदर्शनम् ।
प्रेमस्मितस्निग्धनिरीक्षणाननं पश्येम रूपं तव सर्वसौभागम् ॥

*Aho sanatha bhavata sma yadvayam
Trai pista panam api duradarshanam.
Premasita snigdha niriksahnananam
Pasyema rupam taba sarva soubhagam*

ENGLISH SYNONYMS

Aho—oh it is our good luck, *Sanatha*—to be under the protection of the master, *Bhavata*—by your goodself, *Sma*—as we have become, *Yadvayam*—as we are, *Trai pista panam*—of the demigods, *Api*—also, *Duradarshanam*—very rarely seen, *Premasmita*—smiling with love, *Snigdha*—affectionate. *Nirikshananam*—face looking in that mode, *Pasyema*—looking unto you, *Rupam*—beauty, *Taba*—your *Sarva*—all, *Soubhagam*—auspiciousness.

TRANSLATION

Oh it is our goodluck that we have to-day become again under the protection of our Lord by your presence ; although your Lordship is rarely visited even by the denizens of heaven. Now it will be possible for us to look unto your smiling face full of affectionate observance. We can see now your transcendental Form full of all auspiciousness.

PURPORT

The Lord in His eterno-personal Form can be seen only by the pure devotees. The Lord is never impersonal but He is the Supreme Absolute Personality of Godhead possible to be visited by devotional service face to face which is impossible to be done even by the denizens of higher planets. When Brahmaji and other demigods, do require to consult Lord Vishnu the plenary portion of Lord Krishna, the demigods have to wait on the shore of the ocean of milk where Lord Vishnu is lying on White Land (*Swetadwipa*) in the ocean of milk. This ocean of milk and *Swetadwipa* planet is the replica of Vaikunthaloka—within the universe. Neither Brahmaji nor the demigods like Indra etc. can enter into this island of *Swetadvipa* but they can stand on the shore of the ocean of milk and transmit their message to Lord Vishnu known as *Khirodaksayee* Vishnu. Therefore, the Lord is rarely seen by them but the inhabitants of Dwarka on account of their being pure devotees without any tinge of material contamination of fruitive activities and emperic philosophical speculation, can see Him eye to eye by the Grace of the Lord. This is the original state of the living entities and can be attained by reviving our natural and constitutional state of life discovered by devotional service only.

TEXT NO. 9

यह्यम्बुजाभापससार भो भवान् कुरुन्मधून् वाथ सुहृद्दिदृक्षया ।
तत्राब्दकोटिप्रतिमः क्षणो भवेद् रवि विनाक्षणोरिव नस्तवाच्युत ॥

*Tarhi ambujaksha apasasara bho bhavan
 Kurun madhun va atha suhrid didrikshaya.
 Tatra abdakoti pratimah kshano bhavet
 Ravim bina aksknor iba na taba achyuta.*

Tarhi—whenever, *Ambujeksha*—oh the lotus eyed, *Apasasara*—you go away, *Bho*—oh, *Bhavan*—yourself, *Kurun*—the descendants of king Kuru, *Mdahun*—the inhabitants of Mathura (Brajabhuni) *Va*—either, *Atha*—therefore, *Didrikshaya*—for meeting them, *Tatra*—at that time, *Abdakoti*—millions, *Pratimah*—years like that, *Kshana*—moments. *Bhavet*—becomes, *Ravim*—the sun, *Vina*—without, *Okshnor*—of the eyes, *Iba*—like that, *Nas*—ours, *Taba*—your, *Achyuta*—the infallible.

TRANSLATION.

Oh my Lord the lotus-eyed, whenever you go away to Mathura-Vrindaban or to Hastinapur for meeting your friends and relatives, every moment of the period of your absence becomes a duration of millions of years. Oh the infallible, at that time our yes become useless as it is in the absence of the sun.

PURPORT

We are all proud of our material senses for making an experiment in the matter of the existence of God. But we forget that our senses are not absolute by themselves. They can act under certain conditions. For example our eyes. So long the sunshine is there our eyes are useful to a certain extent. But in the absence of sunshine the eyes are all useless. Lord Sri Krishna being the Primeval Lord, the Supreme Truth, He is compared with the Sun. Without Him all our knowledge are either false or partial. The opposite number of the sun is the darkness and similarly the opposite number of Krishna is Maya or illusion. The devotees of the Lord can see everything in true perspective on account of the light disseminated by Lord Krishna. By the Grace of the Lord

the pure devotee cannot be in the darkness of ignorance. Therefore, it is necessary that we must always be in the sight of Lord Krishna so that we can see both ourselves and the Lord with His different energies. As we cannot see anything in the absence of the sun so also we cannot see anything including our own self without the factual presence of the Lord. Without Him all our knowledge is so called and covered by illusion.

TEXT NO. 10

कथं वयं नाथ चिरोषिते त्वयिप्रसन्नदृष्टया खिल तापशोषणं ।
जीवेमतेसुन्दरहासशोभितमपश्यमाना वदनम् मनोहरम् ॥
इति चोदीरिता वाचः प्रजानां भवतत्सलः ।
शृण्वानोज्जुग्रहं दृष्टया वितन्वन् प्राविशत्पुरम् ॥

*Katham vayam natha chiroshite twayi
Prasanna dristya akhila tapa sosanam
Jivema te sundara hasa sobhitam
Apasyamana vadanam manoharam*

*Iti chodirita vachah prajanam bhaktasalah
Srinwana anugraha dristya vitanwan pravisat puran.*

ENGLISH SYNONYMS

Katham—how, *Vayam*—we, *Natha*—oh my Lord, *Chiroshite*—being abroad almost always, *Twayi*—by you, *Prasanna*—satisfaction, *Dristya*—by the glance, *Akhila*—universal, *Tapa*—miseries, *Sosanam*—vanquishing, *Jivema*—shall be able to live, *te*—your, *Sundara*—beautiful, *Hasa*—smiling, *Sobhitam*—decorated, *Apsyamana*—without having seen, *Vadanam*—face, *Manoharam*—attractive, *Iti*—thus, *Chodirita*—speaking, *Vachah*—words, *Prajanam*—of the citizens, *Bhaktavatsalah*—kind to the devotees, *Srinwana*—thus hearing, *Anugraha*—kindness, *Dristya*—by glances, *Vitanwan*—distributing, *Pravisat*—entered, *Puram*—Dwarkapuri,

TRANSLATION

Oh our Master, if you live abroad for all the time, then we are unable to look at your attractive face with smile of full satisfaction and thus you vanquish all our sufferings. How then we can exist without your presence. The Lord who is very kind to the citizens and to the devotees thus hearing the speeches of them entered in to the city of Dwarka and acknowledged all their greetings with His transcendental glance over them.

PURPORT

Lord Krishna's attraction is so powerful that once being attracted by Him no body can tolerate the separation from Him. Why it is so? Because we are all externally related with him as the sun rays are externally related with Sun disc. The sun rays are molecular parts of the solar radiation. As such the sun rays and the sun cannot be separated. The separation by cloud is temporary and artificial; and as soon as the cloud is cleared the sun rays again display its natural effulgence in the presence of the sun. Similary the living entities who are molecular parts of the Whole Spirit is separated from the Lord by the artificial covering of *Maya* illuusory energy. This illusory energy or the curtain of *Maya* has to be removed and when it is so done the living entity can see Lord face to face and all their miseries are at once removed. Every one of us want to remove miseries of life but we do not know how to do it. The solution is given here and it rests on us to assimilate it or not.

TEXT NO. 11

मधुभोजदशार्हिकुरान्धकवृष्णिभिः ।

आत्मतुल्यबलेर्गुप्तां नागैर्भोगवतीमिव ॥

*Madhu bhoja dasarha arha kukur andhak vrisnivih
Atmatulya valair guptam nagair bhogavatim iva.*

ENGLISH SYNONYMS

Madhu—of the name, *Bhoja*—of the name, *Dasarha*—of the name, *Arha*—of the name, *Kukur*—of the name, *Andhak*—of the name, *Vrishnivih*—by the descendants of Vrishni, *Atmatulyai*—as good as Himself, *Valair*—by strength, *Guptam*—protected, *Nagair*—by the nagas, *Bhogavati*—the capital of *Nagaloka*, *Iva*—like.

TRANSLATION

Dwarkapuri was being protected by the descendants of Vrishni such as Bhoja, Madhu, Dasarha, Arha, Kukur, Andhak, etc. who were equally strong like Himself (Lord Krishna) as much as the capital of Nagaloka Bhogavati is protected by the Nagas.

PURPORT

The *Nagaloka* planet is situated below the earth planet and it is understood that the sunray is hampered there. The darkness of the planet is however removed by flashes of the jewels set on the head of the *Nagas* and it is said that there are beautiful gardens, revulets etc. for the enjoyment of the *Nagas*. It is understood here also that the place is well protected by the inhabitants. So also the city of Dwarka was being well protected by the descendants of Vrishni who were equally powerful like the Lord so far He manifested His strength within this earth.

TEXT NO. 12

सर्वर्तुसर्वविभवपुण्यवृक्षलताश्रमैः ।

उद्यानोपवनारामैर्वृतपद्माकरश्रियम् ॥

Sarva ritu sarva vibhava punya briksha lata ashramaih
Udyana upavana aramair brita padmakara shriam.

ENGLISH SYNONYMS.

Sarva—all, *Ritu*—season, *Sarva*—all, *Vibhava*—opulences, *Punya*—pious, *Briksha*—tress and creepers, *Udyana*—orchard, *Upavana*—flower gardens, *Aramai*—pleasure gardens and beautiful parks, *Brita*—surrounded by, *Padmakara*—the birth place of lotus or nice reservoirs of water, *Shriam*—increasing the beauty.

TRANSLATION

The city of Dwarka Puri was full of all opulences of all seasons. There were auspicious hermitages, orchards, flower gardens and parks as well as good reservoirs of water breeding place of lotus, all over the place.

PURPORT

Perfection of human civilization is made possible by utilising the gifts of nature in its own way. We find herewith in the description of the opulence of Dwarka *Dhama* as being well surrounded by flower gardens and fruit orchards along with reservoirs of water growing lotus. There is no mention of mills and factories supported by slaughter houses which are the necessary paraphernalia of modern metropolis. The propensity of utilising nature's own gifts is still there even in the heart of modern civilised men. The leaders of modern civilisation select their own residential quarters in a place where there is such natural beautiful gardens and reservoirs of water but they leave the common men to reside in congested area without any parks and gardens. Herein of course we find a different description of the city of Dwarka. It is understood that the whole *Dhama* or residential quarter was surrounded by such gardens and parks with reservoirs of water where lotus grow. It is understood that all the people depended on nature's gifts of fruits and flowers without any industrial enterprises promoting filthy huts and slums for residential quarters of the common man. Advancement of civilization is estimated not on the growth of mills and factories to deteriorate the finer instincts of the human being, but it rests on developing the potent spiritual instincts of human being and giving chance to them for going back to Godhead. Development of factories and mills are called *Ugra Karma* or pungent activities and by such activities you can deteriorate the finer sentiments of the human being resulting in dragging the society to form a dungeon of the demons.

We find herein mention of pious trees are those which produce seasonal flowers and fruits. The impious trees are useless jungles only and they can only be used as the supplying agent of fuels only. In the modern civilization such impious trees are developed in the matter of sowing them on the sides of the road. Human energy should be properly utilised in developing the finer senses for spiritual understanding in which lies the solution of life. Fruits, flowers, beautiful gardens, parks and reservoirs of waters with ducks and swan playing in the midst of lotus flowers and cows giving sufficient milk and butter are essential things for developing the finer tissues of the human body. As against this the dungeons of mine, factories and workshop develop the demoniac propensities of the working class. The vested interest flourish at the cost of working class and later there is severe clash between them in so many ways. The description of *Dwarka Dham* is the ideal of human civilisation.

TEXT NO. 13

गोपुरद्वारमार्गेषु कृतकौतुकतोरणाम् ।
चित्रध्वजपताकाग्ररन्तः प्रतिहतातपाम् ॥

Gopura dwara margeshu krita koutuka toranam
Chitra dhawaja patakagrair antah pratihata tapam.

ENGLISH SYNONYMS

Gopura—the gateway of the city, *dwara*—door, *Margeshu*—on different roads, *Krita*—undertaken, *Koutukena*—on account of festival, *Toranam*—decorated arch, *Chitra*—painted, *Dhawja*—flags, *Patakagrair*—by the slogan signs, *Antah*—within, *Pratihata*—checked, *tapam*—sunshine.

TRANSLATION

The city gateway the household doors and temporary decorated arches on the roads all were nicely decorated with festive

signs like plantain trees, leaves of mango-tree for welcoming the Lord. Flags festoons and painted slogan signs all combined together checked sunshine coming inside.

PURPORT

Signs of decoration in special festivals were also collected from the gifts of nature such as the plantain trees, the mango-trees fruits and flowers. Mango tree, cocoanut palms and plantain trees are still accepted as signs of auspiciousness. The flag mentioned above were all painted either with the picture of *Gaduda* or *Hanuman* the two great servitors of the Lord. For devotees such paintings and decorations are still adored and the servitor of the master is paid more respects for the satisfaction of the Lord.

TEXT NO. 14

सम्मार्जितमहामार्गरथ्यापणकचत्वराम् ।
सिक्तां गन्धजलैरुक्तां फलपुष्पाक्षताङ्कुरैः ॥

Sammarjita mahamarga rathya apanakah chatwaram
Siktam gandhajalai phala puspa akshata ankuraih.

ENGLISH SYNONYMS

Sammarjita—thoroughly cleansed, *Mahamarga*—highways, *Rathya*—lanes and subways, *Apanakah*—shopping market place, *Chatwaram*—public meeting places, *Siktam*—moistened with, *Gandhajalai*—scented water, *Phala*—fruits, *Puspa*—flowers, *Akshata*—unbroken, *Ankuraih*—seeds.

TRANSLATION

The high ways, the subways, the lanes, the market place and public meeting places all were thoroughly cleansed and then moistened with scented water. And for welcoming the Lord every where fruits, flowers and unbroken seeds were strewn over.

PURPORT

Scented waters prepared by distilling flowers like rose and *keora* were requisitioned to wet the roads, streets and lanes of Dwarka Dhama. Such places along with the market place and public meeting places were thoroughly cleansed. From the above description it appears that the city of Dwarka Dhama was considerably big containing somany high ways, streets, market and public meeting places with parks, gardens and reservoirs of water all very nicely decorated with flowers and fruits. And to welcome the Lord such flowers and fruits with unbroken seeds of grain were also strewn over the public places. Unbroken seeds of grain or the fruits in seedling stage were considered auspicious and they are still so used by the Hindus in general in festival days.

TEXT NO. 15

द्वारि द्वारि गृहाणां च दध्यक्षतफलेक्षुमिः ।

अलंकृतां पूर्णकुम्भैर्बलिभिर्धूपदीपकैः ॥ १५ ॥

Dwari dwari grihanam cha dadhi akshata phala ikshuvi
Alamkritam purnakumbhair valibhir dhupa deepakaih.

ENGLISH SYNONYMS

Dwari dwari—each and every house doors, *Grihanam*—of all the residential buildings, *Cha*—and, *Dadhi*—curd, *Akshata*—unbroken, *Phala*—fruit, *Ikshu*—sugarcane, *Alamkritam*—decorated, *Purnakumbhai*—full water-pots, *Valibhir*—along with things for worshipping, *Dhupa*—incense, *Deepakaih*—with lamps, and candles.

TRANSLATION

In each and every door of the residential houses auspicious things like curd, unbroken fruits, sugarcane and full water-pots with things for worshipping along with incense and candles all were readily displayed.

PURPORT

The process of reception according to vedic rites is not at all dry. The reception was made not simply by decorating the roads and streets as above mentioned but actual reception was made by worshipping the Lord with requisite ingredients like incense, lamps, flowers, sweets, fruits and other palatable eatables according to one's capacity all were offered to the Lord and the remnants of the foodstuff was distributed amongst the gathering citizens. So it was not dry reception of the modern days. Each and every house was ready to receive the Lord in the similar way and thus each every house of the roads and streets distributed such remnants of food stuff to the citizens and therefore the festival was successful in the proper sense of the term. Without distribution of foodstuff no function is complete and that is the way of Vedic culture.

TEXT NO. 16

निशम्य प्रेष्ठमायान्तं वसुदेवो महामनाः ।

अक्रुरश्चोग्रसेनश्च रामश्चाद्भुत विक्रमः ॥

*Nisamya prestham ayantam Vasudeva mahamanah
Akrura ugrasena sha cha ramas cha adbhuta vikramah.*

ENGLISH SYNONYMS.

Nishamya—just hearing, *Prestham*—the dearest, *Ayantam*—coming home, *Vasudeva*—the father of Krishna, *Mahamanah*—the magnanimous, *Akrura*—of the name, *Ugrasena*—of the name, *Gha*—and *Ramas*—Valaram (elder brother of Krishna) *Adbhut*—superhuman, *Vikramah*—prowess.

TRANSLATION

On hearing that dear most Krishna is approaching Dwarkadhama, magnanimous Vasudeva, Akrura, Ugrasena and Valarama the superhumanly powerful.

PURPORT

Vasudeva : son of King Surasen, husband of Devaki and father of Lord Sri Krishna. He is the brother of Kunti and father of

Subhadra. Subhadra was married with her cousin brother Arjuna, and the system is still prevalent in some parts of India. Vasudeva was appointed Minister of Ugrasena and later on he married eight daughters of Ugrasen's brother Devak. Devaki is one of them only. Kansa was his brother-in-law and Vasudeva accepted voluntary imprisonment by Kansa on mutual agreement for delivering the eighth son of Devaki which was foiled by the Will of Krishna. As uncle (maternal) of the Pandavas, he took active parts in the matter of purificatory process of the Pandavas. He sent for the priest Kashyapa at the Satasinga Parvat and he executed the functions. When Krishna appeared within the bars of Kansa's prison house, He was transferred to Gokula by Vasudeva at the house of Nanda Maharaj the foster father of Krishna. Krishna disappeared along with Valadeva prior to the disappearance of Vasudeva and Arjuna (his nephew) undertook the charge of the funeral ceremony after his disappearance.

Akrura: The commander-in-chief of the Vrishni dynasty and a great devotee of Lord Krishna. Akrura attained success in the matter of devotional service of the Lord by one single process of Prayers. He was the husband of Sutani daughter of Ahuka. He supported Arjuna when Arjuna took Subhadra forcibly away by the will of Krishna. Both Krishna and Akrur went to see Arjuna after his successful expedition of planned kidnapping of Subhadra. Both of them presented dowries to Arjuna after this incidence. Akrura was present also when Abhimanyu the son of Subhadra was married with Uttara mother of Maharaj Parikshit. Ahuka the father-in-law of Akrura was not in good terms with Akrura. But both of them were devotees of the Lord.

Ugrasena : One of the powerful kings of the Vrishny dynasty and cousin brother of Maharaj Kuntibhoja. His another name is *Ahuka*. His minister was Vasudeva and his son was the powerful Kansa. This Kansa imprisoned his father and himself became the king of Mathura. By the Grace of Lord Krishna and His brother Lord Valadeva this Kansa was killed and Ugrasena was

reinstalled on the throne. When Salya attacked the city of Dwarka, Ugrasena fought very valiantly and repulsed the enemy. Ugrasena enquired from Naradji about the divinity of Lord Krishna. When Yadu dynasty was to be vanquished Ugrasena was entrusted with the iron lump produced from the womb of Samba. He made the iron lump into pieces and then pasted it and mixed up with the sea water on the coast of Dwarka. After this he ordered for complete prohibition within the city of Dwarka and the kingdom. He got salvation after his death.

Valadeva : He is the Divine son of Vasudeva by his wife Rohini. He is also known as *Rohininandan* the beloved son of Rohini. He was also entrusted with Nanda Maharaj along with His mother Rohini when Vasudeva embraced imprisonment by mutual agreement with Kansa. So Nanda Maharaj is also the foster father of Valadeva along with Lord Krishna. Lord Krishna and Lord Valadeva both were constant companion from very childhood although they were step-brothers. He is plenary manifestation of the Supreme Personality of Godhead and therefore He is as good and powerful as Lord Krishna. He belongs to the **Vishnu-tatwa** (the principle of Godhead). He attended the *Sayamvara* ceremony of Droupadi along with Shri Krishna. When Subhadra was kidnapped by Arjuna by the organised plan of Shri Krishna, Valadeva was too much angry with Arjuna and wanted to kill him at once. Sri Krishna for the sake of His dear friend fell on the feet of Lord Valadeva and implored Him not to be so angry. Sri Valadeva was thus satisfied. Similarly He was once very angry with the Kouravas and He wanted to throw away the whole city in the depth of Jamuna. But the Kouravas satisfied Him by surrendering unto His Divinc Lotus feet. He was actually the seventh son of Devaki prior to the birth of Lord Krishna but by the Will of the Lord He was transferred in the womb of Rohini to save from the wrath of Kansa. His another name is therefore *Samkarsan* who is also the plenary portion of Sri Valadeva. Because He was as powerful as Lord Krishna and He can bestow spiritual power to the devotees, therefore, He

is known as Valadeva. In the Vedas also it is enjoined that no body can know the Supreme Lord without being favoured by this Valadeva. *Vala* means spiritual strength and not physical. Some less intelligent person interprets Vala as the strength of the body. But no body can have spiritual realisation by physical strength. Physical strength ends with the end of the physical body but spiritual strength follows the spirit soul to the next transmigration and therefore the strength obtained by Valadeva is never wasted. The strength is eternal and as such Valadeva is the original spiritual Master of all devotees.

Sri Valadeva was also a class-friend of Lord Sri Krishna as students of the Sandipani Muni. In His childhood He killed many Ashuras along with Sri Krishna and specifically He killed the Dhenuksura at Talavana. During the Kurukshetra battle He remained neutral and He tried His best not to bring about the fight. He was in favour of Duryodhona but still He remained neutral. When there was club-fight between Duryodhona and Bhimasena He was present on the spot. He was angry upon Bhimasena when the latter struck Duryodhona on the thigh or below the belt and He wanted to retaliate the unfair action. Lord Sri Krishna saved Bhima from His wrath. But he left the place at once being disgusted upon Bhimsena and after His departure Duryodhona fell on ground to meet his death. The funeral ceremony of Abhimanyu the son of Arjuna was performed by Him as He was the maternal uncle. It was impossible to be performed by any one of the Pandavas who were all overwhelmed with grief. At the last stage He departed from this world by manifesting a great white snake from His mouth and thus He was carried by Shesanaaga in the shape of serpent.

TEXT NO. 17

प्रद्युम्नश्चारुदेष्णश्च साम्बो जाम्बवतीसुतः ।

प्रहर्षवेगोच्छशितशयनासनभोजनाः ॥ १७ ॥

Pradyumna charudesnas cha sambo jambavatisutah
Praharsa vegochchasita sayana asana bhojanah.

ENGLISH SYNONYNS

Pradyumas—of the name, *Charudesnas*—of the name, *Cha*—and, *Sambho*—of the name, *Jambavatisnta*—son of Jambavati, *Praharsa*—extreme happiness, *Vego*—force, *Uchchhasita*—being influenced by, *Sayana*—lying down, *Asana*—sitting on, *Bhojana*—dinning at.

TRANSLATION

Pradyuma, Charudesna and Samba the son of Jambavati all of them being influenced by the force of extreme happiness, gave up their lying down, sitting up and dinning at respectively.

PURPORT

Pradyumna.—Incarnation of Kamadeva or according to other incarnation of Sanatkumar born as the son of the Personality of Godhead Lord Sri Krishna and Laksmidevi Srimati Rukmani the principal queen at Dwarka. He was one of those who went to congratulate Arjuna—while marrying Subhadra. He was one of the great generals who fought with Salya and while fighting with him he became unconscious in the battlefield. His charioteer brought him back in the camp from the battlefield and for this action he was too much sorry and he rebuked his charioteer. However, he fought again with Salya and was victorious. He heard all about the different demigods from Naradji. He is one of the four plenary expansions of Lord Sri Krishna. He is the third one. He enquired from the father Sri Krishna about the glories of the Brahmins. During the fratricidal war amongst the descendants of Yadu, he died in the hand of Bhoja another king of the Vrishnis. After his death he was installed at his original position.

Charudesna : Another son of Lord Sri Krishna and Rukmidevi. He was also present during the Sayamvara ceremony of Droupadi. He was a great warrior like his brothers and father. He fought with Vivindhak and killed him in the fight.

Samba :—One of the great heroes of the Yadu dynasty and the son of Lord Sri Krishna by His wife Jambavati. He learnt the military art of throwing arrows from Arjuna and mostly he used to become the member of parliament during the time of Maharaj Yudhisthir. He was present during the Rajsuya Yajna of Maharaj Yudhisthir. When all the Vrishnis were assembled during the time of Pravash Yajna, his glorious activities were narrated by Satyaki before Lord Valadeva. He was also present along with his father Lord Sri Krishna during the Aswmedh Yajna performed by Yudhisthir. He was presented before some Rishis falsely dressed as a pregnant woman by his brothers and in fun asked the Rishis what she was going to deliver. The Rishis replied that he would deliver a lump of iron which will be the cause of fratricidal war in the family of Yadu. The next day in the morning Samba delivered a large lump of iron which was entrusted with Ugrasen for necessary action. Actually later on there was the foretold fratricidal war and Samba died in that war.

So all these sons of Lord Krishna hastened towards their Father leaving aside all engagements even lying down, sitting or dinning and left their respective palaces to meet the exalted Father.

TEXT NO. 18

वारणेन्द्रं पुरस्कृत्य ब्राह्मणैः ससुमंगलैः ।
 शङ्खतूर्यनिनादेन ब्रह्मघोषेण चाद्रितः ।
 प्रत्युजग्मू रथैर्हृष्टाः प्रणयागतसाध्वसाः ॥

*Varanendram puraskritya brahmanaih sasumangalaih
 Samkha turya ninadena brahmaghosena cha adritah
 Prati ujagmu rathair hristah pranayagata sadhwasah.*

ENGLISH SYNONYMS

Varanendram—elephants on the mission of auspiciousness,
Puraskritya—putting in the front, *Brahmanaih*—by the brahmins,

Sasumangalaih—with all auspicious signs, *Samkha*—conchshell, *Turya*—bugle, *Ninadena*—by the sound of, *Brahma ghosena*—by chanting the hymns of the Vedas, *Cha*—and, *Adritah*—glorified, *Prati*—towards, *Ujagmu*—proceeded hurriedly, *Rathair*—on the chariots. *Hristah*—in cheerfulness, *Pranayagata*—saturated with affection, *Sadhwasa*—all respectful.

TRANSLATION

They hastened towards the Lord on chariots with Brahmins bearing signs of auspiciousness like flowers etc. putting in front the elephants the emblem of auspiciousness. At that time sounds of conchshell and bugles were heard along with the chanting of vedic hymns and by this they became respectful saturated with affection.

PURPORT

The Vedic way of receiving a great personality creates an atmosphere of respect which is saturated with affection and veneration for the person received. The auspiciousity of such reception depends on the paraphernalia described above including conchshell, flowers, incense, decorated elephants and the qualified Brahmins reciting verses from the Vedic literatures. Such programme of reception is full of sincerity both on the part of the receiver and the received concerned.

TEXT NO. 19

वारमुख्याश्च शतशोयानैस्तद्दर्शनोत्सुकाः ।

लसत्कुण्डलनिर्भति कपोलवदनश्रियः ॥

Baramukhyas cha sataso yanais taddarsana utsukah

Lasat kundala nirbhat kapola vadanashriah.

ENGLISH SYNONYMS

Baramukhyas—well known prostitutes, *Cha*—and, *Satasa*—hundreds of, *Yanais*—by vehicles, *Taddarsana*—for meeting Him (Lord Sri Krishna), *Utsukah*—very much anxious, *Lasat*—hanging, *Kundala*—earrings, *Nirbhata*—dazzling, *Kapola*—forehead, *Vadana*—face, *Sriah*—beauty.

TRANSLATION

At the same time many hundreds of well known prostitutes who were very much eager to meet the Lord and whose beautiful faces were decorated with dazzling earrings increasing the beauty of their forehead,—all began to proceed on different vehicles.

PURPORT

We may not hate even the prostitutes if they are devotees of the Lord. Even upto date there are many prostitutes in great cities of India who are sincerely devotees of the Lord. By fricks of chance one may be obliged to adopt a profession which is not very adorable in the society, but that does not hamper one in the matter of executing devotional service of the Lord. Devotional service of the Lord is uncheckable at all circumstances. It is understood, herewith, that even in those days about 5000 five thousands of years before, there were prostitutes in a city like Dwarka where Lord Krishna resided. This means that prostitutes are necessary citizens for proper upkeep of the society. The Government opens wine shops but it does not mean that Government encourages drinking of wine. The idea is that there is a class of men who will drink at any cost and it has been experimented that prohibition in great cities encouraged illicit smuggling of wine by different venues. Similarly for a class of men who are not satisfied at home do require such concessions and if there is no prostitute then such low class of men will induce others for prostitution. It is better that prostitutes may be available in the market place so that sanctity of the society may be mentained. It is better to maintain a class of prostitutes than to encourage prostitution within the society. The real reformation is to enlighten all people to become devotee of the Lord and that will check all kinds of deteriorating factors of life.

Sri Vilwamangal Thakur great Acharya of the Vishnuswami Vaishnava sect in his householder life was too much attached to a prostitute who happened to be a devotee of the Lord. One

night when the Thakur came to Chintamoni's house in torrents of rain and thunder, Chintamoni was astonished to see how the Thakur could come in such dreadful night after crossing a foaming river which was full of waves and water. She said to Thakur Vilwamangal that his attraction for the flesh and bone of an insignificant woman like her would have been properly utilised if it could be diverted to devotional service of the Lord to achieve such attraction for the transcendental beauty of the Lord. It was a momentous hour for the Thakur and he took a turn towards spiritual realisation by the words of a prostitute. Later on the Thakur accepted Chintamoni prostitute as his spiritual master and at several places of his literary works he has glorified the name of Chintamoni who showed him the right path.

In the Bhagwat Geeta (B.G. 9/32) the Lord says as follows "Oh the son of Pritha, even the low born *Chandalas* and those who are born in the family of unbelievers or even the prostitutes, shall attain perfection of life, if they take shelter of unalloyed devotional service of Me. Because in the path of devotional service there is no impediments on account of degraded birth and occupation. The path is open for every one who agrees to follow it."

It appears that the prostitutes of Dwarka who were so much eager to meet the Lord were all His unalloyed devotees ; and as such they were all on the path of salvation according to the above version of the Bhagwat Geeta. Therefore, the only reformation that is necessary in the society is to make organised effort to turn the citizens to be devotees of the Lord and thus all good qualities of the denizens of heaven will overtake them in their own way. On the other hand those who are unbeliever-non-devotees, they have no good qualification whatsoever, however, they may be materially advanced. The difference is that the devotees of the Lord are on the path of liberation whereas the non-devotee-unbelievers are on the path of further entanglement of material bondage. The criterion of advancement of civilization is to see whether the people are educated and advanced on the path of salvation,

TEXT NO. 20

नटनर्तकगन्धर्वा सूतमागधवन्दिनः ।

गायन्ति चोत्तमश्लोकचरितान्यद्भुतानि च ॥

*Nata nartaka gandharbah suta magadha vandinah.
Gayanti cha uttamasloka charitani adbhutani cha.*

ENGLISH SYNONYMS

Nata—dramaticians, *Nartaka*—dancers, *Gandharbah*—celestial singers, *Suta*—professional historians, *Magadha*—professional genealogists, *Vandinah*—professional-learned speakers, *Gayanti*—all ejaculating, *Cha*—respectively, *Uttamasloka*—the supreme Lord, *Charitani*—activities, *Adbhutani*—all super humanly, *Cha*—and.

TRANSLATION

Expert dramatician, artists, dancers, singers, professional historians, professional genealogists, professional learned speakers, all of them ejaculating their respective demonstrations began to act on the superhuman pastimes of the Lord and thus began to proceed on and on.

PURPORT

It appears that 5000 five thousands of years before also the society needed the service of the dramatician, artists, dancers, singers, historians, genealogist, public speakers etc. Dancers, singers and dramatical artists mostly hailed from the Sudra community whereas the learned historians, genealogists and public speakers hailed from the Brahmin community. All of them belonged to a particular caste like that and they become so trained up in the respective families. Such dramaticians, dancers, singers, historians, genealogists and public speakers would dwell on the subject matter of the Lord's superhuman activities at different ages and milleniums and not on ordinary events neither they were in chronological order. All the *puranas* are historical facts described only in relation with the Supreme Lord at different ages and times as well as at different planets also, Therefore, we do not find there any

chronological order. The modern historians, therefore, cannot catch up the link and thus unauthoritatively pass on remarks that Puranas are all imaginary stories only.

100 years before even in India all dramatical performances were centered round the superhuman activities of the Supreme Lord. The common people would be verily entertained by the performances of dramas and *Jatra parties* playing wonderfully on the superhuman activities of the Lord and thus even the illiterate agriculturist would be participants in the knowledge of Vedic literature even though there was considerable lack of academic qualifications. Therefore, expert players in drama, dancers, singers, speakers etc. are required for spiritual enlightenment of the common man. The genealogists would give account completely of the descendants of a particular family. Even at the present moment the guides in the pilgrimages of India would submit a complete account of genealogical table before a newcomer. This wonderful act by the guides sometimes attracts more customers for receiving such important informations.

TEXT NO. 21

भगवांस्तत्र बन्धूनांपौराणामनुवर्तिनाम् ।
यथाविध्युपसंगम्य सर्वेषां मानमादधे ॥

*Bhagawans tatra bandhunam pouranan anuwartinam
Yathabidhi upasamgamy sarvesam manam adadhe.*

ENGLISH SYNONYMS

Bhagwan—Sri Krishna the Personality of Godhead, *Tatra*—in that place, *Bandhunam*—of the friends and relatives, *Pouranam*—of the citizens, *Anuwartinam*—those who approached Him to receive and welcome, *Yathabidhi*—as it behoves, *Upasamgmaya*—going forward nearer, *Sarvesam*—for each and every one, *Manam*—honour and respects, *Adadhe*—offered,

TRANSLATION

Lord Krishna the Personality of Godhead offered each and every one of the friends, relatives, citizens and all who approached Him there to receive and welcome Him, their due honour and respects, by going forward nearer to them.

PURPORT

The Supreme Lord Personality of Godhead is neither impersonal nor an inert object unable to reciprocate the feelings of His Devotees. Here the word *Yathabidhi* or 'just as it behoves' is significant. He reciprocates 'just as it behoves' with His different types of admirers and devotees. Of course, the pure devotees are of one type only because they have no other object for service except the Lord and therefore the Lord also reciprocates with such pure devotees just as it behoves namely He is always attentive on all matters of His pure devotees. There are others also who designate Him as impersonal and then the Lord also does not take any personal interest. He satisfies every one in terms of one's development of spiritual consciousness and a sample of such reciprocation is exhibited here with His different welcomers.

TEXT NO. 22

प्रह्नाभिवादनाश्लेषकरस्पर्शस्मितेक्षणैः ।

आश्वास्य चाश्वपाकेभ्यो वरैश्चाभिमतैर्विभुः ॥

Prahva abhivadana ashlesa karasparsa smitekshanaih
Aswasya cha aswapakebhyo varais cha abhimatair bibhuh.

ENGLISH SYNONYMS

Prahva—bowing down by the head, *Abhivadana*—obeisances by words, *Ashlesa*—embracing, *Karasparsa*—shaking hands with, *Smitekshanaih*—by glancing with smile, *Aswasya*—by encouragement, *Cha*—and, *Aswapakebhyo*—up to the lowest rank of the dog eaters, *Varais*—by benedictions, *Cha*—also, *Abhimatair*—as desired by, *Bibhuh*—the Almighty.

TRANSLATION

The Almighty Lord greeted every one present either by bowing down His head, by exchange of greeting words, by embracing, by hand shaking, by looking on with smiling face, by assurance and by awarding benedictions as desired by up to the fifth grade of population.

PURPORT

To receive the Lord Sri Krishna there were all grades of population beginning from Vasudeva, Ugrasena, Garga Muni, etc. *i.e.* the father, grand father, teacher etc. down to the prostitutes and *Chandalas* who are accustomed to eat dogs. And every one of them were properly greeted by the Lord in terms of rank and position. As pure living entities all are the separated parts and parcels of the Lord and as such no body is alien by His eternal relation. Such pure living entities are graded differently in terms of contamination of the modes of material nature ; but the Lord is equally affectionate to all His parts and parcels inspite of material gradation. He descends only to recall back these materialistic living beings back to His Kingdom and intelligent persons take advantage of this facility offered by the Personality of Godhead to all living beings. No body is rejected by the Lord for being accepted in the Kingdom of God and it remains with the living being to accept this or not.

TEXT NO. 23

स्वयं च गुरुभिर्विप्रैः सदारैः स्थविरैरपि ।
आशीर्भिर्युज्यमानोऽन्यैर्वन्दिभिश्चाविशत्पुरम् ॥

Swayam cha gurubhir vipraih sadaraih sthavirair api.
Ashrirbhir yujyamano' nyair vandibhis cha abisat puram.

ENGLISH SYNONYMS

Swayam—Himself, *Cha*—also, *Gurubhir*—by elderly relatives, *Vipraih*—by the brahmins, *Sadaraih*—along with their wives,

Sthavirair—invalid, *Api*—also, *Ashirbhir*—by the blessings of, *Yujyamano*—being praised by, *Anyair*—by others, *Vandibhis*—admirers, *Cha*—and, *Abisat*—entered, *Purim*—the city.

TRANSLATION

Thereafter the Lord personally entered the city accompanied by elderly relatives and invalid brahmins with their wives offering benedictions and singing glories of the Lord as well as others who were also praising the glories of the Lord.

PURPORT

The Brahmins of the society were never attentive in the matter of banking money for future retired life. When they were old and invalid they used to approach the assembly of the kings and simply by praising the glorious deeds by the kings, along with their wives, the state would provide them with all necessities of life. Such Brahmins were not so to say the flatterers of the kings but the kings were actually glorious by their actions and they were sincerely still more encouraged in the pious acts by such Brahmins in a dignified way. Lord Sri Krishna is worthy of all glories and the praying Brahmins and other were glorified themselves by chanting the glories of the Lord.

TEXT. NO. 24

राजमार्गे गते कृष्णे द्वारकायाः कुलस्त्रियः ।

हर्म्याण्यारुरुहुविप्र तदीक्षणमहोत्सवाः ॥

Rajamargay gate krishne dwarkayah kulastriyah

Harmani aruruhur vipra tadikshna mahatsabah.

ENGLISH SYNONYMS

Rajamargay—the public roads, *Gate*—while passing over, *Krishne*—by Lord Krishna, *Dwarkayah*—of the city of Dwarka, *Kulastriyah*—ladies of the respectable family, *Harmani*—on the palaces, *Aruruhur*—got up, *Vipra*—oh the Brahmins, *Tadikshana*—just to have a look upon Him (Krishna), *Mahatsabah*—accepted as the great festival.

TRANSLATION

When Lord Krishna was passing over the public roads, all the ladies of respectable families at Dwarka got up on the roof of their respective palaces just to have a look upon the Lord which they considered as the greatest festival.

PURPORT

To have a look upon the Lord is great festival undoubtedly as it was contemplated by the metropolitan ladies of Dwarka, — is still followed by the devout ladies of India. Specially during the days of Jhulan and Janmastami ceremonies the ladies of India still throng up in the greatest number at the temple of the Lord where His transcendental eternal Form is worshipped. The transcendental Form of the Lord installed in a temple is not-different from the Lord personally. Such Form of the Lord is called *Archa-Vigraha* or *Archa* incarnation which is expanded by the Lord by His internal potency just to facilitate the devotional service of His innumerable devotees who are in the material world. The material senses cannot perceive the spiritual nature of the Lord and therefore the Lord accepts such *Archa Vigraha* apparently made of the material elements like earth, wood, stone etc. but actually there is no material contamination. The Lord being *Kaivalya* (one alone there is nothing like matter in Him.) He is one without a second and therefore the Almighty Lord can appear Himself in any Form without being contaminated by material conception. Therefore, festivities in the temple of the Lord as we have it generally, is the same festival as it was performed during the manifestive days of the Lord of Dwarka about five thousands of year before. The authorised Acharayas who know the science perfectly well therefore install such temples of the Lord under regulative principles just to offer facilities to the common man but persons who are less intelligent without being conversant with the particular science, mistake the great attempt *as idol worship* and unnecessarily poke their nose in the matter in which they have no access. Therefore, the ladies or the man who observe festivals in the temples of the

Lord just to have a look en the transcendental Form, are thousand times glorious than those who are unbeliever in the transcendental Form of the Lord.

It appears from the verse that the inhabitants of Dwarka were all owners of big palaces which indicate the prosperity of the city. The ladies got up on the roof just to have a look not only of the procession but also of the Lord. The ladies did not mix-up with the crowd on the street and thus their specific respectability was perfectly observed without any artificial equality with the man. Gravity of the female respectability is preserved more elegantly by keeping her separate from the man than by mixing with them unrestricted.

TEXT NO. 25

नित्यं निरीक्षमाणनां यद्यपि द्वारकौकसाम् ।
नैव तृप्यन्ति हि दृशः श्रियोधामाङ्गमच्युतम् ॥

*Nityam nirikshamananam yadi api Dwarakoukasam.
Na eva tripyanti hi drishah shrio dhamangam achyutam.*

ENGLISH SYNONYMS

Nityam—regularly, always, *Nirikshamananam*—of those who look at Him, *Yadi*—although, *Api*—inspite of, *Dwarakoukasam*—the inhabitants of Dwarka, *Na*—never, *Eva*—certainly, *Tripyanti*—satisfied, *Hi*—exactly, *Drisha*—sight, *Srio*—beauties, *Dhamangam*—the body reservoir, *Achyutam*—the infallible.

TRANSLATION

The inhabitants of Dwarka were regularly accustomed to look upon the body-reservoir of all beauty of the infallible Lord and inspite of that they were never satiated.

PURPORT

When the ladies of the city of Dwarka got up on the roof of respective palaces, they never thought it that they had previously

many times seen the beautiful body of the infallible Lord. This means they had no satiation of the desire to see the Lord. Any thing material seen for a number of times ultimately becomes non-attractive by the law of satiation. The law of satiation acts materially but there is no scope for it in the spiritual realm. The word infallible is significant here, because although the Lord has mercifully descended on earth He is still infallible. The living entities are fallible because when they come in contact with material world they lack their spiritual identity and thus the body materially obtained becomes subjected to the laws of nature belaboured to birth, growth, transformation, situation, deterioration and annihilation. The Lord's body is not like that but He descends as He is and is never under the laws of material modes. His body is the source of everything that be and reservoir of all beauties beyond our experience. No body is therefore satiated by seeing the transcendental body of the Lord because there is always manifestation of newer and newer beauties. The transcendental Name, Form, Qualities, Entourage etc- are all spiritual manifestations and there is no satiation by chanting the holy Name of the Lord, there is no satiation discussing on the qualities of the Lord, and there is no limitation of the entourage of the Lord. He is the source of all limitless.

TEXT NO. 26

श्रियो निवासो यस्योरः पानपात्रं मुखं दृशाम् ।

बाहवो लोकपालानां सारंगानां पदाम्बुजम् ॥

Srio nivaso yasya urah panapatram mukham drisam
Bahavo lokapalanam saramganam padambujam.

ENGLISH SYNONYMS

Srio—of the Goddess of Fortune, *Nivash*—residential place. *Yasaya*—one whose, *Urah*—chest, *anapatram*—the pot of drinking, *Mukham*—face, *Drisam*—of eyes, *Bahavo*—the arms, *Lokapalanam*—of the administrative demigods, *Saramganam*—of the devotees who talk and sing on the essence or substance, *Padambujam*—the lotus feet.

TRANSLATION

The Lord's chest is the residential place of the Goddess of Fortune, His moon like face is the drinking pot of the eyes which hanker after all beautiful, His arms are resting place for the administrative demigods and His lotus feet are the resting place for the pure devotees who never talk or sing on any subject except His Lordship.

PURPORT

There are different classes of human beings all seeking after different mellows from different objects. There are persons who are seeking after the favour of the Goddess of Fortune and for them the Vedic literatures give information that the Lord is always served with all reverence by thousands and thousands of Goddess of Fortune at the *Chintamani Dhama** the transcendental abode of the Lord where the trees are all desire-trees and the buildings are made of touch-stone. The Lord Govinda is engaged there in the business of herding the *Surabhi* Cows as his natural occupation. These Goddess of fortune can be seen automatically if we are attracted by the bodily features of the Lord. The impersonalists cannot observe such Goddess of Fortune on account of their dry speculative habit. And those who are artist being overtaken by the beautiful creation can better see to the beautiful face of the Lord for complete satisfaction of the eyes. The face of the Lord is the beauty embodiment. What they call the beautiful nature is but His smile and what they call it as the sweet songs of the birds are but specimen of whispering voice of the Lord. There are administrative demigods in charge of departmental service of cosmic management and there are administrative tiny gods in the state service. They are always afraid of other competitors but if they take shelter of the arms of

*Chintamani parkaro sadmasu kalpabriksha/lakshabritesu Surabhir abhipalayantam/Laksmi sahasra sata Sambhrama sevyamanam Govin'am adipurusham twam aham bhajami (Brahma Samhita)

the Lord the Lord can protect them always from the attacks of enemy. A faithful servant of the Lord engaged in the service of administration is the ideal executive head and they can well protect the interest of the people in general otherwise the so called administrators are symbol of anachronism leading to the acute distress of the people who are governed by them. The administrators can remain safely under the protection of the arms of the Lord. The essence of everything being the Supreme Lord He is called the *Saram*. And those who sing and talk about Him are called the *Sarangas* or the pure devotees. The pure devotees are always hankering after the lotus feet of the Lord. This lotus has a kind of honey which is transcendently relished by the devotees. They are like the bees who are always after the honey. Srila Rupa Goswami the Great Devotee *Acharya* of the Goudiya Vaisnava Sampradaya has sung a song about this lotus honey comparing himself as the bee. It is like this. "Oh my Lord Krishna I beg to offer my prayers upto you. My mind is like the bee and it is after some honey. Kindly, therefore, give my mind-bee a place at your lotus feet—which is the resources for all transcendental honey. I know that even big demigods like Brahma do not see the ray of the nails of your lotus feet even though they are engaged in deep meditation for years together; still Oh the infallible, my ambition is like that for the reason that you are very merciful upon your self surrendered devotees. Oh Madhava I know also that I have no genuine devotion for the service of your Lotus feet but because your Lordship is inconcievably powerful, you can do what is impossible to be done. Your Lotus feet can deride even the nectarine of heavenly kingdom and therefore I am very much attracted by it. Oh the Eternal, please, therefore, give me this facility of my mind being fixed up at your Lotus feet so that eternally I may be able to relish the mellow of your transcendental service." The devotees are satisfied being placed at the Lotus feet of the Lord, without any ambition of seeing His all beautiful face or aspiring after protection by the strong arms of the Lord. They are humble by nature and the Lord is always leaning towards such humble devotees.

TEXT NO. 27

सितातपत्रव्यजनैरुपस्कृतः प्रसून वर्षैरभिर्वर्षितः पथि ।
पिशंगवासा वनमालया वभी घनो यथार्कोडुपचापवैद्युतः ॥

Sitatapatra hyajanair upaskritah prasuna varsair' bhivarisita pathi.
Pisangavasa vanamalaya babhou ghano yatharkodupachapa vaidyutai.

ENGLISH SYNONYMS

Sitatapatra—white umbrella, *Byajanair*—by the fan of flukes, *Upaskritah*—being served by, *Prasuna*—flowers, *Varsair*—by the showers, *Avivarsita*—thus being covered, *Pisangavasa*—by the yellow garments, *Vanamalaya*—by the flower garlands, *Babhou*—it so became, *Ghana*—cloud, *Yatha*—as if, *Arka*—the sun, *Urupa*—the moon, *Chapa*—the rainbow, *Vaidyutai*—by the lightening.

TRANSLATION

The Lord while passing through the public road of Dwarka His head was protected from sun-shine by white umbrella, white bunch-hair flukes were moving by semicircle, showers of flowers were falling on the road. Added with these His yellow garments and garlands of flowers all together appeared as if the dark cloud in the sky was surrounded simultaneously by the sun, the moon, the rainbow and the lightening all at once.

PURPORT

The sun, moon, rainbow, and the lightening all these natural phenomenon do not appear in the sky simultaneously. When there is sun the moon-light becomes insignificant and even there is cloud and rainbow at once there is no manifestation of the lightening. The Lord's bodily hue being just like new monsoon cloud, He is compared herein as the cloud. The white umbrella over His head is compared with the Sun. The movement of the bunch-hair fan of flukes is compared with the moon. The showers of flowers is compared with the stars. His yellow garments are compared with the lightening and the flower garlands on His chest are compared with the rainbow. So all these activities and paraphernalia

on the firmament being impossible factors simultaneously, how one can adjust them by comparison. The adjustment is only possible when we think of the inconceivable potency of the Lord. The Lord is all powerful and in His presence anything impossible can be made possible by His inconceivable energy. But the situation created at that time of His passing on the roads of Dwarka was beautiful that could not be compared with anything else besides the description of natural phenomenon as above mentioned.

TEXT NO. 28

प्रविष्टस्तु गृहं पित्रोः परिष्वक्तः स्वामातृभिः ।
ववन्दे शिरसा सप्त देवकीप्रमुखा तदा ॥

*Pravistas tu griham pitroh pariswaktah swamatribhih.
Vavande sirasa sapta Devaki pramukhas tada.*

ENGLISH SYNONYMS

Pravistas—after entering, *Tu*—but, *Griham*—houses, *Pitoh*—of the father, *Pariswaktah*—embraced, *Swamatribhih*—by His own mothers, *Vavande*—offered obeisances, *Sirasa*—by the head, *Sapta*—seven, *Devaki*—of the name, *Pramukha*—headed by, *Tada*—at that time.

TRANSLATION

After entering the house of His father, He was embraced by the mothers present and the Lord offered His obeisances unto them by placing His head on the feet of the mothers headed by Devaki (His real mother).

PURPORT

It appears that Vasudeva the father of Lord Krishna had complete separate residential quarters where he lived with his eighteen wives. Vasudeva had eighteen wives out of them Srimati Devaki is the real mother of Lord Krishna. But inspite of this all other step-mothers were equally affectionate with Him as will be evident from the following verse. Lord Krishna also did not

distinguish His real mother from the step mothers and He equally offered His obeisances unto all the wives of Vasudeva present on the occasion. According to scriptures also there are seven mothers. 1. Real mother, 2. wife of spirituel master, 3. the wife of a Brahmin, 4 the wife of the king, 5. the cow, 6. the nurse and 7. the earth, all of them are mothers. Even to this injunction of the Shastras step-mother, who is the wife of father, is also as good as mother because father is also one of the spiritual masters. Lord Krishna the Lord of the universe plays the part of an ideal son just to teach others how to treat with step-mothers.

TEXT NO. 29

ताः पुत्रमंकमारोप्य स्नेहस्तुतपयोधराः ।
हर्षबिह्वलितात्मानः सिषिन्नुर्नेत्रजैर्जलैः ॥

*Tah putram ankam aropya snehasnutapayodharah
Harsa Vihvalitatmanahsisichur netrajair jalaih.*

ENGLISH SYNONYMS

Tah—all of them, *Putram*—the son, *Ankam*—the lap, *Aropya*—having placed on, *Snehasnutah*—moistened by affection, *Payodhar*—breast filled up, *Harsa*—delight, *Vihvalitatmanah*—overwhelmed by, *Sisichur*—weted, *Netrajair*—from the eyes, *Jalaih*—water.

TRANSLATION

The mothers after embracing the son, got Him on the lap and due to being moistened by pure affection, milk sprang out of their respective breast and being overwhelmed by delight weted the Lord by water out of the tears from the eyes.

PURPORT

When Lord Krishna was at Vrindaban even the cows would become moistened by affection towards Krishna and He would draw milk from the nipples of the natural affection of every living being for Krishna and what to speak of the step-mothers who were already as good as His own mother.

TEXT NO. 30

अथाविशत्स्वभवनं सर्वकाममनुत्तमम् ।

प्रासादा यत्र पत्नीनां सहस्राणिच षोडश ॥

*Atha avishat swabhavanam sarva kamamanuttamam
Prasada yatra patnīnam sahasraṇi cha sodasam.*

ENGLISH SYNONYMS

Atha—thereafter, *Avishat*—entered, *Swabhavanam*—personal palaces, *Sarva*—all, *Kamam*—desires, *anuttamam*—perfect to the fullest extent, *Prasada*—palaces, *Yatra*—where, *Patnīnam*—of the wives numbering, *Sahasraṇi*—thousands, *cha*—over and above, *Sodasam*—sixteen.

TRANSLATION

Thereafter the Lord entered His palaces which were perfect to the fullest extent and where lived His wives numbering over and above (108) sixteen thousands (*i.e.* 16108)

PURPORT

Lord Krishna had sixteen thousands one hundred and eight wives and for each and every one of them there was a fully equipped palace complete with necessary compound and gardens in each of them. Full description of these palaces are given in the 10th canto. All the palaces were made of best marble stones illuminated by set up jewels covered by curtains and carpets of velvet and silk nicely bedecked with and embroidered by gold laces. The Personality of Godhead means full with all power, full with all energy, full with all opulences, all beauties, all knowledge and all renunciation also. As such in the palaces of the Lord there was nothing wanting for fulfilling all desires of the Lord. The Lord is unlimited and therefore His desires are also unlimited and the supply is also unlimited. Every thing being unlimited it is shortly described here as *Sarva kamam* or full with all desirable equipments.

TEXT NO. 31

पत्न्यः पतिं प्रोष्य गृहानुपागतं त्रिलोक्य संजातमनोमहोत्सवाः ।
उत्तस्थुरारत्सहसाऽऽसनाशयात् साकं व्रतैर्ब्रूडितलोचनाननः ॥

Patnya patim prosya grihanupagatam
Vilokya samjata manomahatsabha.
Uttasthur arat sahasa asanat asayat
Sakam bratair bridita lochana ananah.

ENGLISH SYNONYMS

Patnya—the ladies, wives of Lord Sri Krishna, *Patim*—husband, *Prosya*—who was away from home, *Grihanupagatam*—now returned at home, *Vilokya*—thus seeing, *Samjata*—having developed, *Manomahatsabah*—a sense of joyful ceremony within the mind, *Uttasthur*—got up, *Arat*—from distance, *Sahasa*—all of a sudden, *Asanat*—from the seats, *Asayat*—from the state of meditation, *Sakam*—along with, *Brataih*—the vow, *Bridita*—looking stealthily, *lochana*—eyes, *Ananah*— with such faces.

TRANSLATION

The queens of Lord Sri Krishna developed a sense of joyful ceremony within the mind by seeing their husband back to home after a long period of absence abroad. They got up at once from their seats and meditation of being separated along with vow of social custom and for doing so they covered their face with shyness as if looking stealthily.

PURPORT

As mentioned above the Lord entered at His home palaces occupied by the family of sixteen thousands one hundred and eight queens. This means the Lord at once expanded Himself in as many plenary expansions as there were queens and palaces and entered in each and every one of them simultaneously and separately. Here is another manifestation of the feature of His internal potency that He can expand Himself in as many Forms of spiritual

identity as he desires, even though He is one without a Second. It is confirmed by the *Sruti Mantra* that the Absolute one is One Alone and yet He becomes many as soon as He so desires. These many-fold expansions of the Supreme Lord is manifested as plenary and separated portions. The separated portions are representations of His energy and the plenary portions are manifestations of His Personality. As such the Personality of Godhead manifested Himself in sixteen thousand one hundred and eight plenary expansions and simultaneously entered in each and every one of the palaces of the queens. This is called *Baibhaw* or transcendental potency of the Lord. And because He can do so He is also known as *Yogeswara*. Ordinarily a *Yogi* or mystic living being is able to expand himself utmost to tenfold expansions of his body but the Lord can do so to the extent of as many thousands or crores as He likes. Unbelievers become astonished to learn that Lord Krishna had married sixteen thousands of queens and more than that because they think of Lord Krishna as one of them ; and measure the potency of the Lord by comparison of his own limited potency. One should know, therefore, that the Lord is never on the level of the living beings who are but expansions of His marginal potency and one should never equalise the Potent and the potency on the same level although there is very little difference of quality between the potent and the potency. The queens were also expansion of His internal potency and thus the Potent and Potencies are perpetually at exchange of transcendental humour known as the pastimes of the Lord. One should not, therefore, become astonished to learn how the Lord married sixteen thousands of wives : but on the contrary they should affirm it that even if the Lord marries sixteen thousand millions of wives, still it is not complete manifestation of His unlimited and inexhaustible potency. He married only sixteen thousands of wives and entered in each and every one of the different palaces just to make it a record in the history of the human beings on the surface of the earth that the Lord is never equal to or lesser than any one of the human being however powerful one may be. No body is, therefore, either equal

or greater than the Lord. The Lord is always Great in all respects. 'God is Great' is eternal truth.

The queen, therefore, as soon as they saw their husband from distance, Who was away from home for long period due to the battle of Kurukshetra, all of them in their respective palaces got up from the slumber of meditation and became prepared to receive the most beloved. According to Yajñabalka's religious injunctions a woman whose husband is away from home, shall not take part in any social functions, shall not decorate her body, shall not laugh and shall not go to any relative's house at all circumstances. This is the vow of the ladies whose husbands are away from home. At the same time, it is also enjoined that a wife should never present herself before the husband in unclean state of the body. She must decorate herself by ornaments and good dress and shall always be present before the husband in happy and joyous mood. The queens of Lord Krishna were all in meditation thinking of the Lord's absence and therefore always meditating upon Him. The Lord's devotees cannot live for a moment without meditating on the Lord and what to speak of the queens who were all Goddess of Fortune incarnated as queens in the pastimes of the Lord at Dwarka. They can never be separated from the Lord either by presence or by trance. The Gopis also at Vrindaban could not separate the Lord from their mind when the Lord was away in the forest for cow herding. When the Lord boy Krishna was absent from the village the Gopis at home used to think of Him as to how Krishna is traversing on the rough ground by His soft lotus feet. By thinking this they were sometimes overwhelmed in trance and mortified by the heart. Such is the condition of the pure associates of the Lord. They were always in trance and so the queens also were observed in trance during the absence of the Lord. Presently having seen the Lord from distance at once they gave up their all engagements including the vow of a woman as described above. According to Shri Vishwanath Chakravarty Thakur, there was a regular psychological reaction on the occasion. First of all rising

from their seats, although they wanted to see the husband, at once there was some sort of psychological barrier on account of feminine shyness. But due to strong ecstasy they overcame that stage of heartily weakness and they were caught up with the idea of embracing the Lord and the thought factually made them unconscious of the surrounding environment. This prime state of ecstasy annihilated all other formalities and social convention and thus they escaped everything that was stumbling block in the path of meeting the Lord. And that is the perfect stage of meeting the Lord of the soul Shri Krishna.

TEXT NO. 32

तमात्मजैर्दृष्टिभिरन्तरात्मना दुरन्तभावाः परिरेभिरे पतिम् ।
निरुद्धमप्यालुवदम्बु नेत्रयोर्विलज्जतीनां भृगुवर्य वैक्लवात् ॥

Tam atmajair dristibhir antaratmana
Durantabhava parirebhire patim.
Niruddham api asru badambu netrayor
Vilajjatinam bhriguwarya baiklavat.

ENGLISH SYNONYMS

Tam—Him, (the Lord) *Atmajair*—by the sons, *Dristibhir*—by the sight, *Antaratmana*—by the innermost of the heart, *Durantabhava*—insuperable ecstasy, *Parirebhire*—embraced, *Patim*—husband, *Niruddham*—choked up, *Api*—inspite of, *Asru*—tears, *Badambu*—like drops of water, *Netrayor*—from the eyes, *Vilajjatinam*—of those compact in shyness. *Bhriguwarya*—oh the chief of the Bhrgus, *Baikalavat*—inadvertently.

TRANSLATION

The insuperable ecstasy was so strong that the queens who were compact in shyness, first of all embraced the Lord by the innermost part of the heart, then by the sight and then by the sons

(which is equal to personal embracing). But oh the chief amongst the Bhrigus, although they choked up the feeling still inadvertently the tears glided down in drops.

PURPORT

Although due to faminine shyness there were many hindrances in the act of embracing the dear husband Lord Shri Krishna, the queens performed that act of embracing by seeing, by putting in the core of the heart, by causing embrace of the sons and still the act remained unfinished and tears rolled down the cheeks inspite of all endeavour to choke them up. Indirect embrace of the husband is to do it by the son because the son is developed as part of the mother's body. The embrace of the son is not exactly the embrace of husband and wife from the sexrelative point of view, but the embrace is satisfaction of the affectional point of view. Rather the embrace of the eyes is more effective from the conjugal relation and thus according to Sria Jiva Goswami there was nothing wrong in in such exchange of feeling between husband and wife.

TEXT NO. 33

यद्यप्यसौ पार्श्वगतो रहोगतस्तथापि तस्याङ्घ्रियुगं नवं नवम् ।
पदे पदे का विरमेत तत्पदाच्चलापि यच्छीर्न जहाति कर्हिचित् ॥

Yadi api asou parsagata rahogatas
Tathapi tasya anghriyugam navamnavam.
Pade pade ka virameta tatpadat
Chalapi yam srir na jahati karhi chit.

ENGLISH SYNONYMS

Yadi—although, *Api*—certainly, *Asou*—He (Lord Sri Krishna)
Parsagata—just by the side, *Rahogata*—just lonely exclusively,
Tathapi—still, *Asya*—His, *Anghriyugam*—the feet of the Lord, *Navam*
Navam—newer and newer, *Pade*—step, *Pade*—in every step,
Virameta—can be detached from, *Tatpadat*—from His feet, *Chalapi*
—moving, *Yam*—whom, *Srir*—the Goddess of fortune, *Na*—never,
Jahati—quits, *Karhichit*—at any time.

TRANSLATION

Although Lord Sri Krishna was constantly by their side as well as exclusively in lonely place, still His feet appeared to them newer and newer. The Goddess of Fortune although by nature is always restless and moving from one place to another, still she could not quit the Lord's feet and then which woman can be detached from that feet if once taken shelter of ?

PURPORT

We the conditioned living beings are always after the favour of Goddess of Fortune although by nature she is moving from one place to another. In the material world no body is permanently fortunate, however, clever one may be. There were so many big empires in different parts of the world, there were so many powerful kings all over the world or there were so many fortunate men all over the world but, all of them liquidated gradually without being permanently situated. This is the law of the material nature. But spiritually it is different. According to *Brahma Samhita* the Lord is served very respectfully by hundred and thousands of the Goddess of Fortune. They are always in a lonely place also with the Lord. But still the association of the Lord is so inspiringly newer and newer, that they cannot quit the Lord for a moment even though they are by nature very much restless and moving from one place to another. Spiritual relation with the Lord is so enlivening and resourceful that no body or no woman can leave the Company of the Lord once taken shelter of.

The living beings are by constitution feminine by nature. The male or enjoyer is the Lord and all manifestations of His different potencies are feminine by nature. In the Bhagwat Geeta, the living beings are designated as the *Para Prakriti* or the superior potency. The material elements are *Apara Prakriti* or inferior potency. Such potencies are always employed for the satisfaction of the employer or the enjoyer. The Supreme Enjoyer is the Lord Himself as it is stated in the Bhagwat Geeta (B.G. 5/29). The

potencies, therefore, when engaged directly in the service of the Lord they revive the natural colour and thus there is no disparity in the relation of the potent and potency.

Generally people engaged in service are always seeking some post under the Government or the supreme enjoyer of the state. The Lord being the Supreme Enjoyer of everything in or outside the universes, it is quite happiness to be employed under Him. Once, therefore, engaged in such Supreme Governmental service of the Lord, no living being wishes to be relieved from the engagement. The highest perfection of human life is to seek some employment under the Lord's supreme service and that will make one extremely happy instead of seeking the moving Goddess of Fortune without the relation of the Lord.

TEXT NO. 34

एवं नृपाणां क्षितिभारजन्मनामक्षौहिणीभिः परिवृत्ततेजसाम् ।
विधाय वैरं श्वसनो यथानलं मिथो बधेनोपरतो निरायुधः ॥

*Evam nripanam kshitibhara janmanam
Akshouhinibhih paribritta tejasam.
Bidhaya bairam swasano yatha analam
Mitho badhenopratham nirayudhah.*

ENGLISH SYNONYMS

Evam—thus, *Nripanam*—of the kings or administrators, *Kshitibhara*—just the burden of the earth, *Janmanam*—born in that way, *Akshouhinibhih*—empowered by military strength of horses, elephants, chariots, infantry, *Paribritta*—being puffed up by such surroundings, *Tejasam*—prowess, *Bidhaya*—having created, *Bairam*—hostility, *Swasano*—interaction of air and the pipe plants, *Yatha*—as it is, *Analo*—fire, *Mitho*—with another, *Badhena*—by killing them, *Uparatah*—relieved, *Nirayudhah*—Himself without being party of such weapons.

TRANSLATION

The Lord thus became pacified after killing the kings born as burden of the earth puffed up by military strength such as horses,

elephants, chariots, infantry etc. He Himself was not a party of such fight between the kings but He caused hostility between the powerful administrators who fought amongst themselves as the air creates intercollision between the pipe plants and evolves fire out of it and thus the air pacified.

PURPORT

As stated above the living beings are not factual enjoyer of things which are manifested as God's creation. The Lord is the genuine Proprietor and Enjoyer of everything manifested in His creation. Unfortunately influenced by the deluding energy the living being becomes **a false enjoyer** under the dictation of the modes of nature. Puffed by such false sense of becoming god (?) himself the deluded living being increases his material strength by so many activities and thus they become the burden of the earth so much so that it becomes completely inhabitable by the saner section of the living beings. This state of affairs is called *Dharmasya Glani* or misuse of the energy of the human being. When such misuse of human energy is prominent, the saner section of the living being or human being becomes perturbed by the awkward situation created by the vicious administrators who are simply burden of the earth—the Lord appears by His internal potency just to save the saner section of humanity and to kill the burden of earthly administrators of different parts of the world. He does not take any part with either of the unwanted administrators; but by His potential power He creates hostility between such unwanted administrators as the air creates fire in the forest by intercollision of the pipe plants or bamboos in the forest. The fire in the forest takes place automatically by the force of the air and similarly the hostility between different groups of politicians takes place by the unseen design of the Lord. The unwanted administrators puffed by false power and military strength thus become engaged in fighting between themselves by ideological conflict and becomes vanquished by themselves by all powers. The history of the world has repeated this factual will of the Lord

and it will continue to be enacted till the living beings are detached from the service of the Lord. In the Bhagwat Geeta this fact is very vividly described (B.G. 7/14-15). It is said "The deluding energy is My potency and thus it is not possible for the dependent living beings to supercede the strength of the material modes. But those who take shelter of Me (the Personality of Godhead Sri Krishna can only cross over the gigantic ocean of material energy." This means no body can establish peace and prosperity in the world either by fruitive activities or by speculative philosophy of ideology. The only way is to surrender unto the Supreme Lord and thus become free from the illusion of the deluding energy.

"Unfortunately persons who are engaged in the matter of destructive work are unable to surrender unto Me (the Personality of Godhead). They are all fools of the first grade, they are the lowest of the human species of life, they are robbed of their knowledge although apparently they seem to be academically educated and they are all of the demoniac mentality always challenging the supreme power of the Lord. Those who are too much materialistic always hankering after material power and strength, are undoubtedly fools of the first grade because they have no information of the living energy and ignorant in that department of science, are—always absorbed in the material science which ends with the end of the material body. They are lowest of the human being because the human life is specially meant for re-establishing the lost relation with the Lord and they miss the opportunity being engaged in the material activities. They are robbed of their knowledge because even after prolonged speculative philosophy they cannot reach up to the stage of knowing the Personality of Godhead the *Summum Bonum* of everything. And all of them are men of demoniac principle and thus suffer the consequence as it was for such materialistic heroes like Ravan, Hiranyakasipu, Kansa or other such persons recorded in the history of the world."

TEXT NO. 35

स एष नरलोकेऽस्मिन्नवतीर्णः स्वमायया ।
रेमे स्त्रीरत्नकूटस्थो भगवान् प्राकृतो यथा ॥

*Sa esa naraloke asmin avatirnah swa mayaya
Reme striratnakulastha bhagawan prakrito yatha.*

ENGLISH SYNONYMS

Sa—He the Supreme Personlity of Godhead, *Esa*—all these, *Naraloke*—in this planet of human being, *Asmin*—in this, *Abatirnah*—being appeared, *Swa*—personal, internal, *Mayaya*—causeless mercy, *Reme*—enjoyed, *Striratna*—woman who is competent to become the wife of the Lord, *Kulastha*—amongst, *Bhagawan*—the personality of Godhead, *Prakrita*—mundane, *Yatha*—as it were.

TRANSLATION

That Supreme Personality of Godhead Sri Krishna out of His causeless mercy by internal potency, appeared on this planet of human beings and enjoyed amongst the competent women as it were mundane affairs.

PURPORT

The Lord married and lived like a householder is certainly like mundane affair but when we learn that He married sixteen thousand one hundred and eight wives and *lived with them separately* in each and every palace, certainly it is not mundane affair. Therefore, the Lord living as householder amongst the competent wives is never mundane and the behaviour with them is never to be understood as mundane sex relation. The women who become the wives of the Lord are not certainly ordinary women: because to get the Lord as one's husband is the result of many many millions of birth's *Tapasya* austerity. When the Lord appears in different *lokas* or planets or on this planet of the human beings, He displays His transcendental pastimes just to attract the conditioned souls to become His eternal servitor, friend, parents, and lover

respectively in the transcendental world where the Lord eternally reciprocates such masterly, friendly, filially, and conjugally exchange of service humour of the living entities, which is pervertedly represented in the material world and broken untimely resulting in sad experience. The illusioned living being conditioned by the material nature, cannot understand out of ignorance that all our relations here in the mundane world are temporary and full of inebreities. Such relations cannot help us for being happy perpetually but if the same relation is established with the Lord then we are transferred to the transcendental world after leaving this material body and become eternally related with Him in the mellows as we want Him to be with us. The women amongst whom, He lived as their husband, are not therefore, women of this mundane world but they are eternally related with Him as transcendental wives or a position which they attained by perfection of devotional service. That is their competency. The Lord is **Param Brahma** or the Supreme Personality of Godhead. Conditioned souls seek after perpetual happiness in all places—not only of this earth but also in other planets throughout the universe because constitutitionally a spiritual spark, as he is, can travel in any part of God's creation. But being conditioned by the material modes, he tries to travel in the space by *sputniks* but fails to reach the destination. The law of gravitation is binding upon him like the shackles of a prisoner. By other process he can reach everywhere but even if he reaches the highest planet, he cannot attain that perpetual happiness which he is searching after life after life. When he comes however, to his senses, he seeks after *Brahman-happiness* knowing it certainly that unlimited happiness, which he is seeking, is never attainable in the material world. As such the Supreme **Being Param Brahman** certainly does not seek His happiness anywhere in the material world neither His paraphernalia of happiness can be found in the material world. He is neither impersonal. Because He is the leader and Supreme Being amongst the innumerable living beings, He cannot be impersonal. He is exactly like us and He has all the propensities of an individual

living being in fullness. He marries exactly like us but His marriage is neither mundane nor limited by our experience in conditioned state. His wives, therefore, appear like mundane women but factually they are all transcendental liberated souls perfect manifestation of internal energy.

TEXT NO. 36

उद्दामभावपिशुनामलवल्लुहासव्रीडावलोकनिहतो मदनोऽपि यासाम् ।
समुद्वा चापमजहात्प्रमदोत्तमातास्ता यस्येन्द्रियं विमथितुं कुहकैर्न शक्नुः ॥

*Uddama bhava pishunah amala valguhasa
Brida avaloka nihito' madano' api yasam.
Sammuhya chapam ajahat pramadottamas ta
Tasya indriam vimathitum kuhakair na sekhuh.*

ENGLISH SYNONYMS

Uddama—very grave, *Bhava*—expression, *Pishuna*—exciting, *Amala*—spotless, *Valguhasa*—beautiful smiling, *Brida*—corner of the eyelids, *Avaloka*—looking, *Nihita*—conquered, *Madano*—cupid (*amadano—Shiva the great tolerant) *Api*—also *Tasam*—whose, *Sammuhyā*—being overpowered by, *Chapam*—bows, *Ajahat*—gave up *Pramoda*—women who maddens, *Uttama*—of high grade, *Ta*—all *Tasya*—whose, *Indriam*—senses, *Vimathitum*—to cause perturbation, *Kuhakair*—by magical feats, *Na*—never, *Sekuh*—was able.

TRANSLATION

Although the queen's beautiful smiling and looking on from the corner of the eyelids were all spotless exciting and grave which could have conquered even the cupid personally because he gave up his bows in frustration (or even the tolerant Shiva also became a victim) still by all these magical feats of attractive features, they could hardly agitate the senses of the Lord.

PURPORT

The path of salvation or the path of going back to Godhead does always forbid association of women and the complete *Sanatan*

*There is 'amadano' reading also.

Dharma or *Varnashram Dharma* scheme forbids or restricts association of women. How then one can be accepted as the Supreme Personality of Godhead while the Person Himself is addicted to so many women more than sixteen thousands of wives? This question may be relevantly raised by inquisitive persons really anxious to know about the transcendental nature of the Supreme Lord. And to answer such undue question the sages at Naimisaranya have discussed very nicely about the transcendental character of the Lord in this particular and the following verses before ending the chapter. It is clear herein that the feminine attractive features, which can conquer even the Cupid or even the Supermost tolerant Lord Shiva,—could not conquer the senses of the Lord. The cupid's business is to invoke mundane lust of living being on another living being. The whole universe is moving being agitated by the cupid's arrow. The activities of the world is being carried on by the central attraction of male and female affinity. A male is searching after a mate to his liking and the female is looking after a suitable male. That is the way of material stimulus. And as soon as a male is combined with a female the material bondage of the living being is at once tightly interlocked by the two opposite hearts by sex-relation and as a result of this, both the male and female's attraction for sweet home, motherland, bodily offsprings, society and friendship and accumulation of wealth by all means become the illusory field of activities and thus a false but indefatigable attraction for the temporary material existence which is full of miseries, becomes a fail. Those who are therefore on the path of salvation, for going back to home and back to Godhead, are specially advised by all scriptural instruction to become free from such different paraphernalia of material attraction. And that is possible only by the association of the devotees of the Lord who are called the *Mahatmas*. The cupid, therefore, throws his arrow upon the living being to become mad after his opposite sex never mind whether the party is actually beautiful or not. Such action of the cupid is going on even on the negroes and beastly societies who are all ugly looking in the estimation of the civilized nations. Thus

cupid's influence is exerted even in the ugliest forms (of living being) and—what to speak about the most pefectional stage of personal beauties. Lord Shiva who is considered to be the most perfect tolerant, within this material world, was also struck by the cupid's arrow because He also become mad after the *Mohini* incarnation of the Lord and acknowledged Himself to be defeated. The cupid however was himself captivated by the grave and exciting dealings of the Goddess of Fortune and he voluntarily gave up his bow and arrow in a spirit of frustration. Such was the beauty and attractive feminine dealings of the queens of Lord Krishna, but still they could not distrub the transcendental senses of the Lord. The reason is that the Lord is all perfect *Atmarama* or self-sufficient. He does not require any one's extraneous help for His personal satisfaction. Therefore, the queens could not satisfy the Lord by their faminine attractiveness but **they satisfied the Lord by their sincere affection and service.** By unalloyed transcendental loving service only they could satisfy the Lord **and the Lord was pleased to treat them as wives** in reciprocation of their spontaneous love and service. Thus being satisfied by their unalloyed service only the Lord reciprocated the service just like a devout husband. Otherwise He had no business to become the husband of so many wives. He is the husband of every one but one who accepts Him as such He reciprocates the feeling just like a devout husband. This unalloyed affection for the Lord is never to be compared with mundane lust. It is purely transcendental. And the grave dealing, which the queens dispalyed in the natural faminine ways, were also transcendental because the feeling were expressed out of transcendental ecstasy. It is already explained in the previous verse that the Lord appeared like a mundane husband but factually His relation with His wives was transcendental, pure and without being conditioned by the modes of material nature.

TEXT NO. 37

तमयं मन्यते लोको ह्यासङ्कमपि सङ्किनम् ।
 आत्मौपम्येन मनुजं व्यापृष्वानं यतोऽबुधः ॥

*Tam ayam manyate loko hi asaktam api sanginam
Atma ou pamyena manujam baprinwaman yatah abudhah.*

ENGLISH SYNONYMS

Tam—unto Lord Krishna, *Ayam*—all these (common men)
Manyate—do speculate within the mind, *Loko*—the conditioned
souls, *Hi*—certainly, *Asaktam*—non-attached. *Api*—inspite of,
Sanginam—affected, *Atma*—self, *Oupamyena*—by comparison with self,
Manujam—ordinary man, *Baprinwanam*—being engaged in, *Yatah*—
because, *Abudhah*—fool on account of ignorance.

TRANSLATION

The common materialistic conditioned souls or men do speculate within the mind that the Lord is one of them, out of foolish ignorance, taking the Lord as affected in matter although He is non-attached.

PURPORT

The word '*Abudha*' is significant here. Due to ignorance only the foolish mundane wranglers misunderstand the Supreme Lord and spread their foolish imaginations amongst innocent persons by foolish propaganda. The Supreme Lord Sri Krishna is the Original Primeval Personality of Godhead and when He was personally present before the eyes of every one, He displayed full fledged Divine-potency in every field of activities. As we have already explained in the first verse of Srimad Bhagwatam, He is completely independent to act whatever He likes but all His actions are full of bliss, knowledge and eternity. Only the foolish mundaners misunderstand Him without any depth of knowledge about His eternal form of knowledge and blissfulness and as confirmed in the Bhagwat Geeta and Upanishads, His different potencies do work in a perfect plan of natural sequence, and doing every thing by the exigency of His different potency, He remains eternally the Supreme independent. When He descends on the material world by His causeless mercy on different patterns of living being, He does so by His own potency. He is not subject to any condi-

tion of the material modes of nature and He descends as He is Originally. The mental speculators misunderstand Him as the Supreme Person, and they consider His impersonal features as inexplicable Brahman the great. Such conception of Him is also product of conditioned life, because they cannot go beyond their own personal capacity. Therefore, one who brings about the Lord on the level of one's limited potency is only a common man. Such man cannot be convinced that the Personality of Godhead is always unaffected by the modes of material nature. They cannot understand that the Sun is always unaffected by the contamination of infectious matter. Why it is so because they compare everything from the stand point of experimental knowledge of their own selves. As such when the Lord is found to act like an ordinary person in the matter of tying Himself in matrimonial bondage, they consider the Lord like one of them with poor fund of knowledge of the fact that Lord can marry also at once sixteen thousands of wives or more than that. Due to poor fund of knowledge they accept one side of the picture while disbelieving the other. This means that due to ignorance only they always think of Lord Krishna as one of them and make their own conclusions which are absurd and unauthentic from the version of the SRIMAD BHAGWATAM.

TEXT NO. 38

एतदीशानमोशस्य प्रकृतिस्थोऽपि तद्गुणैः ।

न युज्यते सदाऽऽत्मस्थैर्यथा बुद्धिस्तदाश्रया ॥

*Etad ishanam ishasya prakritistho api tadgunaih
Na yujyate sadatmasthair yatha buddhis tad ashraya.*

ENGLISH SYNONYMS

Etad—this, *Ishanam*—divinity, *Ishasya*—of the Personality of Godhead, *Prakritastha*—being in contact with material nature, *Api*—inspite of, *Tadgunaih*—by the qualities, *Na*—never, *Yujyate*—becomes affected, *Sadatmasihair*—by those who are situated in eternity, *Yatha*—as as, *Buddhis*—intelligence, *Tad*—The Lord, *Ashraya*—those who are in the shelter of,

TRANSLATION

This is the divinity of the Personality of Godhead that He is not affected by the qualities of the material nature even though He is in contact with her as the devotees who have taken the shelter of the lord do not become influenced by such qualities.

PURPORT

In the Vedas and Vedic literatures (*Sruti and Smṛiti*) bothwise it is affirmed that in the Divinity there is nothing like material modes and He is transcendental (*nīrguṇa*) withness only; the Supreme cognisant. Hari or the Personality of Godhead is the Supreme transcendental Person situated beyond the range of material affection. These statements are also confirmed even by Acharya Sankara (See Page 513). One may argue that His relation with the Goddess of Fortune may be transcendental but what about His relation with *Yadu* dynasty being born in that family, or in the matter of his killing the non-believers like Jarasandha and other Asuras directly in contact with the modes of material nature. The answer is there that the Divinity of the Personality of Godhead is that He is never in contact with the qualities of material nature at any circumstances. Actually He is in contact with such qualities because He is the ultimate source of every thing and still He is above the actions of such qualities. He is known, therefore, as *Yogeswara* or the master of mystic power or in other words the Allpowerful. What to speak of the Lord even His learned devotees also are not affected by the influence of the material modes. The great six Goswamins of Vrindaban all hailed from great rich and aristocratic family of the then India but when they adopted this life of a mendicant at Vrindaban, superficially they appeared to be in wretched condition of life but factually they were richest of all in spiritual values. Such *Mahabhagawatas* or the first grade devotees although they move amongst us still they are not contaminated by honour or insult, hunger or satisfaction, by sleep or awakesness, which are all resultant actions of the three modes of material nature. Similarly some of them are

engaged in worldly dealings and still they are unaffected. Unless these neutralities of life are there one cannot be called situated in transcendence. The Divinity and His associates are on the same transcendental plane and their glories are always sanctified by the action of *Yogamaya* or the internal potency of the Lord. The devotees of the Lord are always transcendental even if they are some times found to have fallen, in their behaviour. The Lord emphatically declares in the Bhagwat Geeta (B.G.9/30) that even an unalloyed devotee is found to be fallen due to previous material contamination, still He is to be accepted fully transcendental on account of his being engaged cent per cent in the devotional service of the Lord. The Lord protects him always on account of rendering service unto Him and the fallen conditions are to be considered as accidental and temporary for being vanished in no time.

TEXT NO. 39

तं मेनिरेऽबला मौह्यात स्त्रैणं चानुव्रतं रहः ।
अप्रमाणाविदो भर्तुरीश्वरं मतयो यथा ॥

Tam menire avala moudhyat strainam cha anubrata rahah
Apramanavido bhartur iswaram matayo yatha.

ENGLISH SYNONYMS

Tam—unto Lord Sri Krishna, *Menire*—took it for granted, *Avala*—delicate, *Moudhyat*—on account of simplicity, *Strainam*—one who is dominated by wife, *Cha*—also, *Anubrata*—follower, *Rahah*—lonely place, *Apramanavido*—unware of the extent of glories, *Bhartur*—of their husband, *Iswaram*—the Supreme Controller, *Matayo*—thesis, *Yatha*—as it is.

TRANSLATION

The simple and delicate women thought it as truth that Lord Sri Krishna their beloved husband, is a follower and dominated by them ; because unware of the extent of glories of their husband as the atheistic speculators are on the matter of the Supreme Controller.

Even the transcendental wives of Lord Sri Krishna did not know completely the unfathomable glories of the Lord. This ignorance, about the Lord by the queens, is not mundane because there is some action of the internal potency of the Lord in the exchange of feelings between the Lord and His eternal associates. The Lord exchanges transcendental humour in five mellow as proprietor, master, friend, son and lover and in each of such pastimes He plays fully by the potency of *Yogmaya* the internal potency. He plays exactly like an equal friend with the cowherd boys or even with friends like Arjuna ; He plays exactly like a son in the presence of Yosada Mata ; He plays exactly like a lover in the presence of the cowherd damsels and He plays exactly like a husband in the presence of the queens at Dwarka. Such devotees of the Lord never think of the Lord as the Supreme but think of Him exactly like a common friend, a pet son or a lover or husband very much dear by heart and soul. That is the relation between the Lord and His transcendental devotees who act as His associates in the spiritual sky with innumerable Vaikutha planets there. When the Lord descends, He does so along with His entourage to display a complete picture of the transcendental world where pure love and devotion for the Lord prevail without any mundane tinge of lording it over the creation of the Lord. Such devotees of the Lord are all liberated souls perfect representation of the marginal or internal potency in complete negation of the influence of the external potency. The wives of Lord Krishna was made to forget about the immeasurable glories of the Lord by the internal potency so that there might not be any flaw of exchange and took it for granted that the Lord is an henpecked husband always following them in lonely places. In other words even the personal associates of the Lord do not know Him perfectly well and what shall the thesis-writer or mental speculators will know about the transcendental glories of the Lord ? The mental speculators about the Lord present different theses as to His becoming the cause of the creation, the ingredients of the creation or material and efficient causes of the creation etc. but all are partial knowledge

about the Lord. Factually every one of them are as much ignorant as the foolish commonman. The Lord can be known by the mercy of the Lord only and by no other means. But with all, the dealings of the Lord with His wives being based on pure transcendental love and devotion, they are all on the transcendental plane without any material contamination.

Thus end the **Bhaktivedanta Purports** of the First Canto Eleventh Chapter in the matter of "Lord Krishna's Entrance at Dwarka"

TWELFTH CHAPTER

Birth of Emperor Parikshit

TEXT NO. 1

शौनक उवाच

अश्वत्थाम्नोपसृष्टेन ब्रह्मशीर्ष्णोरुतेजसा ।
उत्तराया हतो गर्भे ईशेनाजीवितः पुनः ॥

Sri Sounaka Uvacha

*Aswathwamna upasristena brahmasirsna urutejasa
Uttaraya hato garbha ishena ajibitah punah.*

ENGLISH SYNONYMS

Sri Sounaka Uvacha—the sage Sounaka said, *Aswathwamnah*—of Aswathwama (the son of Drona) *Upasristena*—by release of, *Brahmasirsnah*—the invincible weapon, *Brahmastra*, *Urutejasa*—by high temperature, *Uttaraya*—of Uttara (mother of Parikshnit), *Hato*—being spoiled, *Garubha*—womb, *Ishena*—by the Supreme Lord, *Ajibitah*—brought to life, *Punah*—again.

TRANSLATION

The sage Sounaka said, The womb of Uttara mother of Maharaj Parikshit was spoiled by the dreadful and invincible weapon known as Brahmastra which was released by Aswathwama; but Maharaj Parikshit was saved by the Supreme Lord.

PURPORT

The sages assembled in the forest of Naimisharanya enquired from Suta Goswami about the birth of Maharaj Parikshit but in course of the narration other topics like the release of Brahmastra by the son of Drona, his punishment by Arjuna, Queen Kuntidevi's prayers thereafter, the Pandavas' visit to the place where Bhismadeva was lying, his prayers and thereafter the Lord's departure for Dwarka, His arrival at Dwarka and residing with the

sixteen thousands of queens etc. were all attractive narrations of the pastimes of the Lord. So long they were absorbed in the matter of hearing such descriptions, but now they wanted to turn to the original topic and thus the enquiry was made by Souma a Rishi. It begins again with the release of the Brahmastra weapon by Aswathwama.

TEXT NO. 2

तस्त जन्म महाबुद्धेः कर्माणि च महात्मनः ।
निधनं च यथैवासीत्स प्रेत्य गतवान् यथा ॥

*Tasyajanna mahabuddheh karmani cha mahatmanah
Nidhanam cha yatha eva asit sapretya gatavanyatha.*

ENGLISH SYNONYMS

Yasya—his (of Maharaj Parikshit), *Janma*—birth, *Mahabuddheh*—of the great intelligent, *Karmani*—activities, *Cha*—also, *Mahatmanah*—of the great devotee, *Nidhanam*—demise, *Cha*—also, *Yatha*—as it was, *Eva*—of course, *Asit*—happened, *Sa*—he, *Pretya*—destination after death, *Gatavan*—achieved, *Yatha*—as it were.

TRANSLATION

How in that womb, the great Emperor Parikshit, who was highly intelligent and a great devotee,—was born and how his death took place and what did he achieve after his death.

PURPORT

The King of Hastinapur (now Delhi) used to become the Emperor of the world and this was continued at least till the time of the son of Emperor Parikshit. Maharaj Parikshit was saved by the Lord in the womb of his mother and similarly he could be saved even from the untimely death due to the ill will of the son of a Brahmin. Because the age of **Kali** began to act just after the assumption of power by Maharaj Parikshit, the first sign of the misgivings, of the age of Kali, was exhibited in the matter of cursing

a great intelligent and devotee King like Maharaj Parikshit. The King is the protector of the helpless citizens and their welfare peace and prosperity all depend on the powerful intelligent and devotee king like Maharaj Parikshit. Unfortunately by the instigation of the fallen age of Kali an unfortunate Brahmin's son was employed to condemn Maharaj Parikshit without any serious fault on the part of the King ; and as such the King had to prepare himself for death within seven days. This unfortunate incidence in the history of the world will be ever remembered as to how a great King was killed by the unkind intrigue of the fallen son of a Brahmin. Maharaj Parikshit, is specially famous as one who is protected by Vishnu and when he was unduly cursed by a Brahmin's son, he could have invoked the mercy of the Lord to save him but he did not like it to do because he was a pure devotee. A pure devotee never asks the Lord for any undue favour. Maharaj Parikshit knew it that the curse of the Brahmin's son upon him was undue as every one knew it, but he did not like to counteract it because he knew also that the age of Kali had begun and the first symptom of the age namely degradation of the highly talented Brahmin community had thus begun. He did not like to interfere with the current of the time but he prepared himself for meeting the death very cheerfully and very properly. As fortunate he was, he got at least seven days time for preparing himself to meet death, and thus he properly utilised the time in the association of Sukdeva Goswami the great saint and devotee of the Lord.

TEXT NO. 3

तदिदं श्रोतुमिच्छामो गदितुं यदि मन्यसे ।

ब्रूहि नः श्रद्धधानानां यस्य ज्ञानमदाच्छुक्रः ॥

Tad idam śrotum icchāmo gaditum yadi manyase.

Bruhi nah śraddhadhanam yasya jñanam adāt suka.

ENGLISH SYNONYMS

Tad—all, *Idam*—this, *Srotum*—to hear, *Ichhamo*—all willing, *Gaditum*—to narrate, *Yadi*—if, *Manyase*—you think, *Bruhi*—please

speak, *Nah*—we, *Sraddadhanam*—who are very much respectful, *Tasya*—whose, *Jnanam*—knowledge transcendental, *Adat*—delivered, *Suka*—Sri Sukdeva Goswami.

TRANSLATION

We are all very much respectful in the matter of hearing about him (*Maharaj Parikshit*) who was imparted knowledge transcendental by Sukadeva Goswami and as such if you please speak on the matter.

PURPORT

Sukadeva Goswami imparted knowledge transcendental to Maharaj Parikshit during the remaining seven days of his life and Maharaj Parikshit heard him properly just like an ardent student and the effect of such bonafide hearing and chanting of Srimad Bhagwatam was equally shared by both the hearer and the chanter. Both of them were benefited. Out of the nine different transcendental means of devotional service of the Lord prescribed in the Bhagwatam, either all of them or some of them or even one of them, all are equally beneficial if they are properly discharged. Maharaj Parikshit and Sukdeva Goswami both of them were serious performers of the first two important items namely the process of chanting and the process of hearing and therefore, both of them were successful in their laudable attempt. Transcendental realisation is attained by such serious hearing and chanting and not otherwise. There is a set of Spiritual Master(?) and disciple much advertised in this age of Kali and it is said about them that the master injected spiritual force upto the disciple by electrical current generated by the master and the disciple began to feel the shock actually so that he became unconscious; and the master was weeping for his becoming pauper on account of his exhausting the store of so called spiritual assets. Such bogus advertisement is going on in this age and the poor common man is becoming the victim of such illegitimate advertisement. We do not find such folk-tales in the matter of dealings of Sukdeva Goswami and his

great disciple Maharaj Parikshit. The sage recited Srimad Bhagwatam in devotion and the great King heard him properly. The King did not feel any shock of electrical current from the master neither the disciple became unconscious while receiving knowledge from the master. One should not, therefore, become victim of these unauthorised advertisements by some bogus representative of Vedic(?) knowledge. The sages of the Naimisaranya were very much respectful in the matter of [hearing about Maharaj Parikshit on account of his receiving knowledge from Sukadeva Goswami by means of **ardent hearing**. Ardent hearing from the bonafide master is the only way of receiving transcendental knowledge and there is no other medical performances or mysticism for miraculous effect. The process is simple and only the sincere party can achieve the desired result.

TEXT NO. 4

सूत उवाच

अपीपलद्धर्मराजः पितृवद् रञ्जयन् प्रजाः ।
निःस्पृहः सर्वकामेभ्यः कृष्णपादानुसेवया ॥

Sri Suta Uvacha :

*Apipalat dharmarajah pitribat ranjayan prajah.
Nisprihah sarva kamebhyah krishnapadanusevaya.*

ENGLISH SYNONYMS.

Sri Suta Uvacha—Sri Suta Goswami said, *Apipalat*—administered prosperity, *Dharmarajah*—King Yudisthir, *Pitribat*—exactly like father, *Ranjayan*—pleasing, *Prajah*—all those who took-birth, *Nisprihah*—without any personal ambition, *Sarva*—all, *Kamebhyah*—from sense gratification, *Krishnapada*—the lotus feet of the Lord Sri Krishna, *Anusevaya*—by dint of rendering continuous service.

TRANSLATION

Emperor Yudhisthir administered the prosperity of all who took birth during his reign, exactly like the father, without any personal ambition and being freed from all sorts of sense

gratifications on account of continuous service unto the Lotus Feet of the Lord Shri Krishna.

PURPORT

As mentioned in our introduction (First Volume page 3) "there is need of the science of Krishna in the human society for all suffering-humanity of the world and we would simply request the leading personalities of all nations to take some information of the science of Krishna for their own good, for the good of the society and for the good of all people of the world"—so it is confirmed herein by the example of Maharaj Yudhisthir the personality of goodness. In India the people hanker after *Ramrajya* because the Personality of Godhead was the ideal King and all other Kings or Emperors in India who controlled over the destiny of world administration for the prosperity of every living being who took birth on the earth. Herein the word '*Prajah*' is significant. The etymological import of the word is that which is born. On the earth there are many species of life from the aquatics up to the perfect human being and all of them are known as '*Prajas*'. Lord Brahma the creator of this particular universe is known as the *Prajapati* because He is the grand father of all who has taken birth. As such the *Praja* is used in a broader sense than it is now used. The King is meant for all living beings namely the aquatics, plants, trees, the reptiles, the birds, the animals and the man. Every one of them is a part and parcel of the Supreme Lord (B.G.14/4) and the King being representative of the Supreme Lord, he is duty-bound to give proper protection to every one of them. It is not like the presidents and dictators of the demoralised system of administration where the lower animals are given no protection while the *higher animals* are given so called protection. But this is a great science which can be learnt only by one who has learnt **the science of Krishna** as already referred to above by us. By knowing the science of Krishna one can become the most perfect man of the world and without knowledge in this science one is spoiled of all his good qualifications and doctorate diplomas acquired by academic education. Maharaj

Yudhisthir knew this science of Krishna very well as it is stated here that by continuous cultivation of the science or by the continuous devotional service of the Lord Krisana he acquired the qualification of administering the state just like the father of all living beings never mind what it is. The father is some times seemingly cruel to the son but that does not mean that the father has lost the qualification of becoming the father. A father is always a father because he has always the good of the sons at heart. The father wants that every one of his sons may become a better man than himself. Therefore, a King like a Maharaj Yudhisthir who is personality of goodness wanted that every one of the living being under his administration specially the human beings who have better and developed consciousness must become a devotee of Lord Krishna so that every one of them may become free from the trifles of material existence. His motto of administration was all good for the citizens but as personified goodness, he knew perfectly well what is actually good for them. He conducted the administration on that principle and not on the *Rakshasi* or demoniac principle of sense gratification. As ideal King he had no personal ambition and there was no place for sense gratification because his every sense at all times was engaged in the loving service of the Supreme Lord which includes the partial service to the living beings who form the parts and parcels of the complete whole. Those who are busy to render service to the parts and parcels, leaving aside the whole, they can serve only by spoiling of time and energy as one does it in the matter of watering the leaves of the tree without any care for the root. If water is poured on the root the leaves are enlivened perfectly and automatically; but if water is poured on the leaves only the whole energy is spoiled. Maharaj Yudhisthir, therefore, was constantly engaged in the service of the Lord and thus the parts and parcels of the Lord the living beings under his careful administration, were perfectly ministered with all comforts of this life and all progress for the next. That is the way of perfect management of state administration.

TEXT NO. 5

सम्पदः क्रतवो लोका महिषी भ्रातरो मही ।

जम्बूद्वीपाधिपत्यं च यशश्चा त्रिदिवं गतम् ॥

*Sampadah kratabo loka mahishi bhrataro mahi
Jambudwipa adhipatyam cha yasas cha tridivam gatam.*

ENGLISH SYNONYMS

Sampadah—opulence, *Kratabo*—sacrifices, *Loka*—future destination, *Mahishi*—the queens, *Bhrataro*—the brothers, *Mahi*—the earth, *Jambudwipa*—the globe or planet of our residence, *Adhipatya*—sovereignty, *Cha*—also, *Yasas*—fame, *Cha*—and, *Tridivam*—celestial planets, *Gatam*—spread over.

TRANSLATION

Worldly possessions of Maharaj Yudhisthir, his sacrifices by which he would attain better destination, his queen, his stalwart brothers, his extensive land, his sovereignty over the earth planet and his fame etc. all informations reached even the celestial planets.

PURPORT

As only the rich and great man's name and fame is known all over the world similarly the name and fame of Maharaj Yudhisthir reached the planets on the higher space because of his good administration, worldly possessions, glory of his wife Droupadi, Strength of his brothers like Bhima and Arjuna and his soliderity of sovereign-power over the world, known as Jambudwipa. Here the "*Loka*" word is significant. There are different *lokas* or higher planets scattered all over the sky both material and spiritual where a person can reach by dint of his work in the present life as stated in the Bhagwat Geeta (B.G. 9/25) and no forceful entrance is allowed there to the tiny material scientists and engineers who have discovered vehicles to travel over a few thousands of miles in the outer space. That is not the way for reaching the better planets.

One must qualify himself to enter into such happy planets by sacrifice and service. Those who are sinful in every step of life they can expect only to be degraded into animal life to suffer more and more the pangs of material existence and this is also stated in the Bhagwat Geeta (B.G. 16/19). Maharaj Yudhisthir's good sacrifices and qualifications were so much lofty and virtuous that even the residents of the higher celestial planets were already prepared to receive him as one of them.

TEXT NO. 6

किं ते कामाः सुरस्पर्हा मुकुन्दमनसो द्विजाः ।

अभिजह्रुर्मुदं राज्ञः क्षुधितस्य यथेतरे ॥

Kim te kamah surasparha mukundamanasa dwija.

Adhijahrur mudam rajhah kshudhitasya yathetare.

ENGLISH SYNONYMS

Kim—what for, *Te*—all those. *Kamah*—objects of sense enjoyment, *Suras*—of the denizens of heaven, *Spriha*—aspirations, *Mukundamanaso*—of one who is already Godminded, *Dwija*—on the Brahmins, *Adhijahrur*—could satisfy, *Mudam*—pleasure, *Rajnah*—of the king, *Kshudhitasya*—of the hungry, *Yatha*—as as, *Itare*—in other things.

TRANSLATION

Oh the Brahmins ! the opulence of the king was so much enchanting that the denizens of the heaven did aspire after them. But because he was absorbed in the service of the Lord nothing could satisfy him except the Lord's service.

PURPORT

There are two things in the world which can satisfy the living beings. When one is materially engrossed he is satified only by sense-gratification but when one is liberated from the conditions

of material modes he is satisfied only by rendering loving service for the satisfaction of the Lord. This means that the living being is constitutionally a *Servitor* and not one who is *Served*. Being illusioned by the conditions of the external energy, one falsely thinks himself as the Served one by the material opulence but actually he is not served ; he is servant of the senses like lust, desire anger, avarice, pride, madness and intolerance. When one is in his proper senses by attainment of spiritual knowledge that he is not the master of the material world but he is only a servant of the senses, at that time he begs for the service of the Lord and thus becomes happy without being illusioned by so called material happiness. Maharaj Yudhisthir was one of the liberated souls and therefore, for him there was no pleasure in the vast kingdom, good wife, obedient brothers, happy subjects and prosperous world. These things do automatically follow the footprints of a pure devotee even such devotee does not aspire after them. The example set herein is exactly suitable. It is said that one who is hungry is never satisfied by any other thing.

The whole material world is full of hungry living beings. The hunger is not for good-food, shelter, defence or sense gratification. **The hunger is for spiritual atmosphere.** Due to ignorance only they think that the world is not satisfied because there is not sufficient food, good shelter, good defence and good objects of sense gratification. This is called illusion. While the living being is hungry for spiritual satisfaction they are misrepresented by material hunger. But the foolish leaders cannot see it that even the people who are most sumptuously materially satisfied, are still hungry ; and what is that poverty ? This hunger is actually for spiritual food, spiritual shelter, spiritual defence and spiritual sense gratification. Such things can be obtained in the association of the Supreme Spirit Lord Sri Krishna and therefore, one who has got it cannot be any more attracted by the so called food, shelter, defence and sense gratification of the material world even they are aspired by the denizens of the heavenly planets, Therefore, in the

Bhagwat Geeta it is said by the Lord (B.G. 8/16) that even in the topmost planet of the universe namely the *Brahmaloka* where the duration of life is multiplied by millions of years of our calculation one cannot satisfy the hunger of a living being. Such hunger of the living being can only be satisfied when the living being is situated in immortality which is attained in the spiritual sky far far above the *Brahmloka* and in the association of the Lord Mukanda or the Lord Who awards upon His devotees the transcendental pleasure of liberation.

TEXT NO. 7

मातुर्गर्भगतो वीरः स तदा भृगुनन्दन ।
ददर्श पुरुषं कंचिद्दह्यमानोऽस्त्रतेजसा ॥

*Matri garvbha gato birah sa tada bhrigunandana.
Dadarsa purusham kamchit dahyamano astras tejasa.*

ENGLISH SYNONYMS

Matri—mother, *Garvbha*—womb, *Gato*—being situated there, *Birah*—the great fighter, *Sa*—child Parikshit, *Tada*—at that time, *Bhrigunanuana*—oh the son of Bhrigu, *Dadarsa*—could see, *Purusham*—the Sureme Lord, *Kanchit*—as somebody else, *Dahyamano*—while suffering being burnt by the temperature of Brahmasta, *Astra*—Brahmastra, *Tejasa*—temperature.

TRANSLATION

Oh the son of Bhrigu (Sounaka) while the child Parikshit the great fighter was lying down in the womb of his mother Uttara, and was suffering the burning heat from the Brahmastra (thrown by the Aswatthama) at that time he could observe the Supreme Lord as some body come.

PURPORT

Death means generally to remain in trance for seven months. A living being according to his own action is allowed to enter into the womb of a mother by the vehicle of father's semina and thus

develops his desired body by the nursing mother beginning from the womb. This is the law of birth of the living being in specific body according to one's past actions. When he is awake from the trance, he feels the inconvenience of being packed up within the womb and thus wants to come out of it and sometimes fortunately prays to the Lord for such liberation. Maharaj Parikshit while thus in the womb of his mother, he was struck by the Brahmastra released by Aswathama and he was feeling the burning temperature but because he was devotee of the Lord, the Lord at once appeared Himself within the womb by His all powerful energy and the child could see that somebody else had come to save him. Even in that helpless condition of being packed up in the womb of his mother, the child Parikshit was enduring the unbearable temperature of Brahmastra on account of his becoming a great fighter by nature. And for this reason the word 'birah' has been used.

TEXT NO. 8

अङ्गुष्ठमात्रममलं स्फुरत्पुरटमौलिनम् ।

अपीव्यदर्शनं श्यामं तडित्वाससमच्युतम् ॥

Angustha matram amalam sphurat purata moulinam.

Apibyam darsanam shyamam tadit vasasam achyutam.

ENGLISH SYNONYMS

Angustha—by the measure of a thumb, *Matram*—only, *Amalam*—transcendental, *Sphurat*—blazing, *Purata*—gold, *Moulinam*—helmet, *Apibyam*—very beautiful, *Darsanam*—to look at, *Shyamam*—blackish, *Tadit*—lightening, *Vasasam*—clothing, *Achyutam*—the infallible (Lord).

TRANSLATION

That some body, just by the measure of a thumb but all transcendental, who had very beautiful blackish infallible body with dress of lightening yellow and putting on a helmet of blazing gold, was seen by the child,

TEXT NO. 9

श्रीमद्दीर्घचतुर्बाहुं तप्तकाञ्चनकुण्डलम् ।
 क्षतजाक्षं गदापाणिमात्मनः सर्वतोदिशम् ॥
 परिभ्रमन्तमुल्काभां भ्रामयन्तं गदां मुहुः ॥

Srimad dirgha chaturbahum taptakanchana kundalam.
Kshatajaksham gadapanim atmanah sarvato disam
Paribhraman tam ulkabham bhramayantam gadam muhah.

ENGLISH SYNONYMS

Srimad—enriched, *Dirgha*—prolonged, *Chaturbhujan*—four handed, *Taptakanchana*—molten gold, *Kundalam*—earrings, *Kshatajaksham*—eyes with redness of blood, *Gadapanim*—hands with club, *Atmanah*—own, *Sarvato*—all, *Disam*—around, *Paribhramantam*—loitering, *Ulkabham*—like shooting stars, *Bhramayantam*—encircling, *Gadam*—the club, *Muhuh*—constantly.

TRANSLATION

He saw the Lord with enriched four hands, earrings of molten gold, eyes with redness of blood being furious and with club constantly encircling like the shooting star, loitering all around his person.

PURPORT

It is said in the Brahma Samhita (ch. V.) that the Supreme Lord Govinda by His one plenary portion enters into the halo of the universe and distributes himself as Paramatma or the super-soul not only within the heart of every living being, but also even within every atom of material elements. Thus He is all pervading by His inconceivable potency and as such the Lord entered also the womb of Uttara to save His beloved devotee Maharaj Parikshit. In the Bhagwat Geeta (B.G. 9/13) the Lord has assured everyone that His devotees are never to be vanquished. No body can kill a devotee of the Lord, because he is protected by the Lord

and no body can save a person whom the Lord desires to kill. The Lord is all powerful and therefore He can both save and kill as He likes. He became visible to His devotee Maharaj Parikshit even in that awkward position in the womb of his mother in the shape just suitable for his vision. The Lord can become bigger than thousands of universes and can become smaller than the atom at the same time. Merciful as He is, He becomes just suitable to the vision of the limited living being. He is unlimited means that He is not limited by any measurement of our calculation. He can become bigger than what we can think of and He can become smaller than what we can conceive. But in all circumstances He is the same all powerful. There is no difference between the Thumblike Vishnu in the womb of Uttara and the full fledged Narayana in the *Vaikuntha Dhama* the Kingdom of Godhead. He accepts the form of *Archa Vighraha* (worshipable Deity) just to accept service from His different incapable devotees. By the mercy of the *Archa Vighraha* the form of material elements, the devotees who are in the material world can easily approach the Lord although He is not conceivable by the material senses. The *Archa Vighraha* is therefore all spiritual Form of the Lord in order to be perceived by the material devotees but such *Archa Vighraha* of the Lord is never to be conceived as material. There is no difference of matter and spirit for the Lord, although there is gulf of difference between the two in the case of the conditioned living being. As for the Lord there is nothing except spiritual existence so also there is nothing except spiritual existence for the pure devotee of the Lord on his intimate relation with the Lord.

TEXT NO. 10

अस्त्रतेजः स्वगदया नीहारमिव गोपतिः ।

विघमन्तं सन्निकर्षे पर्यक्षत क इत्यसौ ॥

Astratejah swagadaya niharam iva gopatih
Bidnamantam sannikarshe paryaikshataka ityasou.

ENGLISH SYNONYMS

Astratejah—radiation of the Brahmastra, *Swagadaya*—by means of His own club, *Niharam*—drops of dew, *Iva*—like, *Gopati*—the sun, *Bidhamantam*—act of vanishing, *Sannikarshe*—near by, *Paryaikshata*—observing, *Ka*—who, *Ityasou*—this body.

TRANSLATION

The Lord thus being engaged in the matter of vanishing the radiation of the Brahmastra just like the sun does act upon the drops of dew, He was observed by the child who thought it as to who was He.

TEXT. NO. 11

विधूय तदमेयात्मा भगवान् धर्मगुब् विभुः ।

मिषतो दशमास्यस्य तत्रैवान्तर्दधे हरिः ॥

Bidhuyatad ameyatma bhagawan dharmagub bibhuh

Mishato dasmasasya tatraiva anatar dadhe harih.

ENGLISH SYNONYMS

Bidhuya—having completely washed off, *Tad*—that, *Ameyatma*—the all pervading super soul, *Bhagawan*—the Personality of Godhead, *Dharmagub*—the protector of righteousness, *Bibhuh*—the Supreme, *Mishato*—while observing, *Dasamasasya*—of the one who is dressed by all directions, *Tatraiva*—then and there, *Antar*—out of sight, *Dadhe*—become, *Harih*—the Lord.

TRANSLATION

The Supreme Lord Personality of Godhead supersoul of every one and the protector of the righteous, while thus being observed by him, became at once out of sight even though He is dressed by all directions and without being limited by time and space.

PURPORT

Child Parikshit was observing not a living being who is limited by time and space. This means that there is gulf of

difference between the Lord and the individual living being. The Lord is mentioned herein as the Supreme Living Being without being limited by time and space. Every living being is limited by time and space. Even though a living being is qualitatively one with Lord, still quantitatively there is a great difference between the Supreme Soul and the common individual soul. In the Bhagwat Geeta both the living beings and the Supreme Being is said to be all pervading (*yena sarvam idam tatam*) still there is difference between these two kinds of all pervasiveness. A common living being or soul can be all pervading within his own limited space of body but the Supreme Living Being is all pervading in all space or all time. A common living being cannot extend its influence over another common living being by its all pervasiveness but the Supreme Super-Soul, the Personality of Godhead is unlimitedly potential to exert His influence over all place and all time and over all living beings. And because He is all pervasive without any limitation of time and space, He could appear Himself even within the womb of the mother of Child Parikshit. He is mentioned herein as the protector of the righteous. Any one who is a surrendered soul unto the Supreme, is righteous and he is protected by the Lord at all circumstances specifically. He is indirect protector of the unrighteous also by rectifying their sins through His external potency. The Lord is mentioned herein as the one who is dressed by the ten directions. This means dressed by the garments of the ten sides up and down, He is present everywhere and can appear and disappear at His will from everywhere and anywhere. His disappearance from the sight of the child Parikshit does not mean that he appeared on the spot from any other place. He was present there and even after His disappearance He was there although invisible to the eyes as of the child. This material covering of the effulgent firmament is also something like womb of the mother nature, and we are all put into the womb by the Lord, the father of all living beings. As such He is present everywhere even in this material womb of mother *Durga* (the

goddess of fortress) and amongst those who are deserving can also see the Lord.

TEXT NO. 12

ततः सर्वगुणोदके सानुकूलग्रहोदये ।

जज्ञे वंशधरः पाण्डोर्भूयः पाण्डुरिवौजसा ॥

*Tatah Sarva guna udarke sanukula grahadaye
Jagne bansadharah pandor bhuyah panduriva ojasa.*

ENGLISH SYNONYMS

Tatah—thereupon, *Sarva*—all, *Guna*—good signs, *Udarke*—having gradually evolved, *Sanukula*—all favourable, *Grahadaye*—constellation of stellar influence, *Jagne*—took birth, *Bansadharah*—heir apparent, *Pandor*—of the Pandu, *Bhuyah*—being, *Panduriva*—exactly like Pandu, *Ojasa*—by prowess.

TRANSLATION

Thereupon when all goodsigns of the constellation of stellar influence became gradually evolved the heir apparent of Pandu exactly like him in prowess took birth.

PURPORT

Astronomical calculation of stellar influence upon a born living being is not a supposition but it is a fact as confirmed here in the text of authoritative literature like Srimad Bhagwatam. Every living being is controlled by the laws of nature in every minute as much as a citizen is controlled by the influence of the state. Obligation of the state laws is grossly observed but the laws of material nature being very particularly subtle to our gross understanding, we cannot experience them very grossly. As stated in the Bhagwat Geeta (B.G. 3/9) that every action of life is producing another reaction at once which is another binding upon us and only those who are acting on behalf of Yajna (Vishnu) are not bound up by the reactions. Our actions are judged by the higher authorities the agents of the Lord and thus we are awarded

body according to our own activities. The law of nature is so subtle that every part of our body is influenced by the respective stars and such a living being obtains his working body to fulfill his terms of imprisonment by the manipulation of such astronomical influence. A man's destiny is therefore ascertained by the birthtime constellation of stars and the factual horoscope is made by learned astrologer. It is a great science and misuse of a science does not mean its uselessness. Maearaj Parikshit or even the Personality of Godhead do appear at certain particular constellation of good stars and thus the influence is exerted upon the body thus born in auspicious moment. The most auspicious constellation of stars takes place during the appearance of the Lord on this material world and it is specifically called JAYANTI not to be abused for any other purposes. Maharaj Parikshit was not only a great Kshatriya Emperor but also a great devotee of the Lord. As such he cannot take his birth in any inauspicious moment. As proper place and time is selected to receive a respectable personage, so also to receive a personality like Maharaj Parikshit who is specially care-taken by the Supreme Lord, suitable moment when all good stars assembled together to exert their influence upon the king and thus he took his birth just to be known as the great hero of Srimad Bhagwatam. This suitable arrangement of astral influence is never a creation of man's will but it is the arrangement of the superior management of the agency of the Supreme Lord. Of course the arrangement is made according to the good or bad deeds of the living being. Herein lies the importance of pious and sinful acts performed by the living being. By pious acts only one can be allowed to get good wealth, good education and beautiful features of the material body. The *Samaskaras* of the school of Sanatan Dharma (man's eternal engagement) is highly suitable for creating an atmosphere of taking advantage of good stellar influence and therefore, *Garbhadhan Samskaram* or the first seedling purificatory process prescribed for the higher castes, is the beginning of all pious acts to receive good, pious and intelligent class of men in the human society. **There is peace and prosperity in the world by good and**

sane population only and there is hell and disturbances only by unwanted insane populace of sex indulgence.

TEXT NO. 13

तस्य प्रीतमना राजा विप्रैर्धौम्यकृपादिभिः ।

जातकं कारयारास वाचयित्वा च मङ्गलम् ॥

Tasya pritamana raja viprair dhoumya kripadibhih.

Jatakam karayamasa vachayitwa cha mangalam.

ENGLISH SYNONYMS

Tasya—his, *Pritamana*—satisfied, *Raja*—the King Yudhisthir, *Viprair*—by the learned Brahmins, *Dhoumya*—of the name, *Kripa*—of the name, *Adibhih*—and others also, *Jakatam*—one of the purificatory process performed just after the birth of the child, *Karayamasa*—got them performed, *Vachayitwa*—by recitation, *Cha*—also, *Mangalam*—auspice.

TRANSLATION

The King Yudhisthir who was very much satisfied by the birth of Maharaj Parikshit got performed the purificatory process of birth and recitation of auspicious hymns by the learned Brahmins headed by Dhoumya and Kripa.

PURPORT

There is need of good and intelligent class of Brahmins who are expert in the matter of performing the purificatory processes prescribed in the system of Varnashram Dharma. Unless such purificatory processes are performed, there is no possibility of good population and in the age of *Kali* the population all over the world is of the *Sudra* quality or lower than them for want of this purificatory process. It is not possible however to revive the Vedic process of purification in this age for want of proper facilities and good Brahmins : but there is the *Pancharatric* system also recommended for this age. The Panchratric system acts on the *Sudra* class of men supposed to be the population of the *Kaliyuga* and it is the prescribed

purificatory process suitable to the age and time. Such purificatory process is allowed only in the matter of spiritual upliftment and not for any other purpose. Spiritual upliftment is never conditioned by higher or lower parentage.

After the *Garbhahdan* purificatory process there are certain other Samskaras like *Simantanayanam*, *Sadhbhksanam* etc. during the period of pregnancy and when the child is born the first purificatory process is *Jatakam* and this was performed duly by Maharaj Yudhisthir with the help of good and learned Brahmins like Dhoumya the royal priest (see page 494) and Kripacharya who was not only a priest but also a great general. Both these learned and perfect priests assisted by other good Brahmins were employed by Maharaj Yudhisthir to perform the ceremony. Therefore all the Samskaras or purificatory processes are not mere formalities or social functions only, but they are all for practical purposes and can be successfully performed by expert Brahmins like Dhoumya and Kripa. Such Brahmins are not only rare but also not available in this age ; and therefore the Goswamins prefer the purificatory processes under Pancharatric formulas than the Vedic rites, for the purpose of spiritual upliftment in the fallen age.

Kripacharya is the son of the great Rishi known as Sardban born in the family of Goutma. The birth is said to be accidental. By chance the great Rishi Sardban met *Janapadi* a famous society girl of the heaven and the Rishi Sardban discharged semina in two parts. By one part immediately a male child and by the other part a female child were born as twins. The male child was later on known as Kripa and the female child was known as Kripa as brother and sister. Maharaj Santanu while engaged in chase in the jungle picked up the children in the forest and brought them up to the Brahminical status by proper purificatory process. Kripacharya later on became a great general like Dronacharya and his sister was married with Dronacharya. Kripacharya later on took part in the battle of Kurukshetra and joined the party of Duryodhana.

Kripacharya helped the killing of Abhimanyu the father of Maharaj Parikshit but still he was held in esteem by the family of the Pandavas on account of his becoming a great Brahmin as good as Dronacharya. While the Pandavas were sent to the forest after being defeated in the gambling game with Duryodhona, Dhritarastra entrusted the Pandavas with Kripacharya for guidance. After the end of the battle Kripacharya again became the member of the royal assembly and he was called during the birth of Maharaj Parikshit for recitation of auspicious Vedic hymns to make the ceremony successful. Maharaj Yudhisthir also while quitting palace for the great departure to the Himalayas, entrusted Kripacharya with Maharaj Parikshit as his disciple and he left home satisfied on account of Kripacharya taking charge of the King Maharaj Parikshit. The great administrators, kings and emperors were always under the guidance of learned Brahmins like Kripacharya and thus were able to act properly in the discharge of political responsibilities.

TEXT NO. 14

हिरण्यं गां महीं ग्रामान् हस्त्यश्वान्नृपतिर्वरान् ।

प्रादात्स्वन्नं च विप्रेभ्यः प्रजा तीर्थे स तीर्थवित् ॥

Hiranyam gam mahim gramam hasti aswan nripatir varan

Pradat Swannam cha viprebhyoh Prajatirthe sa tirthabit.

ENGLISH SYNONYMS

Hiranyam—gold, *Gam*—cow, *Mahim*—land, *Graman*—villages, *Aswan*—horses. *Hasti*—elephants. *Nripatir*—the King, *Varan*—rewards, *Pradat*—gave in charity, *Swannamcha*—good food grains, *Viprebhyoh*—unto the Brahmins, *Prajatirthe*—on the occasion of giving in charity on the birthday of a son, *Sa*—he, *Tirthabit*—one who knows how, when and where charity is to be given.

TRANSLATION

Thus on the occasion of giving in charity to the Brahmins on account of birth of a son, the King who knew it how, where and

when charity is to be given, gave in charity to the Brahmins, gold, land, villages, elephants, horses, and good food grains.

PURPORT

Only the Brahmins and Sannyasins are authorised to accept charity from the householders. In all the different occasions of *Sanskaras* specially during the time of birth, marriage and death, wealth is distributed to the Brahmins because the Brahmins would have been giving the highest quality of service in the matter of the prime necessity of the human kind. The charity was substantial in the shape of gold, land, villages, horses, elephants and food grains with other materials for cooking complete foodstuff. The Brahmins were not, therefore, poor in the actual sense of the term. On the contrary because they possessed gold, land, villages, horses, elephants and sufficient grains so they had nothing to earn for themselves. They would simply devote themselves in the matter of well being of the entire society.

The word *Tirthabit* is significant because the king knew it well where and when charity has to be given. Charity is never unproductive neither it is blind. In the Shastras charity was offered to persons who deserve to accept charity in terms of spiritual enlightenment. The so-called *Daridra-Narayan* a misconception of the Supreme Lord by unauthorised persons, is never to be found in the Shastras, as the objective of charity. Neither a wretched poor man is able to receive much munificent charities like horses, elephants, land and villages. The conclusion is that the intelligent class of men in the society or the Brahmins specifically engaged in the service of the Lord,—were properly maintained without any anxiety for the needs of the body and the king and other householders would have gladly looked after their all sorts of comforts.

It is enjoined in the Shastras that so long the child is joined with the mother by the navel pipe, the child is considered to be one body with the mother but as soon as the pipe is cut off and the

child is separated from the mother, the purificatory process of *Jatakam* is performed. The administrative demigods and past forefathers of the family come to see a newly born child and such occasion is specifically accepted as the proper time for distributing wealth to the right persons productively in the matter of spiritual advancement of the society.

TEXT NO. 15

तमूचुर्ब्राह्मणास्तुष्टा राजानं प्रश्रयान्वितम् ।

एष ह्यस्मिन् प्रजातन्तौ पुरुषां पौरवर्षभ ॥

Tam uchur brahmanas tusta rajanam prasrayanvitam.

Esha hi asmin prajatantou purunam pouravarshavah.

ENGLISH SYNONYMS

Tam—unto him, *Uchur*—addressed, *Brahmanas*—the learned brahmin, *Tusta*—very much satisfied, *Rajanam*—unto the king, *Prasrayanvitam*—very much obliging, *Esha*—this, *Hi*—certainly, *Asmin*—in the chain of, *Prajatantau*—descendental line, *Purunam*—of the purus, *Pouravarshaya*—the chief amongst Purus.

TRANSLATION

The learned brahmins, who were very much satisfied with the charities of the king, addressed the king as the chief amongst the *purus* and informed him to say “this son in the chain of descendental line of the purus.”

TEXT NO. 16

दैवेनाप्रतिघातेन शुक्ले संस्थामुपेयुषि ।

रातो वोऽनुग्रहार्थाय विष्णुना प्रभविविष्णुना ॥

Daivena apratighatena sukle samstham upeyushi.

Rato ba anugraharthaya vishnuna prabhavishnuna.

ENGLISH SYNONYMS

Daivena—by supernatural power, *Apratighatena*—by what is irresistible, *Sukle*—unto the pure, *Samstham*—destruction, *Upeyushi*—

having been enforced, *Rato*—restored, *Ba*—for you, *Anugrahar-thaya*—for the sake of obliging, *Vishnuna*—by the all pervasive Lord, *Prabhavishnuna*—by the all powerful.

TRANSLATION

This spotless son is restored by the all powerful and all pervasive Lord Vishnu (the Personality of Godhead) for the sake of obliging you, when he was enforced to destruction by the irresistible super natural weapon.

PURPORT

The child Parikshit was saved by the all powerful and all pervasive Vishnu (Lord Krishna) for two reasons. The first reason is that the child in the womb of his mother was as spotless as whiteness on account of his becoming a pure devotee of the Lord. The second reason is that the child who was the only surviving male descendant in the chain of descendental line of Puru the pious forefather of the virtuous king Maharaj Yudhisthir. The Lord wants to continue the line of pious kings to rule over the earth as His representatives for actual progress of peaceful and prosperous life. After the battle of Kurukshetra, even upto the next generation of Maharaj Yudhisthir was annihilated and there were none who could generate another son in the great royal family. Maharaj Parikshit the son of Abhimanyu was the only surviving heir apparent in the family and by the irresistible supernatural Brahmastra weapon of Aswatthama, he was enforced to be annihilated. Lord Krishna is described herein as Vishnu and this is also significant. Lord Krishna the original Personality of Godhead does the work of protection and annihilation in His capacity as Vishnu. Lord Vishnu is the plenary expansion of Lord Krishna and the all pervasive activities of the Lord is executed by Him by His Vishnu feature. Child Parikshit is described here as the spotless white because he is unalloyed devotee of the Lord. Such unalloyed devotees of the Lord appear on the earth just to execute the mission of the Lord. The Lord desires that the

conditioned souls hovering over the material creation, may be reclaimed back to home back to Godhead and thus He helps them by preparing the transcendental literatures like the Vedas, by sending missionaries of saints and sages and by deputing His representatives as the spiritual master. **Such transcendental literatures, missionaries and representatives of the Lord are spotless white** because the contamination of material qualities cannot even touch them. **They are always protected by the Lord when they are attempted to be annihilated. Such foolish endeavour** is exhibited by the gross materialists. The Brahmastra which was released by Aswatthama upon the Child Parikshit, was certainly supernaturally powerful and nothing of the material world could resist its force of penetration ; but the all powerful Lord Who is present every where within and without, could counteract it by His all powerful potency just to save a bonafide servant of the Lord and descendant of another devotee Maharaj Yudhisthir who was always obliged by the Lord by His causeless mercy.

TEXT NO. 17

तस्मान्नाम्ना विष्णुरात इति लोके बृहच्छ्रवाः ।

भविष्यति न संदेहो महाभागवतो महान् ॥

Tasmat namna vishnurata iti loke bhavishyati

Na sandeha mahabhaga mahabhagawata mahan.

ENGLISH SYNONYMS

Tasmat—therefore, *Namna*—by the name, *Vishnurata*—protected by Vishnu the Personality of Godhead, *Iti*—thus, *Loke*—in all the planets, *Bhavishyati*—shall become well known, *Na*—no, *Sandeha*—doubts, *Mahabhaga*—the greatest fortunate, *Mahabhagawata*—the first grade devotee of the Lord, *Mahan*—qualified by all good qualities.

TRANSLATION

“For this reason this child will be well known in the world as one who is protected by the Personality of Godhead and as such there is no doubt about it oh the greatest fortunate, that this child will become a first-grade devotee and qualified with all good qualities”.

PURPORT

The Lord gives protection to all living beings because He is the Supreme Leader of them. The vedic hymns confirm it that Lord is the Supreme Person amongst all personalities of the living beings. The difference between the two living beings is that the One the Personality of Godhead provides all other living beings and by knowing Him only one can achieve eternal peace (Katha Upanishad). Such protection is given by His different potencies to different grades of living beings. But so far his unalloyed devotees are concerned He gives the protection personally. Therefore, Maharaj Parikashit is protected from the very beginning of his appearance in the womb of his mother. And because he is specially given protection by the Lord, the indication must be concluded that the child would be a first grade devotee of the Lord with all good qualities. There are three grades of devotees namely the *Mahabhagwata*, *Madhyamadhikari* and the *Kanisthadhikari*. Those who go to the temples of the Lord and offer worshipful respect to the deity without any sufficient knowledge in the theological science and therefore without any respect for the devotees of the Lord,—are called materialistic devotees or *Kanisthadhikari* or the third grade devotees. Secondly the devotees who have developed genuine service mentality for the Lord and thus make friendship with similar devotees only, show favour to the neophytes and avoids the atheists—are called the second-grade devotees; but those who see everything in the Lord or everything of the Lord and also sees in everything an eternal relation of the Lord so that there is nothing within his purview of sight except the Lord,—are called the *Mahabhagwatas* or the first grade devotee of the Lord. Such first grade devotee of the Lord is perfect in all respect. A devotee

who may be either of the above mentioned grades, is automatically qualified by all good qualities and as such the Mahabhagwata devotee like Maharaj Parikshit is certainly perfect in all respect. And because Maharaj Parikshit took his birth in the family of Maharaj Yudhisthir, he is addressed herein as the **Mahabhaga** or the greatest of the fortunates. The family in which a **Mahabhagwata** takes his birth, is fortunate because on account of the birth of a first grade-devotee, the members of the family past present and future upto 100 generations, become liberated by the Grace of the Lord in respect of His beloved devotee. Therefore, the highest benefit is done by one to his family simply by becoming an unalloyed devotee of the Lord-

TEXT NO. 18

श्री राजोवाच

अप्येष वंश्यान् राजर्षीन् पुन्यश्लोकान् महात्मनः ।

अनुवर्तिता स्विद्यशसा साधुवादेन सत्तमाः ॥

Sri Raja Uvacha.

Api esha banshan rajarshin punyslokan mahatmanah

Anurvarititaswid yasasa sadhuwadena sattamah.

ENGLISH SYNONYMS

Sri Raja—the all good king (Maharaj Yudhisthir), *Uvacha*—said, *Api*—whether, *Esha*—this, *Banshan*—family, *Rajarshin*—of saintly kings, *Punyaslokan*—pious by the very name, *Mahatmanan*—all great souls, *Anurartita*—follower, *Swid*—will it be, *Yasasa*—by achievements, *Sadhuwadena*—by glorification, *Sattamah*—oh the great souls.

TRANSLATION

The all good King enquired, "Oh the great souls, will he become as saintly a king, pious by the very name and famous and glorified by achievements, as those who appeared in this great royal family?"

PURPORT

The forefathers of King Yudhisthir were all great saintly kings pious by the very name and glorified by their great achievements. They were all saints on the Royal Throne. And, therefore, all the members of the state were happy, pious, well behaved, prosperous, and spiritually enlightened. Under strict guidance of the great souls and spiritual injunctions such great saintly Kings were trained up and as results of that, the kingdom was full of saintly persons and a happy land of spiritual life. Maharaj Yudhisthir was himself a prototype of his ancestors and he desired that the next King after him shall also become exactly his great forefathers. He was happy to learn from the learned Brahmins by astrological calculations mentioned above,—that the child is born a first-grade devotee of the Lord and to be more confident he wants to know whether the child was going to follow the footprints of the great forefathers. That is the way of monarchical state. The reigning king should be pious, chivalrous, devotee of the Lord, fear personified for the upstarts and must leave an heir apparent equally qualified to rule over the innocent citizens. In the modern set up of democratic states, the people themselves are fallen to the qualities of the Sudras or less than them, and the Government is run by their representative without any scriptural mode of administrative education. As such the whole atmosphere is surcharged with **Sudra quality** manifested by lust and avarice. Such administrators quarrel every day between themselves: The cabinet of ministers change often on party and group selfishness. Every one wants to exploit the state resources till he dies. No body retires from political life unless they are forced to do so. How such low grade man can do any good to the people. The result is corruption, intrigue and hypocrisy. They should learn from the Srimad Bhagwatam how ideals the administrators—must be before they can be given over the charge of different posts.

TEXT NO. 19

ब्राह्मणाउचुः

यार्थं प्रजाविता साक्षादिक्ष्वाकुरिव मानवः ।

ब्रह्मण्यः सत्यसंधश्च रामो दाशरथिर्यथा ॥

Sri Brahmanah Uchuh.

Partha prajavita sakshat ikshakuriva manavah.

Brahmanya satyasandhyascha ramo dasrathir yatha.

ENGLISH SYNONYMS

Sri Brahmanah—the good soul Brahmins, *Uchuh*—said, *Partha*—oh the son of Pritha (Kunti) *Praja*—those who are born, *Avita*—maintainer, *Sakshat*—directly, *Ikshakuriva*—exactly like king Ikshaku, *Manavah*—son of Manu, *Brahmanya*—followers and respectful to the Brahmins, *Satyasandas*—truthful by promise, *Cha*—also, *Rama*—the Personality of Godhead Rama, *Dasarathir*—the son of Maharaj Dasarath, *Yatha*—like him.

TRANSLATION

The learned Brahmins said, “Oh the son of Pritha this child shall be exactly like the King Ikshaku son of Manu in the matter of maintaining all those who are born in the matter of following the Brahminical principles specially to be true to one’s promise, he shall be exactly like Rama the Personality of Godhead, the son of Maharaj Dasarath”.

PURPORT

“Praja” means the living being who has taken its birth in the material world. Actually the living being has no birth, no death but on account of his separation from the service of the Lord and due to his desire to Lord it over the material nature, he is offered a suitable body to satisfy his material desires. In doing so one becomes conditioned by the laws of material nature and **the material body is changed in terms of his own work.** The living

entity thus transmigrates from one body to another in 84 lakhs species of life. But due to its becoming the parts and parcel of the Lord they are not only maintained with all necessities of life by the Lord, but also they are protected by the Lord and His representatives the saintly kings. These saintly kings would give protection to all the Prajas or living beings to live and to fulfill their terms of imprisonment. Maharaj Parikshit was actually an ideal saintly king because while touring over his kingdom he happened to see that a poor cow was being attempted to be killed by the personified Kali and he at once took him to task as a murderer. This means even the animals were given protection of life by the saintly administrators not from any sentimental point of view but **from the fact of right of living** for those who have taken their birth in the world. All the saintly kings beginning from the King of the Sun globe, down to the king of the earth all are so inclined by the influence of the Vedic literatures. The Vedic literatures are taught in other higher planets also as we have reference in the Bhagwat Geeta (B.G. 4/1) about the teachings to the Sun (Vivaswan) by the Lord and such lessons are transferred by disciplic succession as it was done by the Sun-god to his son Manu and from Manu to Maharaj Ikshaku. There are fourteen Manus in one day of Brahma (see page 163 1st Vol.) and the Manu referred to herein is the seventh Manu who is one of the *Prajapatis* (those who create progeny) and he is the son of the Sun-god. He is known as the *Vivaswata* Manu. He had ten sons and Maharaj Ikshaku is one of them. Maharaj Ikshaku also learnt the *Bhaktiyoga* as taught in the Bhagwat Geeta from his father Manu who got it from his father the Sun-god. Later on the teaching of the Bhagwat Geeta came down by disciplic succession from Maharaj Ikshaku but in course of time the chain got broken by unscrupulous persons and therefore, again it had to be taught to Arjuna in the battle field of Kurukshetra. So all the Vedic literatures are current from the very beginning of creation of the material world and thus the Vedic literatures are known as *Apourasheya* (not made by man). The

Vedic knowledge was spoken by the Lord and first heard by Brahma the first created living being with in the universe.

Maharaj Ikshaku :—One of the sons of Vivaswata Manu. He had one hundred sons. He prohibited meat eating. His son Sasad became the next King after his death.

Manu :—The Manu mentioned in this verse as the father of Ikshaku is the seventh Manu of the name Vaivaswata Manu the son of Sun-god Vivaswan whom Lord Krishna instructed the teachings of Bhagwata Geeta prior to His teaching the same to Arjuna. The mankind is the descendant of Manu and there is a symmetry between Manu and the man. This Vaivaswata Manu had ten sons of the name Bena, Dhrishnu, Nariswanta, Nabhag, **Ikshaku**, Karush, Saryati, Ila, Prisaghra, Nabhagarista. The Lord's incarnation *Matsya* (the gigantic fish) was advented during the beginning of Vaivaswata Manu's reign (see page 173/Vol.1) He learnt the principles of Bhagwat Geeta from his father Vivaswan the sun-god and he re-instructed the same to his son Maharaj Ikshaku. In the beginning of the Treta yuga the sun-god instructed devotional service to his son Manu and Manu in his turn instructed the same to his Ikshaku for welfare of the whole human society.

Lord Rama :—The Supreme Personality of Godhead incarnated Himself as Sri Rama accepting the sonhood of His pure devotee Maharaj Dasarath the King of Ayodhya. Lord Rama descended along with His plenary-portions and all of them appeared as His younger brothers. In the month of Chaitra on the 9th day of growing moon in the Treta Yuga the Lord appeared, as usual, to establish the principles of religion and to annihilate the disturbing elements. When He was just a young boy, He helped the great sage Viswamitra by killing Subahu and striking Marichi the she-demon who were disturbing the sages in their daily discharge of duties. The Brahmins and the Kshatriyas are meant for co-operation for welfare of the mass of people. The Brahmins who were all sages do endeavour to enlighten the people of the world by perfect knowledge and the Kshatriyas are meant for the ir pro-

tection Lord Rama Chandra is the ideal king for maintaining and protecting the highest culture of humanity known as **Brahmanya Dharma**. The Lord is specifically the protector of the cows and the Brahmins and by doing so He enhances the prosperity of the world. He rewarded the administrative demigods by effective weapons for conquering over the demons through the agency of Viswamitra. He was present in the bow-sacrifice of King Janaka and by breaking the invincible bow of Shiva, He married Sita Devi daughter of Maharaj Janaka.

After His marriage He accepted exile in the forest for fourteen years by the order of His father Maharaj Dasarath. To help the administration of the demigods He killed fourteen thousands of demons and by the intrigues of the demons His wife Sita Devi was kidnapped by Ravana. He made friendship with Sugriva who was helped by the Lord for killing Vali brother of Sugriva. By the help of Lord Rama, Sugriva became the king of the Vanars (a race of gorillas) He built a floating bridge of stones on the Indian ocean and reached Lanka the kingdom of Ravan who kidnapped Sita. Later on Ravana was killed by Him and Ravan's brother Bibhisana was installed on the throne of Lanka. Vibhisana was one of the brothers of Ravana a demon but Lord Rama made him immortal by His blessings. On the expiry of fourteen years and settling up the affairs at Lanka, He came back to His kingdom Ayodhya by flower plane. He instructed His brother Satrughana to attack Labanasura who reigned at Mathura and the demon was killed. He performed ten Aswamedha sacrifices and later on He disappeared while taking bath in the Sarayu river. The great Ramayana Epic is the history of Lord Rama's activities in the world and the authoritative Ramayana is made by the great poet Valmi i.

TEXT NO. 20

एष दाता शरण्यश्च यथा ह्यौशीनरः शिबिः ।
यशो वितनिता स्वानाम् दौष्यन्तिरिव यज्वानाम् ॥

*Esha data saranyas cha yatha hi ushinarah sivih.
Yaso vitanita swanam douswantiriva yajwanam.*

ENGLISH SYNONYMS

Esha—this child, *Data*—donor in charity, *Saranyas*—protector of the surrendered, *Cha*—and, *Hi*—certainly, *Ushinarah*—the country of the name, *Sivih*—of the name, *Yaso*—fame, *Vitanita*—disseminator, *Swanam*—of the kinsmen, *Douswantiriva*—like Bharata the son of Duswanta, *Yajwanam*—of those who have performed many sacrifices.

TRANSLATION

This child will be munificent donor of charity and protector of the surrendered, like the famous King Sivih of the Ushinar country and will expand the name and fame of his family like Bharata the son of Maharaj Duswanta.

PURPORT

A king becomes famous by his acts of charity, performaces of *yajnas* protecting the surrendered and similar other acts. A kshatriya king becomes proud to give protection to the surrendered souls. This attitude of a King is called *Iswarabhava* or factual powerful to give protection in righteous cause. In the Bhagwat Geeta the Lord instructs living beings to surrender unto Him and He promises all protection. The Lord is all powerful and true to His word and therefore never failing to give protection to His different devotees. The king being representative of the Lord, he must possess this attitude of the Lord to give protection to the surrendered soul at all risk. Maharaj Sivih the King of Ushinara, was an intimate friend of Maharaj Yayati who was able to reach the heavenly planets along with Maharaj Sivih. Maharaj Sivih was aware of the heavenly planet where he was to be transferred after his death and the description of such heavenly planet is given in the Mahabharata (Adi. 96/6-9) Maharaj Sivih was so much

charitably disposed that he wanted to give over his acquired position in the heavenly kingdom to Yayati but he did not accept it. He went to the heavenly planet along with great Rishis like Astak and others. On enquiry from the Rishis Yayati gave an account of Sivih's pious acts when all of them were on the path to heaven. He has become member of the Assembly of Yamaraj who has become his worshipful deity. As confirmed in the Bhagwat Geeta that the worshiper of the demigods goes to the planets of the demigods (*Yanti devabrata devan*) so Maharaj Sivih has become an associate of the great Vaishnava authority Yamaraj in that particular planet. While he was on the earth he become very famous as the protector of the surrendered soul as also the donor of charities. The King of heaven took the shape of a pigeon hunter bird (eagle) and Agni the fire-god took the shape of a pigeon. Such pigeon while being chased by the eagle took shelter on the lap of Maharaj Sivih and the—hunter eagle wanted back the pigeon from the King. The King wanted to give it some other meat for eating and requested the bird not to kill the pigeon. The hunter bird refused to accept the king's offer ; but it was settled later on that the hunter bird would accept flesh from the body of the king of the pigeon's equivalent weight. The king began to cut flesh from his body to weigh in the balance equivalent to the weight of the pigeon but the mystic pigeon remained heavier always. The king then put himself on the balance to equate with the pigeon and the demigods were pleased with him. The king of heaven and the fire-god both disclosed their identity and the king was blessed by them. Devarshi Narada also glorified Maharaj Sivih for his great achievements specifically in charity and giving protection. Maharaj Sivih sacrificed his own son for the satisfaction Brahmin. He never allowed flesh eating in his kingdom by the human being. And thus child Parikshit was to become a second Sivih in the matter of charity and giving protection.

Douswanti Bharata : There are many Bharatas in the history of which Bharat the brother of Lord Rama, Bharat the son of King Rishava and the Bharat son of Maharaj Duswanta, are very famous and all these Bharatas are historically known to the universe. This earth planet is known as Bharata or Bharatvarsha on account of King Bharata the son of Rishava but according to some this land is known as Bharata on account of the regin of the son of Duswanta. So far we are convinced this land's name *Bharat-varsha* was established from the regin of Bharata the son of King Rishava. Before him the land was known as *Ilavativarsha* but just after the coronation of Bharata the son of Rishava this land is famous as Bharatvarsha.

But inspite of all these the Bharata son of Maharaj Duswanta was not less important. He is the son of the famous beauty Shakuntala by Maharaj Duswanta. Maharaj Duswanta fell in love with Shakuntala in the forest and Bharat was impregnated. After that Maharaj forgot his wife Shakuntala by the curse of Kanwamuni and the child Bharata was brought up in the forest by his mother. Even in his child-hood he was so powerful that he challenged the lions and elephants in the forest and would fight with them as little children play with cats and dogs. On account of the boy's becoming too much strong more than the so-called modern *Tarjan*, the Rishis in the forest would call him by the name '*Sarvadaman*' or one who is able to control over every one. Full description of Maharaj Bharat is given in the Mahabharata Adi Parva. The Pandavas or the Kurus are sometime addressed as the Bharata on account of being born in the dynasty of famous Maharaj Bharat the son of King Duswanta.

TEXT NO. 21

धन्विनामग्रणीरेष तुल्यश्चार्जुनयौर्द्वयोः ।

हुताश इव दुर्धर्षः समुद्र इव दुस्तरः ॥

*Dhnwinam agranīh esha tulyas cha arjunayor dwayoh
Hutasha iva durdharsa samudra iva dustarah*

ENGLISH SYNONYMS.

Dhanwinam—of the great bowmen, *Agranih*—the foreman, *Esha*—this child, *Tulyas*—equally good, *Cha*—and, *Arjunayor*—of the Arjunas, *Dwayor*—of the two, *Hutasha*—fire, *Iva*—like, *Durdharsa*—irresistible, *Samudra*—ocean, *Iva*—like, *Dustarah*—unsurpassable.

TRANSLATION

Amongst the great bowmen this child will be as foreman like the Arjunas. He will be as irresistible as the fire and as unsurpassable as the ocean.

PURPORT

In the history there are two Arjunas. One is Karta Viryarjun the king of Haihya and the other is the grand-father of the child. Both the Arjunas are famous for their bowmanship and the child Parikshit is fore told to be equal with both of them particularly in the matter of fighting. A short description of the Arjunas is given below :—

Pandava Arjuna :—The great hero of the Bhagwat Geeta. He is the *Kshetrāja* son of Maharaj Pandu. Queen Kunti could call for any one of the demi-gods and as such she called Indra and Arjuna is born by him. Arjuna is therefore plenary part of the heavenly king Indra. He was born in the month of Phalgun (Feb.-March) and, therefore, he is also called Phalguni. When he appeared as the son of Kunti, his future greatness was proclaimed by air messages and all the important personalities from different parts of the universe such as the demigods, the *gandharvas*, the *adityas* (from the sun globe) the *rudras*, the *basus*, the *nagas* and different Rishis (sages) of importance. The Apsaras or the society girls of heaven also attended the ceremony and they pleased everyone by their heavenly dances and songs. Vasudeva the farther of Lord Krishna and the maternal uncle of Arjuna sent his priest representative Kasyapa (see page 501) to purify Arjuna by all

the prescribed *Sanskaras* or reformatory processes. His sanskara of fixing up the name was performed in the presence of the Rishis residents of Satasringa. He married four wives such a Droupadi, Subhadra, Chitrangada and Ulupi from whom he got four sons of the names Sutakirti, Abhimanyu, Bavrubahan and Iravan respectively.

During his student life he was entrusted to study under the great professor Dronacharya along with other Pandavas and the Kurus. But he excelled every one by his studious intensity and Dronacharya was specially attracted by his disciplinary affection. Dronacharya accepted him as the first grade scholar and loved heartily to bestow upon him all blessings of military science. He was so ardent a student that he used to practise bowmanship even at night and for all these reasons Professor Dronacharya determined to make him the topmost bowman of the world. He passed very brilliantly in the examination of piercing the target and Dronacharya was too much pleased. Royal families at Manipur and Tripura are descendants of Bovrubahan. He saved Dronacharya from the attack of a crocodile and the Acharya being pleased with him rewarded him with a weapon of the name *Brahmasira*. Maharaja Drupad was enimical with Dronacharya and thus when he attacked the Acharya, Arjuna got him arrested and brought him before. He besieged a city of the name 'Ahichhatra' belonging to Maharj Drupad and after taking it over he gave it to Dronacharya. The confidential treatment of the weapon *Brahmasira* being explained to Arjuna, Dronacharya got it promised by Arjuna that he would use the weapon if necessary when he (Drynacharya) personally became an enemy of Arjuna. By this the Acharya forecasted the future battle of Kurukshetra where Droncharya was on the opposite party. Maharaj Drupad although he was defeated by Arjuna on behalf of his professor Dronacharya, he decided to hand over his daughter Droupadi to this young combatant but he was disappointed when

he heard the false news of Arjun's death in the fire of lac-house intrigued by Duryodhona. He therefore arranged for Droupadi's personal selection of a groom who could pierce the eye of a fish hanging on the ceiling. This trick was specially made because except Arjuna no body could do that difficult adventure and he was successful in his desire to hand over his equally worthy daughter to Arjuna and his brothers were at that time living incognito under agreement with Duryodhona and Arjuna and his brothers attended the meeting of Droupdi's selection in the dress of Brahmins. When all the Kshatriya Kings assembled there saw it that a poor Brahmin has been garlanded by Droupadi as her Lord, Sri Krishna disclosed his identity to Valarama.

He met Ulupi at Haridwar and he was attracted by the girl belonging to Nagaloka and thus Iravan was born. Similarly he met Chitrangada a daughter of the king of Manipur and thus Bavrubahan was born. Lord Sri Krishna made a plan to help Arjuna in the matter of kidnapping Subhadra sister of Sri Krishna because Valadeva was inclined to hand over her to Duryodhona. Yudhisthir also agreed with Sri Krishna and thus Subhadra was taken by force by Arjuna and then married with him. Subhadra's son is Abhimunyu the father of Parikshit Maharaj the posthumous child. He satisfied the fire-god by setting fire in the Khandav forest and thus the fire-god gave him one wnaon. Indra was angry when fire was set in the Khadava forest and thus Indra assisted by all other demigods began fighting with Arjuna for his great challenge. They were defeated by Arjuna and Indradeva returned to his heavenly kingdom. Arjuna also promised all protection to one Mayasura and the latter presented him one valuable conchshell celebrated as *Devadutta*. Similarly he received many other valuable weapons from Indradeva when he was satisfied to see his chivalry.

When Maharaj Yudhisthira was dissapointed in the matter of defeating the King of Magadh Jarasandha, it is Arjuna only who gave King Yudhisthira all kinds of assurances and thus Arjuna,

Bhima and Lord Krishna started for Magadh for killing Jarasandha. When he went out for bringing all other kings of the world under the subjection of the Pandavas as it is usual after the coronation of every emperor, he conquered over the country called by the name Kelinda and brought in subjugation the king Bhagdutt. Then he travelled over the countries like Antagiri, Ulukpur, Modapur etc and brought under subjugation all the relative rulers.

Sometimes he underwent a severe type of penances and later on he was rewarded by Indradeva. Lord Shiva also wanted to try the strength of Arjuna and in the form of an aborigin Lord Shiva met him and there was great fight between the two and at last Lord Shiva was satisfied with him and disclosed His identity. Arjuna prayed for the Lord in all humbleness and the Lord being pleased upon him presented the Pasupat weapon to him. He acquired many other important weapons from different demigods such as he received *Dandastra* from Yamaraj, he received *Pasastra* from Varuna, and he received *Antardhan Astra* from Kuvera the treasurer of the heavenly kingdom. Indra desired him to come to the heavenly kingdom and he wished to visit the place to the Indraloka planet beyond the moon planet. In that planet he was cordially received by the local residents and he was accorded reception in the heavenly parliament of Indradeva. Then he met Indradeva who not only presented him with his Vajra weapon but also he taught him military and musical science of upper grade used in the heavenly planet. In one sense Indra is the real father of Arjuna and therefore indirectly he wanted to entertain Arjuna by the famous society girl of heaven Urvashi the celebrated beauty. As lusty are the society girls of heaven, Urvashi was too much lustful to contact Arjuna the strongest human being and she met him at his room and expressed her own wishful desire. But Arjuna sustained his unimpeachable character by closing his eyes before the Urvashi and addressed her as the mother of the Puru dynasty and placed her on the category of his Mothers Kunti and Madri and Sachidevi wife of Indradeva. Disappointed Urvashi cursed Arjuna and returned

from the place. In the heavenly planet he also met the great celebrated ascetic Lomasha and prayed to him for protection of Maharaj Yudhisthira,

When his enemical cousin brother Duryodhona was under the clutches of the Gandharvas, he wanted to save him and requested the Gandharvas to release Duryodhona but the Gandharvas refused and thus he fought with them and got Duryodhona released. When all the Pandava lived incognito, he presented himself in the court of King Virata as an eunuch and was employed as the musical teacher of Uttara, his future daughter in law, and was known in Virata court as the Brihannala. This Brihannala fought on behalf of Uttar the son of King Virata and thus defeated the Kurus in the fight incognito. His secret weapons were safely kept in the custody of Soma Tree and he ordered Uttar to get them back. His identity and his brothers identity were later on disclosed to Uttar. Dronacharya was informed about Arjuna's presence in the fight of the Kurus and the Viratas and later on in the battlefield of Kurukshetra he killed many great generals like Karna and others. After the battle of Kurukshetra he punished Aswatthama who killed all the five sons of Droupadi and then all the brothers went to Bhismadeva.

It is due to Arjuna only that the great philosophical discourses of the Bhagwat Geeta was again spoken by the Lord before him in the battle field of Kurukshetra. His wonderful acts in the battle field of Kurukshetra are vividly described in the Mahabharata. Arjuna was however defeated by his son Vabrubahan at Manipur and fell unconscious when Ulupi saved him. After disappearance of Lord Krishna the message was brought by him to Maharaj Yudhisthira. Again he visited Dwarka and all the widow wives of Lord Krishna lamented before him. He took them all in the presence of Vasudeva and pacified all of them. Later on when Vasudeva passed away he performed his funeral ceremony in the absence of Krishna. While Arjuna was taking all the wives of Krishna to Indraprastha he was attacked on the way and he could not protect the ladies at his

custody. At last advised by Vyasdeva all the brothers went for Mahaprasthan and on the way by the request of his brother he gave up all the important weapons as useless and dropped them all in the water.

TEXT NO. 22

मृगेन्द्र इव विक्रान्तो निषेव्यो हिमवानिव ।

तितिक्षुर्वसुधेवासौ सहिष्णुः पितराविव ॥

Mrigendra iva vikranto nesavya himaban iva.

Titikshu vasudhe basou sahismu pitarou iva.

ENGLISH SYNONYMS

Mrigendra—the lion, *Iva*—like, *Vikranto*—powerful, *Nesavya*—worthy of taking shelter, *Himavan*—the Himalaya mountains, *Iva*—like, *Titikshu*—forbearance, *Vasudhe*—like the earth, *Asou*—the child, *Sahismu*—tolerant, *Pitarou*—parents, *Iva*—like.

TRANSLATION

This child will be as strong as the lion and worthy of being shelter like the Himalaya mountains. He will be forbearing like the earth and tolerant like the parents.

PURPORT

It is compared with the lion when one is very strong in chasing an enemy. They say a lamb at home a lion in the chase. The lion never fails in the chase of an animal similarly the head of the state should be never failing in the matter of chasing an enemy. Himalaya mountains are famous for richness in everything. There are innumerable caves to live in, numberless tress of good fruits to eat on, good springs to drink water and profuse drugs and minerals for curing diseases. Any man who is not materially prosperous can take shelter of this great mountain and he will be provided with everything that he may require. Both the materialistic and the spiritualist can take advantage of the great shelter of the Himalayan Hills. On the surface of the earth there are so many disturbances

by the inhabitants. In the modern age the people have began to blow atomic weapons on the surface of the earth and still she is forbearing to the inhabitants like the mother excuses the little child. Similarly the parents are always tolerant to the children for all sorts of mischievous acts. An ideal king may have possessed of all these good qualities and the child Parikshit is foretoled to have all these qualities in perfection.

TEXT NO. 23

पितामहसमः साम्ये प्रसादे गिरिशोपमः ।

आश्रयः सर्वभूतानां यथा देवो रमाश्रयः ॥

Pitamahasamah samye prasade girisha upamah.

Asryah sarva bhutaram yatha devo ramashrayah.

ENGLISH SYNONYMS

Pitamaha—grand father or Brahma, *Samah*—equally good, *Samye*—in the matter *Prasade*—in charity or in munificence, *Girisha*—lord Shiva, *Upamah*—comparision of equilibrium, *Asrayah*—resort. *Serva*—all, *Bhutanam*—of the living beings, *Yatha*—as as, *Devo*—the supreme Lord, *Ramasrayah*—the Personality of Godhead.

TRANSLATION

This child shall be like his grand father Yudhisthir or Brahma in the matter of equanimity of the state of mind, munificent like the Lord of the Kailash Hill Shiva and resort of every one like the Supreme Personality of Godhead Narayana Who is shelter of even the goddess of fortune.

PURPORT

In the matter of equanimity of the state of mind like the grand-father can be meant bothwise namely in relation with Maharaj Yudhisthir or Brahma the grand father of the living beings. According to Shridhar Swami this grand father is Brahma but according Viswanath Chakrabarty the grand father is Maharaj Yudhisthir himself. But in both the cases the comparison is equally good. Because both of them are recognised representative of the

Supreme Lord and as such both of them have to keep up equanimity of the mind being engaged in different welfare work of the living being. Any responsible executive agent at the top of the administration has to tolerate different types of onslaught from the very persons for whom the executive head works. Brahmaji was criticised even by the Gopis the highest perfectional devotee of the Lord. The Gopis were not satisfied by the work of Brahmaji because Lord Brahma as creator of this particular universe, created eyelids which obstructed the act of seeing Lord Krishna by the Gopis. They could not tolerate a moment's closure of the eyes from seeing the beloved Lord Krishna. And what to speak of others who are very naturally critical in every action of a responsible man. Similarly Maharaj Yudhisthir had to cross over many difficult situations created by his enemies and he proved to be the most perfect keeper of equanimity of the state of mind in all critical stages. Therefore the example of both the grand fathers for maintaining the equanimity of mind is quite fitting.

Lord Shiva is celebrated demigod for awarding gifts to the beggars of such gifts. His name is, therefore, Ashutosh or one who is pleased very easily. He is also called the Bhutnath or the Lord of the common folks who are mostly attached to Him on account of His munificent gifts even without consideration of the after effects. Ravana was too much attached to lord Shiva and by pleasing him easily Ravana became so powerful that he wanted to challenge the authority of the Lord Rama. Off course Ravana was never helped by Lord Shiva when he fought with Rama the Supreme Personality of Godhead and the Lord of Lord Shiva. To one Bhasmasur Lord Shiva awarded benediction which is not only awkward but also disturbing. Bhasmasura became powerful by the grace of Lord Shiva to vanish any body's head simply by touching with the hand. And this was also awarded by Lord Shiva but the cunning fellow wanted to make an experiment of the power by touching the head of Lord Shiva. Thus the Lord had to take shelter of Vishnu to save Himself from the trouble and Lord Vishnu by His illusory

potency asked the Bhasmasura to make an experiment with his own head and the fellow did it and himself was finished and the world was saved from all sorts of trouble by such cunning beggars from the demigod. But the excellent point is that Lord Shiva never denies any one any sort of gift which a beggar wants. He is therefore the most generous never mind sometimes somekind of mistake is also done in that way.

Rama (*Rawma*) means the goddess of Fortune. And her shelter is Lord Vishnu. Lord Vishnu is the maintainer of all living beings. There are innumerable living beings not only on the surface of this planet but also in all other crores of planets and all of them are provided with all neccessaries of life for progressive march towards the end of self realisation and not otherwise. Those who are not on the path of self realisation but on the path of sense gratification, are put into difficulty by the exigency of *Maya* the illusory energy for the path of a false plan of economic development. Such economic development is never successful by the plan makers because such plan itself is illusory. These men are always after the mercy of the illusory goddess of fortune but they do not know that the goddess of fortune can live only under the protection of Vishnu. Without Vishnu the Goddess of Fortune is an illusion. We should therefore seek the protection of Vishnu instead of directly seeking the protection of the Goddess of Fortune. Vishnu and the devotees of Vishnu can only give protection to all others and because Maharaj Parikshit was himself protected by Vishnu it was quite possible for him to give complete protection to all who preferred to live under his subordination.

TEXT. NO. 24

सर्वसद्गुणमाहात्म्ये एष कृष्णमनुव्रतः ।

रन्तिदेव इवोदारो ययातिरिव धार्मिकः ॥

*Sarvasadgunamahatmye esha krishnam anubratah
Rantideva iva oudarye yayatir iva dharmikah.*

ENGLISH SYNONYMS

Sarvasadgunamahatmye—glorified by all godly attributes, *Esha*—this child, *Krishnam*—like Lord Krishna, *Anubratah*—follower of His footprints, *Rantideva*—a king of the name, *Iva*—like, *Oudarye*—in the matter of magnanimity, *Yayatir*—a king of the name, *Iva*—like, *Dharmikah*—in the matter of religiosity.

TRANSLATION

This child will almost be as good as Lord Shri Krishna by following His foot prints and by magnanimity he will become as good as king Rantideva while in religiosity he will be like Maharaj Yayati.

PURPORT

The last instruction of Lord Sri Krishna in the Bhagwat Geeta is that one should give up everything and should follow the foot prints of the Lord alone. Less intelligent persons do not agree to this great instruction of the Lord as ill luck would have it but one who is actually intelligent, catch up this sublime instruction of the Lord and is immensely benefited by such abidance. Foolish people do not know that association is the cause of acquiring the quality of the person so associated. Association of fire makes the object heated even in the material sense. Therefore association of the Supreme Personality of Godhead makes one equally qualified like the Lord. As we have discussed previously, one can achieve seventy eight percent of Godly qualities by the Lord's intimate association. To follow the instruction of the Lord is to associate with the Lord. **The Lord is not a material object that one has to feel his presence for such association.** The Lord is present every where and at all time. It is quite possible to have His association simply by following His instruction because the Lord and His instruction, the Lord and His Name, Fame, Attributes and paraphernalia all are identical with Him being absolute knowledge. Maharaj Parikshit is associated with the Lord even from the womb of his mother upto the last day of his valuable life and as such he acquired all the essential good qualities of the Lord in all perfection,

Rantideva :—An ancient king prior to the Mahabharat period referred to by Narada Muni while instructing Sanjaya as mentioned in Mahabharat (Dronaparva 67 Ch) He was a great king liberal for hospitality and distribution of foodstuff. Even Lord Sri Krishna also eulogised his acts of charity and hospitality. He was blessed by the great Vasistha Muni for supplying him cold water and thus he achieved the heavenly planet. He used to supply fruits, roots and leaves to the Rishis and thus he was blessed by them for fulfilling his desires. **Although a Kshatiriya by birth he never took flesh in his life.** He was specially hospitable to Vasistha Muni and by his blessings only he attained higher planetary residence He is one of those pious kings whose names are remembered in the morning and evening.

Yayati : The great emperor of the world and the original forefather of all great nations of the world who belong to the Aryan and Indo-European stock. He is the son of Maharaj Nahusha and he became the emperor of the world on account of his elder brother becoming a great and liberated saintly mystic. He ruled over the world for several thousands of years and performed many sacrifices and pious activities recorded in the history although his early youth was too much lustful and full of romantic stories. He fell in love with Devayani the most beloved daughter of Sukracharya. Devayani wished to marry him but at first he refused to accept her on account of her becoming the daughter of a Brahmin. According to *Shastras* a Brahmin could marry the daughter of a Kshatriya but a Kshatriya could not marry the daughter of a Brahmin. They were very much cautious about *Varnasankara* population in the world. Shukracharya specially ammended this law of forbidden marriage and induced Emperor Yayati to accept Devayani. Devayani had a girl friend of the name Sarmistha who also fell in love with the emperor and thus went with her friend Devayani. Shukracharya forbade Emperor Yayati not to call Sharmistha at his bed room but Yayati could not strictly follow his instruction. He secretly married Sharmistha also and begot sons in her. When

it was known to Devyani she went away to her father and lodged the complaint. Yayati was much attached with Devayani and when he went to his father-in-law's place to call her, Shukracharya was angry upon him and cursed him to become impotent. Yayati begged his father-in-law to withdraw his curse but the sage asked Yayati to ask youthfulness from his sons and let them become old as the condition of his becoming potent. He had five sons two from Devayani and three from Sharmistha. From his five sons namely 1. Yadu, 2 Turvasu, 3. Druhyu, 4. Anu, and 5. Puru five famous dynasties namely 1. the Yadu dynasty 2 the Yavan (Turks) dynasty, 3. the Bhoja dynasty 4. Mlechcha dynasty (Greeks) and the 5. Pourab dynasty all emanated to spread all over the world. He reached the heavenly planets by dint of his pious acts but he fell down from there on account of his self advertisement and ill-faming other great souls. After his fall down his daughter and grandson bestowed upon him their accumulated virtues and by the help of his grand son and friend Sivih he was again promoted to the heavenly kingdoms becoming one of the assembly member of Yamaraja where he is staying as a devotee. He performed more than one thousands of different sacrifices, gave in charity very liberally and was very influential king; and his majestic power was felt all over the world. His youngest son agreed to award him his, youthfulness but when he was in his sense of lustful desires even for one thousands of years, he became detached from worldly life and returned youthfulness again to his son Puru. He wanted to hand over the kingdom to Puru but his noblemen and the subjects did not agree. But when he explained to his subjects the greatness of Puru they agreed to accept Puru as the King and thus Emperor Yayati retired from family life and left home for the forest.

TEXT NO. 25

धृत्या बलिसमः कृष्णे प्रह्लाद इव सद्ग्रहः ।

आहर्तृषोऽश्वमेधानां वृद्धानां पर्युपासकः ॥

*Dhṛitya valisamah krishne prahrada iva sadgrahah.
Ahartta esha aswamedhanam briddhanam paryupasakah.*

ENGLISH SYNONYMS

Dhṛitya—by patience, *Valisaman*—like Vali Maharaj, *Krishne*—unto Lord Sri Krishna, *Pahrada*—Prahlaḍ Maharaj, *Iva*—like, *Sadgraha*—devotee of the, *Ahartta*—performer, *Esha*—this child, *Aswamedhanam*—of Aswamedh sacrifices, *Briddhanam*—of the old and experienced men, *Paryupasaka*—follower.

TRANSLATION

This child will be like Vali maharaj in the matter patience, a staunch devotee of Lord Krishna like Prahlaḍ Maharaj, a performer of many a *aswamedha* sacrifices and a follower of the old and experienced men.

PURPORT

Vali Maharaj—One of the twelve authorities in the matter of devotional service of the Lord. Vali Maharaj is a great authority in devotional service because he sacrificed everything to please the Lord and relenquished the connection of his so called spiritual master who obstructed on the path of risking everything for the service of the Lord. The highest perfection of religious life is to attain to the stage of unqualified devotional service of the Lord without any cause or without being obstructed by any kind of worldly obligation. Vali Maharaj made it a determination to give up everything for the satisfaction of the Lord and did not care for any obstruction whatsoever. He is the grand son of Prahlaḍ Maharaj another authority in the matter of devotional service of the Lord. Vali Mahoraj and the history of his dealings with Vishnu Vamandeva is described in the 8th canto of Srimad Bhagwatam (ch. 11 to 24).

Prahlaḍ Maharaj—A perfect devotee of Lord Krishna (Vishnu) and there were severe chastisements for him from his father

Hiranyakasipu when he was only five years old, only for his becoming an unalloyed devotee of the Lord. He is the first son of Hiranyakasipu and his mother's name was Kayadhu. Prahlad Maharaj was an authority in the devotional service of the Lord because he made his father killed by Lord Nrsinghadeva setting the example that even the father shall be removed from the path of devotional service if such father happens to be an obstacle. He had four sons and the eldest son Virochan is the father of Vali Maharaj mentioned above. The history of Prahlad Maharaj's activities is described in the 7th Canto of Srimad Bhagwatam.

TEXT NO. 26

राजर्षोणां जनयिता शास्ता चोत्पथगामिनाम् ।
निग्रहीता कलेरेष भुवो धर्मस्य कारणात् ॥

Rajarshinam janayita sasta cha utpathagaminan.
Nigrahita kaler easha bhuvo dharmasya karanat.

ENGLISH SYNONYMS

Rajarshinam—of the kings as good as the sages, *janayita*—Producer, *Sasta*—chastiser, *Cha*—and, *Utpathagaminam*—of the upstarts, *Nigrahita*—molester, *Kaler*—of the quarrelsome, *Bhubo*—of the world, *Dharmasya*—of religiosity, *Karanat*—on account of.

TRANSLATION

This child will be the father of kings like Sages, chastiser of the-up starts, molester of the quarrelsome for world peace and for the sake of religiosity.

PURPORT

The wisest man in the world is a devotee of the Lord. The sages are called the wise men and there are different types of wise men for different branches of knowledge. Unless, therefore, the king or the head of the state is not the wisest man he cannot control over all types of wisemen in the state. In the line of royal succession in

the family of Maharaj Yudhishthir, all the kings, without any exception, were the wisest men of their time and so also it is foretold about Maharaj Parikshit and his son Maharaj Janmenjay who was still to be born. Such wise sage-like kings can become the chastiser of the upstarts and the molester of the *Kali* or the quarrelsome. As it will be clear in the chapters ahead, Manaraj Parikshit wanted to kill the personified Kali who was attempting to kill a cow the emblem of peace and religiosity. The symptoms of *Kali* are 1. *wine*, 2. *women*, 3. *gambling* and 4. *slaughter-house*. Wise ruler of all the states should take lessons from Maharaja Parikshit how to maintain peace and morality of the state by subduing the elements of upstarts and quarrelsome people who indulge in wine, illicit connection with women, gambling and meat eating supplied by regularly maintained slaughter house. In this age of Kali regular licence is issued for maintaining all these different departments of quarrelsome people and how they can expect peace and morality in the state? The state fathers, therefore, must follow the principles of becoming wiser by devotion to the Lord, by chastising the breaker of discipline and by molesting the symptoms of quarrel as mentioned above. If we want blazing fire we must use the dry fuel. Blazing fire and moist fuel go ill together. Peace and morality can prosper only on the principles of Maharaj Parikshit and his followers.

TEXT NO. 27

तक्षकादात्मनो मृत्युं द्विजपुत्रोपसर्जितात् ।

प्रपत्स्यत उपश्रुत्य मुक्तसङ्गः पदं हरेः ॥

Takshakat atamano mrityum dwijaputra upasarjitat

Praptasyata upasrutya muktasangah padam hareh.

ENGLISH SYNONYMS

Takshakat—by the snake-bird, *Atmano*—of his personal self, *Mrityum*—death, *Dwijaputra*—the son of a Brahmin *Upasarjitat*—being sent by, *Praptasyata*—having taken shelter of, *Upasrutya*—after hearing, *Muktasangah*—freed from all attachment, *Padam*—position, *Hareh*—of the Lord.

TRANSLATION

After hearing about his death form the bite of a snake-bird sent by one son of a Brahmin, he will get himself freed from all material attachment and surrender unto the Personality of Godhead to take his shelter.

PURPORT

Material attachment and taking shelter of the lotus feet of the Lord go ill together. Material attachment means ignorance of the transcendental happiness under the shelter of the Lord. Devotional service of the Lord while existing in the material world means to get into practice of transcendental relation with the Lord and when it is matured, one gets completely freed from all material attachment and becomes competent to go back to home, go back to Godhead. Maharaj Parikshit being specially attached with the Lord from the beginning of his body in the womb of his mother, he was continually under the shelter of the Lord and the so called warning of his death within seven days from the date of curse by the Brahmin's son became a boon to him to prepare himself to go back to home back to Godhead. As he was always protected by the Lord he could have avoided the effect of such curse by the Grace of the Lord but he did not take such undue advantage for nothing. Rather he made the best use of a bad bargain and for seven days continually he heard Srimad Bhagwatam from the right source and thus he got shelter of the Lotus feet of the Lord by that opportunity.

TEXT NO. 28

जिज्ञासितात्मयाथात्म्यो मुनेर्व्यासमुतादसौ ।

हित्वेदं नृप गङ्गायां यास्यत्यद्वाकुतोभयम् ॥

*Jijnasita atmayatharthyo muneryasasutad asou,
Hitwa idan nripa gangayam yasyati addha akutobhayam.*

ENGLISH SYNONYMS

Jijnasita—having enquired of, *Atmayatharthyo*—right knowledge of one's ownself, *Muner*—from the learned philosopher, *Vyasa*—the son of Vyasa, *Asou*—he, *Hitwa*—quitting, *Idam*—this material attachment, *Nripa*—oh the king, *Gangayam*—on the bank of the Ganges, *Yasyati*—will go, *Addha*—directly, *Akutabhayam*—the life of fearlessness.

TRANSLATION

Thus after enquiring from the great philosopher son of Vyasa-deva about the right knowledge of his ownself he, shall achieve the life of fearlessness after quitting this material attachment.

PURPORT

Material knowledge means ignorance of the knowledge of one's own self. Philosophy means to seek after the right knowledge of one's ownself or the knowledge of self realisation. Without self realisation philosophy means dry speculation or waste of time and energy. *Srimad Bhagwatam* means the right knowledge of one's own self and hearing of *Srimad Bhagwatam* means to get free from material attachment and enter into the kingdom of fearlessness. This material world is fearfulness as if a prisoner is always fearful within the prison house. In the prison house no body can violate the jail rules and regulations and violating the rules means another term for extension of prison-life. Similarly we are in this material existence always fearful. This fearfulness is called anxiety. Every one in the material life in all species of or varieties of life, is full of anxieties either by breaking or without breaking the laws of nature. Liberation or *Mukti* means getting relief from this constant anxieties. This is only possible when the quality of the anxiety is changed in the devotional service of the Lord. ***Srimad Bhagwatam* gives us this chance of changing the quality of anxiety from matter to spirit.** This is done in the association of learned philosopher like self realised Sukadeva Gos-

wami the great son of Sri Vyasdeva. Maharaj Parikshit after receiving the warning of his death took advantage of this opportunity by association of Sukadeva Goswami and achieved the desired result.

There is a sort of imitation of this reciting and hearing of Srimad Bhagwatam by professional men and the foolish audience who think that they would get free from the clutches of material attachment for attaining the life of fearlessness. Such imitation of hearing Srimad Bhagwatam is a caricature only and one may not be misled by such performance of *Bhagwatam Saptaha* undertaken by ridiculous greedy fellow for maintaining an establishment of material enjoyment.

TEXT NO. 29

इति राज्ञ उपादिश्य विप्रा जातककोविदाः ।

लब्धापचितयः सर्वे प्रतिजग्मुः स्वकान् गृहान् ॥

Iti Rajna upadisyā vipra jatakakovidah

Labdhapachityah sarve pratijagmuh swakan Grihan.

ENGLISH SYNONYMS

Iti—thus, *Rajna*—unto the king, *Upadishya*—having advised *Vipra*—persons who are well versed in the Vedas, *Jatakakovidah*—those who had received sumptuously as remuneration, *sarve*—all of them, *Pratijagmuh*—went back, *Swakan*—their own, *Grihan*—houses.

TRANSLATION

The persons who were expert in the knowledge of astrology and in the performance of birth ceremony thus instructed the King Yudhisthira about the future history of the child and being sumptuously remunerated all of them went back to their respective home.

PURPORT

The Vedas means the store house of knowledge both material and spiritual. But such knowledge aims at perfection of self realisation. In other words the Vedas are the guidance for the civilised

man in every respect. The human life being the opportunity of getting free from all material miseries, it is properly guided by the knowledge of the Vedas both in the matter of material needs and spiritual salvation. The specific intelligent class of men who devoted particularly in the knowledge of Vedas were the *Vipras* or the graduates of the Vedic knowledge. There are different branches of knowledge in the Vedas of which astrology and pathology are two important branches of knowledge necessary for the common man. So the intelligent class of men in the society generally known as the Brahmins took up all the different branches of Vedic knowledge for guiding the society. Even the department of military education (*Dhanurveda*) was also taken up by such intelligent class of men and the *Vipras* were also teachers of this section of knowledge as was Dronacharya, Kripacharya etc.

The word *Vipra* mentioned herein is significant. There is a little difference between the *Vipras* and the *Brahmins*. The *Vipras* are those who are expert in the matter of *Karmakanda* or fruitive activities guiding the society towards fulfilling the material necessities of life while the Brahmins are expert in spiritual knowledge of transcendence. This department of knowledge is called *Jnanakanda* and above this there is the *Upasanakanda*. Culmination of *upasanakanda* is devotional service of the Lord Vishnu and when the Brahmins achieve perfection they are called Vaishnava. Vishnu worship is the highest of all other modes of worship,—such elevated Brahmins are called the *Vaishnavas* engaged in the transcendental loving service of the Lord, and as such *Srimad Bhagwatam* which is the science of devotional service is very much dear to the *Vaisnavas*. And as explained in the beginning of the *Srimad Bhagwatam*, it is the mature fruit of Vedic knowledge and is superior subject matter above the three *kandas* namely Karma, Jhan and Upashana etc.

Amongst the *karmakanda* experts the *Jataka* expert *Vipras* were good astrologers who could tell all the future history of a born

child simply by astral calculation of the time (*Lagna*) and such expert *Jataka* Vipras were present during the birth of Maharaj Parikshit and his grandfather Maharaj Yudisthir remunerated the Vipras sufficiently with gold, land, villages, grains, and other valuable necessities of life which include the cow also. There is need of such Vipras in the social structure and it is the duty of the state to maintain them comfortably as designed in the Vedic procedure. Such expert Vipras being sufficiently paid in kinds by the state they could give free service to the people in general and thus this department of Vedic knowledge could be available for all.

TEXT NO. 30

स एष लोके विख्यातः परीक्षित इति यत्प्रभुः ।

पूर्वं द्रष्टमनुध्यायन् परीक्षेत नरेष्विह ॥

Sa esha loke vikhyatah parikshit iti yat prabhu.

Purvan dristam anudhyayan pariksheta naresu iha.

ENGLISH SYNONYMS

Sa-he, esha—in this. *Lock-world, Vikhyatah*—famous, *Parikshit*—one who examines, *Iti*—thus, *Yat*—what, *Prabhu*—oh my king, *Purvam*—before, *Dristam*—seen, *Anudhyayan*—constantly contemplating, *Pariksheta*—shall examine, *Naresu*—unto every man, *Iha*—here.

TRANSLATION

He should become famous in this world as Parikshit (examiner) on account of his examining all human beings whether he is that personality whom he saw before his birth and thus constantly contemplating on Him.

PURPORT

Maharaj Parikshit fortunate as he was got impression of the Lord even from the womb of his mother and thus his contemplation on the Lord was constantly with him. Once the impression of the transcendental Form of the Lord is fixed up in one's mind he can ever forget him in any circumstances. Child Parikshit after coming

out from the abdomen of his mother was in the habit of examining every body whether he was the same personality whom he saw first within the womb. But no body could be equally or more attractive than the Lord and therefore he never accepted any one as compared with the Lord. But the Lord was constantly with him by such examination and thus Maharaj Parikshit was always engaged in the devotional service of the Lord by remembrance.

Srila Jiva Goswami remarks in this connection that every child if he is given impression of the Lord from the very childhood certainly he becomes a great devotee of the Lord like Maharaj Parikshit. One may not be as fortunate as Maharaj Parikshit to have the opportunity of seeing the Lord in the womb of his mother but even, he is not so much fortunate, he can be made so if the parents of the child desires him to be so. There is a practical example in my personal life in this connection. My father was a pure devotee of the Lord and when I was only four or five years old, my father gave me a couple of Forms of Radha and Krishna. In playful manner, I used to worship these deities along with my sister and I used to imitate the ways as they were being performed in a neighbouring temple of Radha Govinda. By constant visit of this neighbouring temple and copying the ceremonies in connection with my own deities of play, I developed a natural affinity for the Lord. My father used to observe all the ceremonies befitting my position. Later on these activities were suspended due to my association in the schools and colleges and I became completely out of the way. But in my youthful days when I met my spiritual master Sri Srimad Bhakti Siddhanta Saraswati Goswami Maharaj, again I revived my old habit and the same playful deities became my worshipful deities in proper regulation. This was followed up till my leaving the family connection and I am pleased that my generous father gave the first impression which developed later into regulative devotional service by His Divine Grace. Maharaj Prahlaḍ also advised that such impression of Godly relation must be impregnated from the beginning of child.

hood otherwise one may miss the opportunity of human form of life which is very much valuable although it is temporary like others.

TEXT NO. 31

स राजपुत्रो ववृधे आशु शुक्ल इवोदुपः ।
आपूर्यमाणः पितृभिः काष्ठाभिरिव सोऽन्वहम् ॥

Sa rajaputra babridhe ashu sukla iva udupah.

Apuryamanah pitribhih kasthabhir iva sa anu aham

ENGLISH SYNONYMS

Sa—that, *Rajputra*—the royal prince, *Babridhe*—grew up, *Ashu*—very soon, *Sukla*—growing moon, *Iva*—like, *Udupah*—the moon, *Apuryamanah*—luxuriantly, *Pitribhir*—by the parental guardians. *Kasthabhir*—plenary development, *Iva*—like, *Sa*—he, *Anu aham*—day after day.

TRANSLATION

As the moon in its growing fortnight develops day after day so the royal prince very soon developed luxuriantly with all plenary facilities from the care taker guardian grand-fathers.

TEXT NO. 32

यक्ष्यमाणोऽश्वमेधेन ज्ञातिद्रोहिजासया ।
राजालब्धधनो दध्यावन्यत्र करदण्डयोः ॥

Yakshamana aswamedhena jnatidroha Jihasya

Raja labdhadhano dadhyou nanyatra karadandayo.

ENGLISH SYNONYMS

Yakshamana—desiring to perform, *Aswamedhena*—by the Horsesacrific ceremony, *Jnatidroha*—fighting with kinsmen, *Jihasya*—for getting free, *Labdhadhano*—for getting some wealth, *Dadhyou*—thought about it, *Nanyatra*—not otherwise, *Kardandayo*—taxes and fines.

TRANSLATION

Just at this time the king Yudhisthira was contemplating of performing horse sacrifice ceremony to get free from the sins of fight with kinsmen. But he became anxious to get some wealth as there was no surplus fund except tax collection and realisation of fines.

PURPORT

As the Brahmins, the Vipras had a right to be subsidised by the state similarly the state executive head had the right to collect taxes and fines from the citizens. After the battle of Kurukshetra the state treasury was exhausted and therefore there was no surplus fund except the fund from tax collection and fine realised. Such fund was sufficient only for the state budget and having no excess fund the king was anxious to get some wealth otherwise to perform the horse sacrifice ceremony. Maharaj Yudhisthir desired to perform this sacrifice under instruction of kinsmen from Bhismadev in the Kurukshetra fight.

TEXT NO. 33

तदभिप्रेतमालक्ष्य भ्रातरोऽच्युतचोदिताः ।

धनं प्रहीणमाजह्नु रुदीच्यां दिशि भूरिशः ॥

Tad abhīpretam alakhya bhrataro achyuta choditan
Dhanam prahīnam ajhru rudichyam diski bhurishah

ENGLISH SYNONYMS

Tad—his, *Abhīpretam*—wishes of the mind, *Alaksya*—observing, *Bhrataro*—his brothers, *Achyuta*—the infallible (Lord Sri Krishna) *Choditah*—being advised by, *Dhanam*—riches, *Prahinam* to make collection *Ajhru*—brought about *Rudichyam*—northern, *Dishi*—direction, *Bhurisha*—sufficient.

TRANSLATION

Understanding the hearty wishes of the King, his brothers as advised by the infallible Lord Krishna,—brought about sufficient riches, collecting from the northern direction (left by King Marutta).

PURPORT

Maharaj Marutta:—one of the great emperors of the world and he reigned over the world long before the reign of Maharaja Yudhisthir. He was the son of Maharaj Avikshit and was a great devotee of the son of Sungod known as the Yamraj. His brother Sambarta was rival priest of the great Brihaspati the learned priest of the demigods. He conducted one sacrifice called by the name Sankar Yajna in which the Lord was very much satisfied and He was pleased to hand over the charge of a mountain—peak of gold. This peak of gold can be found somewhere in the Himalayan mountain and modern adventurers may try to find it out there. He was so powerful an emperor that at the day's end of sacrifice the demigods from other planets like Indra, Chandra, Brihaspati etc used to visit his palace. And because he had the gold peak at his disposal he had gold in his possession more than enough. As such the canopy of the sacrifice altar was completely made of gold only. In his daily performances of the sacrificial ceremonies, some of the inhabitants of the Vayuloka (airy planets) were invited to expedite the cooking work of the ceremony. And the assembly of the demigods in the ceremony was presided by Viswadeva.

By his constant pious work he was able to drive out all kinds of diseases from the jurisdiction of his kingdom. All the inhabitants of higher planets like the Devaloka, Pitriloka, etc were all pleased upon him for his great sacrificial ceremonies. Every day he used to give in charity to the learned Brahmins such things as beddings, seats, conveyances and sufficient quantity of gold. On account of munificent charities and performances of innumerable sacrifices the King of heaven, Indradeva, was fully satisfied upon him and always wished for his welfare. Due to his pious activities he remained a youngman throughout his life and reigned over the world for one thousands of years surrounded by his satisfied subjects, ministers, legitimate wife, sons and brothers. Even Lord Sri Krishna eulogised his spirit of pious activities. He handed over his only daughter to Maharshi Angiras and by his good blessings, he was elevated to the kingdom

of heaven. First of all he wanted to offer the priesthood of his sacrifices to learned Brihaspati but the demigod refused to accept the post on account of his becoming a human being or man of this earth. He was very sorry for this but on the advice of Narada Munī he appointed Samvarta to the post and he was successful in his mission.

Success a of particular type of sacrifice completely depends on the priest in-charge. In this age all kinds of sacrifices are forbidden because there is no learned priest amongst the so called Brahmins who pass on by the false notion of becoming the son of a Brahmin and without any Brahminical qualifications. In this age of Kali therefore only one kind of sacrifice is recommended in this age, which is called *Samkirtan Yajna* as inaugurated by Lore Sri Chaitanya Mahāprabhu.

TEXT NO. 34

तेन सम्भृतसम्भारो धर्मपुत्रो युधिष्ठिरः ।

वाजिमेधैस्त्रिभिर्भीतो यज्ञैः समयजद्धरिम् ॥

*Tena sambhrita eambhare dharmaputra yudhisthirah
Bajimedhais tribhir bheeto yajnai samayajad harim*

ENGLISH SYNONYMS

Tena—by that riches, *Sambhrita*—collected, *Sambhara*—ingredients, *Dharma-putra*—the pious king, *Yudhisthira*—of the name, *Bajimedhai*—by horse-sacrifices, *Tribhi*—three times, *Bheeto*—being too much afraid after the battle of Kurukshetra, *Yajnai*—sacrifices, *Samayajad*—perfectly worshipped, *Hari*—the personality of Godhead.

TRANSLATION

By that riches he could collect the ingredients of three sacrifices in which horses are offered and the pious king Maharaj Yudhisthira who was very much afraid after the battle of Kurukshetra thus pleased the Lord Hari Personality of Godhead.

PURPORT

Maharaj Yudhisthir was the ideal and celebrated pious king of the world and still he was too much afraid after the execution of

the battle of Kurukshetra on account of mass killing in the fight and that also only for installing him on the throne. He therefore, took all the responsibility of sins committed in the warfare. And to get rid of all such sins he desired to perform three sacrifices in which horses are offered in the altar. Such sacrifice is not only costly so as a King like Maharaj Yudhisthir had to collect the necessary heaps of gold left by Maharaj Marutta and the Brahmins, who were given in charity gold by the King Marutta. The learned Brahmins could not take away all the loads of gold given by Maharaj Marutta and therefore they left behind them the major portion of the gift. And Maharaj Marutta also did not recollect such heaps of gold given away in charity. Besides that all the golden plates and utensils which were used in the sacrifice were also thrown in the dustbins and all such heaps of gold remained unclaimed property for a long time till Maharaj Yudhisthir collected them for his own purposes. Lord Sri Krishna advised the brothers of Maharaj Yudhisthir to collect the unclaimed property because it belonged to the King. The more astonishing thing is that no subject of the state also collected such unclaimed gold for industrial enterprise or like that. This means that the state citizens were completely satisfied by all necessities of life and therefore not inclined to accept unnecessary productive enterprises for sense gratification. Maharaj Yudhisthira also requisitioned the heaps of gold for performing sacrifices and for pleasing the Supreme Hari Personality of Godhead. Otherwise he had no desire to collect them for the State Treasury.

One should take lessons from the acts of Maharaj Yudhisthira how he was afraid of sins committed in the battlefield and therefore he wanted to satisfy the Supreme Authority. This means unintentional sins are also committed in our daily occupational discharge of duties and to counteract even such unintentional crimes, one must perform sacrifices as they are recommended in the revealed scriptures. The Lord says in the Bagwat Geeta (*Yajnarthe Karmani anyatra Karma bandhana*) one must perform sacrifices recommended in the scriptures in order to get rid from commitment of all unautho-

rised work or even unintentional crimes which we are apt to commit. By doing so one shall be freed from all kinds of sins. And those who do not do so but work on self-interest of sense-gratification,—shall have to undergo all tribulations accrued from committed sins. Therefore, the main purpose of performing sacrifices is to satisfy the Supreme Personality Hari. The process of performing sacrifices may be different in terms of different time, place and persons but the aim of such sacrifices is one and the same at all times and in all circumstances *viz.* satisfaction of the Supreme Lord Hari. That is the way of pious life and that is the way of peace and prosperity of the world at large. Maharaj Yudhishthir did all these as the ideal pious king in the world.

If Maharaj Yudhishthir were to be a sinner in his daily discharge of duties in the matter of royal administration of state affairs, wherein killing of man and the animals is a recognised art,—then we can just imagine what ammount of sins are committed consciously or unconsciously by the untrained population of the *Kaliyuga* without any asset of performing sacrifices in the matter of pleasing the Supreme Lord. The Bhagwatam says therefore, that the prime duty of the human being is to satisfy the Supreme Lord by the performance of one's occupational duty. (see PP 119 Vol. I).

Let any man of any place or community, caste or creed,—be engaged in any sort of occupational duty but he must agree to perform sacrifices as it is recommended in the scriptures for the particular place, time and person. In the Vedic literatures it is recommended that in the *Kaliyuga* people must be engaged in the matter of glorifying the Lord by chanting the holy name of Krishna (*Kirtanat eva krishnasya muktasanga param brajet*) without any offence and by doing so one can be freed from all sins : and thus can attain the highest perfection of life by returning back to home, back to Godhead. We have already discussed this subject matter more than once in this great literature of SRIMAD BHAGWATAM

at different places and specially in the introductory portion by sketching the life of Lord Sri Chaitanya Mahaprabhu,—and still we are repeating the something in this connection with a view to bring about peace and prosperity in the human society at large.

The Lord has declared openly in the 'Bhagwat Geeta' how He becomes pleased with us and the same process is practically demonstrated in the life and preaching work of Lord Sri Chaitanya Mahaprabhu. The perfect process of performing *Yajnas* or sacrifices for pleasing the Supreme Lord Hari (Personality of Godhead who gets us free from all miseries of existence), is to follow the ways of Lord Sri Chaitanya Mahaprabhu in this dark age of quarrel and dissensions.

Maharaj Yudhisthira had to collect heaps of gold for securing the ingredients of Horse-sacrifice *Yajna* in the days of sufficiency and we can hardly think of such performance of *Yajnas* in these days of insufficiency and complete scarcity of gold. At the present moment **we have heaps of papers** with promise of being converted into gold by economic development of modern civilisation and still there is no possibility of spending riches like Maharaj Yudhisthira either individually or collectively or by state patronisation. Just suitable, therefore, for the age, is the method recommended by Lord Sri Chaitanyu Mahaprabhu in terms of the *Shastra*. Such method requires no expenditure at all and yet can award more benefit than what is derived from other expensive method of *Yajna* performances.

The Horse-sacrifice *Yajna* or for the matter of Cow-sacrifice *Yajnas* performed by the Vedic regulations may not be misunderstood as the process of killing the animals. On the contrary such animals offered for the *Yajna* were rejuvenated to a new span of life by the transcendental power of chanting the Vedic hymns, which if properly chanted, is different from what is understood by the common layman. The Vedamantras are all practical and the proof is rejuvenation of the sacrificed animal.

There is no possibility of such methodical chanting of the Vedic hymns by the so-called Brahmins or priests of the present age. The untrained descendants of the twice-born family are no more like their forefathers and as such they are counted amongst the Sudras or once-born man. The once-born man is unfit for chanting the Vedic hymns and therefore there is no practical utility of the original hymns without being harnessed by the authorised Personality in terms of the Vedic injunctions suitable for the age and the candidates.

And to save them all, Lord Sri Chaitanya Mahaprabhu propounded the 'Samkritan' movement or Yajna for all practical purposes and the people of the present age are strongly recommended to follow the sure and recognised Path.

TEXT NO. 35

आहूतो भगवान् राज्ञा याजयित्वा द्विजैर्नृपम् ।

उवास कतिचिन्मासान् सुहृदां प्रियकाभ्यया ॥

Ahuto bhagawan rajna yajaitwa dwijair nripam

Ubas katichin masan suhridam priyakamyaya.

ENGLISH SYNONYMS

Ahuta—being called by, *Bhagawan*—Lord Krishna the Personality of Godhead, *Rajna*—by the king, *Yajaitwa*—causing to be performed, *Dwijair*—by the learned brahmins, *Nripam*—on behalf of the King, *Ubas*—resided, *Katichin*—a few, *Masan*—months, *Suhridam*—for the sake of the relatives, *Priyakamyaya*—for the matter of pleasure.

TRANSLATION

Lord Sri Krishna the Personality of Godhead thus being invited by Maharaj Yudhisthira on the occasion of the abovementioned sacrifices, had caused them performed by qualified twice-borns and after that for the pleasure sake of relatives, the Lord remained there for a few months.

PURPORT

Lord Sri Krishna was invited by Maharaj Yudhisthir to look into the supervision of the performances of Yajna and the Lord to abide by the orders of His elderly crusin, caused the performance of Yajnas **by learned twice-born Brahmins**. Simply by taking birth once for all in the family of a Brahmin, does not make one qualified for performing Yajnas. He must be twice-born by proper training and initiation from the bonafide Acharya. The once-born scions of Brahmin-family are calculated equal with the once-born **Sudras** and such *Brahma-Bandhu* or unqualified once-born man has no right to accept the priesthood of performing any form of *Yajna* or acts of fruitive duties. Such once-born scion of Brahmin family must be rejected for any purpose of religious or Vedic function. Lord Shri Krishna was entrusted to look after this arrangement and perfect as He is, He caused the Yajnas performed by the bonafide twice-born Brahmins for successful termination.

TEXT NO. 36

ततो राज्ञाभ्यनुज्ञातः कृष्णाय सह बन्धुभिः ।

ययौ द्वारवतीं ब्रह्मन् सार्जुनो यदुभिर्वृतः ॥

*Tato rajnabhi anujnatah krishnaya saha bandhubhih
Yayou dwaravatim brahman sarjuna yadubhir britah.*

Tato—thereafter, *Rajnabhi*—by the king, *Anujnatah*—being permitted, *Krishnaya*—as well as by Droupadi, *Saha*—along with, *Bandhubhih*—other relatives, *Yayou*—went to, *Daravatim*—Dwarkadhama, *Brahman*—oh the Brahmins, *Sarjuna*—along with Arjuna, *Yadubhir*—by the members of the Yadhu dynasty, *Britah*—surrounded.

TRANSLATION

Oh Sounaka the Brahmin, thereafter the Lord having bidden farewell with the King Yudhisthir, Droupadi and other relatives,

started for the city of Dwarka accompanied by Arjuna and other members of the Yadu dynasty.

Thus end the BHAKTIVEDANTA PURPORTS of the First Canto Twelfth Chapter in the matter of Birth of Maharaj Parikshit.

(To be continued)

SRIMAD
BHAGWATAM

SRIMAD
BHAGWATAM

Vol. III

A C. BHAKTI-
VEDANTA

A. C. BHAKTIVEDANTA

Vedanta & Srimad Bhagwatam

**Review by The Indian Philosophy & Culture, Vrindaban
Quarterly Journal of the
INSTITUTE OF ORIENTAL PHILOSOPHY
Vrindaban U.P. (India)**

S E P T E M B E R

1 9 6 4

Srimad Bhagavatam Second Part Canto 1, Chap. VII, verse 8, to Chap. XII with Original Text, Transliteration, English synonym, English Translation and Purport of the text. Edited by A.C. Bhakti-vedanta Swami. Published by the League of Devotees, Vrindaban (U. P.) 1964. Page vii, iv, 65 to 748. Price Rs. 16/- only.

Srimad Bhagavatam has been declared by Sri Caitanya as the only authentic commentary on the Brahma Sutram. It is well known that Bhagavan Vedavyasa compiled the different Vedas and the Upanisads, as also laid down the true import of the same by means of his aphorisms, known as **Brahma Sutram**. The Sutram being difficult, he further condescended to write the Bhagavatam in the form of Puranam with the object of making the teachings of the Vedas, as laid down in the Brahma Sutram, an easy access. This shows the great importance of the Bhagavatam a work from the pen of the great compiler of the Vedas himself-as the right key to the secret lore of the Vedas and the Upanisads, though it is not written in the style of an usual commentary on the Brahma Sutram.

Being unaware of such significance of the Bhagavatam, the Indian mind has been used to hold that the Bhagavatam carries only the Bhakti cult of the Pancharatra tradition, and is not directly concerned with the teachings of the Vedas. The major emphasis, therefore, given to the Sariraka and the other Bhasyas of the Brahma Sutram, and the claims of the Bhagavatam in this direction was ignored altogether. It has therefore, been the signal service of

Sri Caitanya and his school of Goudiya Vaisnavas to install the Bhagavatam in the place of honour which it deserves as the only rightful descendent of the vedic lore coming down straight from Bhagavan Vyasadeva himself. Thus taking the Bhagavatam as the sole commentary on the Brahma-Sutram we not only rightly assess the full scope of the Bhagavatam, but also to a proper comprehension of the subject matter of the Brahma-Sutram itself, which has been the matter of great controversy amongst its authoritative commentators.

We are, indeed, very grateful to Sri A. C. Bhaktivedanta Swami for both of his volumes on the Bhagavatam, in which he has spared no pains to interpret the Bhagavatam in the right manner showed by Sri Caitanya and his school, as also clear up the misunderstanding regarding the scope of its teachings. His 'Elaborate Puport' appended to each verse of the text has been quite illuminating in this respect. We have no doubt that with the publication of these volumes the rightful interpretation of the Bhagavatam, which has been the gift of Sri Caitanya and his Goswami followers, has now been made available to the English knowing world for the first time, and that it will go a great way in making the great fountain-head of Divine knowledge and Love-which the Bhagavatam is rightly appreciated and whole heartedly accepted by the whole of the humanity.

These volumes speak very highly of Swamiji's scholarship and specially of his love of cultural pursuits, when we look into his enormous labour and sacrifice in producing them almost single-handed and that, too, at the ripe age of 68. We earnestly pray to the Almighty that He may spare Swamiji for all the years he may require to finish his Magnum opus of 60 volumes, and earn the love and gratitude of his fellowmen in the pursuit of Divine Love and Grace-nay of the entire humanity.

ALL GLORY TO SRI GURU AND GOURANGA

यस्य राष्ट्रे प्रजाः सर्वस्त्रस्यन्ते साध्व्यसाधुभिः ।
तस्य मत्तस्य नश्यन्ति कीर्तिरायुर्भोगो गतिः ॥
एष राज्ञां परोषर्मो ह्यार्तानामार्तिनिग्रहः ।
अत एनं वधिष्यामि भूतद्रुहमसत्तमम् ॥

*Yasya rastre prajak sarvas trasyante saddhi asadhubhik
Tasya mattasya nasyanti kirtir ayur bhaga gatih.
Esha rajnam paro dharmo hi artanam artinigraha
Ata enam vadhisyami bhutadroha asattamam.*

(pp. 1023)

SRIMAD

BHAGWATAM

of

KRISHNA DWAIPAYANA VYAS

ENGLISH VERSION

(Third Volume)

By A. C. BHAKTIVEDANTA SWAMI

LIST OF OTHER BOOKS

(In English)

1. GEETOPANISHAD.
2. CHATTANYA CHARITAMRITA ESSAYS
AND TEXT.
3. SCIENCE OF DEVOTION.
4. EASY JOURNEY TO OTHER PLANETS.
5. PRACTICAL THEISM.
6. MESSAGE OF GODHEAD.
7. ISOPANISHAD.
8. PRAYERS OF KING KULASHEKHAR.
Editor of THE FORTNIGHTLY MAGAZINE.
BACK-TO-GODHEAD

AND

FOUNDER SECRETARY.

THE LEAGUE OF DEVOTEES (Regd.)

Residence:—

**Sri Radha Damodar Temple
Sebakunja, Vrindavan U. P.**

Office:—

**Sri Radha Krishna Temple
P. O. Box No. 1846
2439, Chhipiwada Kalan
DELHI-6.**

SRIMAD BHAGWATAM

THIRD PART

*(From Thirteenth To Nineteenth Chapters End
of the First Canto)*

*Original Sanskrit Text, Roman transliteration, English
Synonyms of word to word, English
Translation and
Elaborate PURPORTS*

by

A. C. BHAKTIVEDANTA SWAMI

1965

Published by

THE LEAGUE OF DEVOTEES (Regd.)

VRINDABAN

AND

POST BOX No. 1846. : DELHI-6

Gratis for :
The Members

Rs. 16/- (India)
£2/- (Foreign)

CONTENTS

Thirteenth Chapter

	<i>Page</i>
Vidura Returns Back Home	749
The Supreme Knowledge	751
Reception of Vidura	753
Sanctity of A Pure Devotee	765
Past History of Vidura	771
Happy Yudhisthir The King	773
Ignorant Coditioned Soul	774
Vidura's Instructions To Dhritarastra	776
Influence Of Time	780
Warning Of Oldage	782
The Uudisturbed Person	788
The First Class Man	789
Dhritarastra Quits Home	792
Maharaj Yudhisthir The Pious King	796
The Supreme Will	807
Illusory Affection	813
One Living Being Is Food For The Other	816
Mission Of Lord Sri Krishna	822
The <i>Sati</i> Rite	833

Fourteenth Chapter

Yudhisthir's Anxiety	836
He Observes Irregularities	838
Everything Disturbed	840
Indications of The Lord's Disappearance	844
Lord The Source Of Everything.	846
Some Of The Bad Omens	851
Dejected Arjuna	856
Yudhisthir's Anxious Enquiries	859

	<i>Page</i>
Lord Sri Krishna's Departure Apprehended ...	878
Fifteenth Chapter	
Feelings Of Separation By Arjuna ...	880
The Lords Disappearance Admitted ...	833
Thoughts On Lord Sri Krishna ...	886
How Arjuna was Successful	
In Gaining Droupadi ...	887
How Bheema Was Able	
To Conquer Over Jarasandha ...	890
How the Pandavas Were Saved	
From Durvasa's Wrath ...	894
How He Obtained Different Weapons ...	897
How He Fought The Battle of Kurukshetra ...	904
The Law Of Struggle For Existence ...	919
A Summary Of The Bhagwat Geeta ...	920
Liberation by Bhagwat Geeta ...	928
The Pandavas' Timely Retirement ...	931
The Mystery Of Lord's Disappearance ...	934
How Society Is Affected By Kali ...	939
Maharaj Parikshit Enthroned ...	941
Maharaj Yudhisthir Liberated ...	945
Sixteenth Chapter	
Reign Of Maharaj Parikshit ...	960
His World Tour ...	965
His Attempt To Exterminate Kali ...	974
The King's Reception All Over The World ...	979
The Principles Of Cow Protection ...	984
The King's Anxieties Over The Principle ...	985
Cow Killing A Great Drawback ...	987

	<i>Page</i>
Degradation In The Age Of Kali ...	992
Lord Krishna's Transcendental Attributes ...	1000
The Age of Kali Incompatible	
With Everything Noble ...	1004
Lord Krishna Attractive Even For The	
Goddess of Fortune ...	1006
Delightful Earth During The	
Lord's Presence ...	1019

Seventeenth Chapter

Maharaj Parikshit Meets The Pretender Kali	1012
The Bull Symbol Of Religion ...	1014
Cow the Source of Religious Principles ...	1015
Cow Killing An Astonishment	
For Maharaj Parikshit ...	1017
The King's Bereavement ...	1021
His Assurance For Cow Protection ...	1022
Cow Killing-Government Condemned ...	1024
Species Of Cow Is Offenceless And Honest ...	1028
Offender to The Offenceless ...	1029
State's Duty Towards The Offenceless	
And The Offenders ...	1031
Philosophy Of Wrongdoer ...	1036
The Lord's Inconceivable Energy... ..	1042
The Pillars And The Killers Of Religiosity ...	1043
Earth's Bereavement ...	1049
A Strong King Can Adjust Earthly Disorders	1050
Consequences Of An Impious Government ...	1054
The Verdict Of The Pious Government ...	1055
Clearing Out Sinners from Sanctified Place ...	1056
Specified Spots For Sinful Activities ...	1069
Ideal Leaders Of Social Welfare ...	1067

	<i>Page</i>
Diplomacy in Fighting the Evil ...	1068
Spiritual Movement And State Support ...	1071

Eighteenth Chapter

Accepting the Spiritual Master ...	1075
Checking The Evil ...	1079
Special Concession For The Fallen Age ...	1081
Feasible Sacrifice In The Age of Kali ...	1087
Association Of A Devotee ...	1089
Sri Krishna The Unlimited ...	1091
Practical Salvation ...	1097
Significance Of The Unlimited ...	1100
The Glorious Lord ...	1103
Renouoced Order of Life ...	1105
The Story of Maharaj Parikshit ...	1108
Trance of Bhaktiyoga ...	1110
Formalities Of Reception ...	1112
The Angry King ...	1115
The Lord's Speeial Mercy ...	1116
Castely Malice ...	1119
The Puffed Up Brahmin Boy ...	1122
Curstng Not Approved ...	1127
Result of Destroying Monarchy ...	1129

Nineteenth Chapter

The King Repents ...	1141
The Rivers Ganges & Jamuna ...	1150
Arrival of Great Sages & Kings ...	1154
The Brahmins and the Kshatriyas ...	1162
Lord's Special Favour Upon A Devotee ...	1164
Appreciation Of The Acts of Pandavas ...	1172
Attributes Of The Sages ...	1176

			<i>Page</i>
The Man's Duty	...	...	1178
Appearance Of Sukdeva Goswami	...	...	1179
The King's Reception	...	...	1183
Sukdeva Goswami An Authority	...	...	1184
The Devotees Family Members	...	...	1191
Questionairs By The King	...	...	1193

End of The First Canto
Srimad Bhagwatam Vol. III

Copyright reserved

First Vol. printed	...	...	1962
Second „ „	...	...	1964
Third „ „	...	...	1965

PRINTED IN DELHI IN 12 POINT TIMES FACE TYPE FOR
THE LEAGUE OF DEVOTEES (REGD.)

VRINDABAN : DELHI

BY CH. KANSHI RAM AT NEW O. K. PRESS, CHURIWALAN, DELHI-6
(INDIA)

THIRD VOLUME
SRIMAD BHAGWATAM

FIRST CANTO

THIRTEENTH CHAPTER

DHRITARAstra QUITs HOME

(Continued From Page 748 of the Second Volume)

TEXT No. 1

श्री सूत उवाच

विदुरस्तीर्थयात्रायां मैत्रेयादात्मनो गतिम् ।
ज्ञात्वागाद्धास्तनपुरं तयावाप्तविवित्सितः ॥

Sri Suta uvacha

*Vidura tirthayatrāyam maitreyad atmane gatim
Jnatwaagat hastinapuram taya abapta vividsitah.*

ENGLISH SYNONYMS

Sri Suta uvacha—Sri Suta Goswami said, *Vidura*—of the name, *Tirthayatrāyam*—while travelling at different pilgrimages, *Maitreyad*—from the great sage Maitreya, *Atmane*—of the self, *Gati*—destination, *Jnatwa*—by knowing it, *Agat*—went back, *Hastinapuram*—the city of Hastinapura, *Taya*—by that knowledge, *Abapta*—sufficiently gainer, *Vivitsitah*—being well versed in every thing knowable.

TRANSLATION

Sri Suta Goswami said that Vidura while travelling in the pilgrimages received knowledge about the destination of the self from the great sage Maitreya and thus came back to Hastinapur. He became well-versed in the subject as fully as he wanted to have it.

PURPORT

Vidurah : is one of the prominent figure in the history of

Mahabharat. He is born by Vyasdeva in the womb of the maid servant of Ambika mother of Maharaj Pandu. He is the incarnation of Yamaraj and being cursed by Manduk Muni was to become a *Sudra* the less intelligent class of men in the society. The story is narrated as follows. Once upon a time the state police caught hold of some thieves who kept concealed themselves in the hermitage of Manduk Muni. The police constables as usual arrested all the thieves as also Manduk Muni along with them. The Magistrate specifically punished the Muni to death being pierced by the lance. When he was just to be pierced the news reached the king and he atonce stopped the act on consideration of his becoming a great Muni. The king personally begged his pardon for the mistake of his men and the saint at once went to Yamaraj who prescribes the destiny of the living being. Yamaraj being enquired by the Muni replied that the Muni in his childhood pierced an ant by sharpen straw and for that reason he was put into difficulty. The Muni thought it unwise on the part of Yamaraja that he punished the Muni for his childish innocence and thus the Muni cursed Yamaraj to become a *Sudra* and this *Sudra* incarnation of Yamaraj was known as Vidura the *Sudra* brother of Dhritarashtra and Maharaj Pandu. But this *Sudra* son of the Kuru dynasty was equally treated by Bhismadeva along with his other nephews and in due course Vidura was married with a girl who was also born in the womb of a *Sudrani* by a Brahmin. Although Vidura did not inherit the property of his father (the brother of Bhismadeva) still he was given sufficient state property by Dhritarashtra the elder brother of Vidura. Vidura was very much attached to his elder brother and all along he tried to guide him in the right path. During fratricidal war of Kuruksherta, Vidura repeatedly implored his elder brother to do justice to the sons of Pandu but Duryodhone did not like such interference by his uncle and thus Vidura was practically insulted by his nephew Duryodhone which incidence resulted in Vidura's leaving the home for pilgrimage and taking instructions from Maitreya.

TEXT No. 2

यावतः कृतवान् प्रश्नान् क्षत्ता कौषारवाग्रतः ।

जातैकभक्तिर्गोविन्दे तेभ्यश्चोपरराम ह ॥

*Yavatah kritavan prasnan kshatta kousharava agratah
Jata eka bhaktir govinde tebhyas cha upararama ha.*

ENGLISH SYNONYMS

Yavatah—all that, *Kritavan*—did he put, *Prasnan*—questionaires, *Kshatta*—the name of Vidur, *Kaousharava*—the name of Maitreya, *Agratah*—in the presence of, *Jata*—having grown up, *Eka*—one *Bhakti*—transcendental loving service, *Govinde*—unto Lord Krishna, *Tebhyas*—in the matter of further questionnaires, *Upararama*—retired from, *ha*—in the past.

TRANSLATION

Vidura did retire from putting questionnaires before Maitreya Muni after his enquiry by various questionnaires and being fixed up in the transcendental loving service unto Lord Sri Krishna.

PURPORT

Vidura retired from putting questionnaires before Maitreya Muni when he was convinced by Maitreya Rishi that Summum Bonum gain of life is to be finally situated in the transcendental loving service of Lord Sri Krishna who is Govinda or One who satisfies His devotees in all respects. The conditioned soul or living being in material existence seeks after happiness of life by employing his senses on the modes of material products but that cannot give him satisfaction. He then searches after the supreme truth by empiric philosophical speculative method by intellectual feats. But if he does not find out the ultimate goal he again goes down to material activities and engages himself in various philanthropic and altruistic activities which also fail to give him satisfaction,

So neither fruitive activities nor dry philosophical speculation can give one satisfaction : because by nature a living being is eternal servitor of the Supreme Lord Sri Krishna and all the Vedic literatures give him direction towards that ultimate end. The Bhagwat Geeta confirms this statement (B.G. 15/15).

Like Vidura an inquisitive conditioned soul must approach a bonafide spiritual master like Maitreya and by intelligent enquiries must try to know everything about *Karma* (fruitive activities) *Jnana* (philosophical researches in the matter of Supreme truth) *Yoga* (the linking process of spiritual realisation). One who is not seriously inclined to put questionnaires before a spiritual master, need not accommodate a show bottle spiritual master neither a person, who may be the spiritual master for others, may pose to be so if he is unable to engage his disciple ultimately in the transcendental loving service of Lord Sri Krishna. Vidura was successful in the matter of approaching a spiritual master like Maitreya and he got the ultimate goal of life *Bhakti unto Govinda* and thus there was nothing to be known further in the matter of spiritual progress of life.

TEXT Nos. 3 AND 4.

तं बन्धुमागतं दृष्ट्वा धर्मपुत्रः सहानुजः ।
 धृतराष्ट्रो युयुत्सुश्च सूतः शारद्वतः पृथा ॥
 गान्धारी द्रौपदी ब्रह्मन् सुभद्रा चोत्तरा कृपी ।
 अन्याश्च जामयः पाण्डोर्जातियः ससुताः स्त्रियः ॥

Tam bandhum agatam dristwa dharmaputra sahanujah
Dhritarastra yuyutsus cha sutah saradvatah pritha (3)
Gandhari droupadi brahman subhadra cha uttara kripi
Anyas cha jamayah pandor jnatayah sasutah striyah. (4)

ENGLISH SYNONYMS

Tam—him, *Bandhum*—relative, *Agatam*—having arrived there,

Dristwa—by seeing it, *Dharmaputra*—Yudhisthir, *Sahanujah*—along with his younger brothers, *Dhritarastra*—of the name, *Yuyutsu*—Satyaki, *Cha*—and, *Sutah*—Sanjaya, *Saradvatah*—Kripacharya, *Pritha*—Kunti, *Gandhari*—of the name, *Droupadi*—of the name, *Brahman*—oh the brahmins, *Subhadra*—of the name, *Cha*—and, *Uttara*—of the name, *Kripa*—of the name, *Anyas*—others, *Cha*—and, *Jamayah*—wives of other family members, *Pandor*—of the Pandavas, *Jnatayah*—family members, *Sasutah*—along with their sons, *Striyah*—the Ladies.

TRANSLATION

When they saw him (Vidura) come back again in the palace all the inmates, Maharaj Yudhisthir along with younger brothers, Dhritarastra, Satyaki, Sanjaya, Kripacharya, Kunti, Gandhari, Droupadi, Subhadra, Uttara, Kripa, and many others who were wives of Kauravas and other ladies with their children all hurriedly went towards him with great delight and it so appeared that all of them regained consciousness after a pretty long period.

Gandhari :—The ideal chaste lady in the history of the world. She was the daughter of Maharaj Subal the king of Gandhar (now Kandahar in Kabul) and in her maiden state she worshipped Lord Shiva. Lord Shiva is worshipped generally by the Hindu maidens for achieving good husband. Gandhari satisfied Lord Shiva and by his benediction for obtaining one hundred sons, she was betrothed to Dhritarastra inspite of his becoming blind for ever. When Gandhari came to know that her would-be-husband was a blindman, she just to follow her life companion, decided to become voluntarily blind and wrapped up her eyes with manyfold silk linen, and later she was married to Dhritarastra under the guidance of her elder brother Sakuni. She was most beautiful girl of her time and she was equally qualified by her womanly qualities which endeared every member of the Kaurava court. But inspite of her all good qualities she had the natural frailties of an woman and she was envious of Kunti when the latter gave birth to a male child. Both the queens were pregnant

but Kunti first gave birth to a male child. And thus she became angry and gave a blow on her abdomen. As a result of this she gave birth to a lump of flesh only but as she was a devotee of Vyasdeva so by instruction of Vyasdeva the lump became divided into one hundred parts and each part gradually developed to become each a male child. Thus her ambition to become the mother of one hundred sons was fulfilled and she began to nourish all the children according to her exalted position. When the intrigue of the battlefield of Kurukshetra was going on she was not in favour fighting with the Pandavas rather she blamed Dhritarastra her husband for intriguing such fratricidal war. She desired that the state may be divided into two parts, for the sons of the Pandu and her own. She was too much affected when all her sons died in the battle of Kurukshetra and she wanted to curse Bhimasena and Yudhisthir but she was checked by Vyasdeva. Her pitious mourning over the death of Duryodhane and Duhsasan before lord Krishna is very much appealing and Lord Krishna pacified her by transcendental messages. She was equally agrieved on the death of Karna and she described before Lord Krishna about the lamentation of Karna's wife. She was pacified by Srila Vyasdeva when he showed her dead sons then promoted to the heavenly Kingdoms. She died along with her husband in the jungles in the Himalaya near the mouth of the Ganges; she burnt in the forest fire. Maharaj Yudhisthir performed death ceremony of his uncle and aunt.

Pritha : Daughter of Maharaj Surasen and sister of Vasudeva Lord Krishan's father. Later she was adopted by Maharaj Kuntibhoja and thence she is known as Kunti. She is the incarnation of the Success Potency of the Personality of Godhead. The heavenly denizens from the upper planets used to visit the palace of the king Kuntibhoja and Kunti was engaged for their reception. She also served the great mystic sage Durbasa and being satisfied by her faithful service Durbasa Muni gave her one chanting hymn by which it was possible for her to call for any one of the demigods as she pleased. As a matter of inquisitiveness she at once

called for the Sun-god who desired couplement with her which she declined. But the Sun-god assured her immunity from virgin adulteration and she agreed to his proposal. As result of this couplement she became pregnant and Karna was born by her. By the grace of the sun she again turned to become a virgin girl but being afraid of her parents she quited the newly born child Karna. After that when she actually selected her own husband she preferred Pandu to be her husband. Maharaj Pandu later on wanted to retire from family life and aodpt the renounced order of life. Kunti refused to allow her husband to adopt such life but at last Maharaj Pandu gave her permission to become mother of sons by calling some other suitable personalities. Kunti did not accept this proposal at first but when vivid examples were set by Pandu she agreed. Thus by dint of the hymn awarded by Durbasa Muni she called for Dharmaraj and thus Yudhisthir was born. She called for demigod Vayu (air) and thus Bhima was born. She called for Indra the King of heaven and thus Arjuua was born. The other two sons namely Nakula and Sahadeva was begotten by Pandu himself in the womb of Madri. Later on Maharaj Pandu died at an early age for which Kunti was too much agrieved and she fainted. Two co-wives namely Kunti and Madri decided that Kunti should live for the maitenance of the five minor children the Pandavas and Madri should accept the Sati rituals by meeting voluntary death along with her husband Pandu. This agreement was endorsed by great sages like Satasringa and others present on the occasion.

Later on when the Pandavas were banished from the kingdom by the intrigues of Duryadhona, Kunti followed her sons and she equally faced all sorts of difficulties during those days. During the forest life one demon girl Hidimbi wanted Bhima as her husband which was refused by Bhima but when the girl approached Kunti and Yudhisthir they ordered Bhima to accept her proposal and give her a son. As a result of this combination Ghatotkach was born and he fought very valiently on the side of his father with the Kauravas. In their forest life they lived with a Brahmin family who

were in trouble on account of one Bakasura demon and Kunti ordered Bhima to kill the Bakasura to protect the Brahmin family in troubles created by the demon. She advised Yudhisther to start for the Panchal Desha. Droupadi was gained in this Panchala Desha by Arjuna but by order of Kunti all the five brothers of Pandavas became equally the husband of Panchali or Droupadi. She was married with five Pandavas in the presence Vyasadeva. Kuntidevi never forgot her first child Karna and after Karna's death in the battle of Kurukshetra she lamented and admitted before her others sons that Karna was her eldest son prior to her marriage with Maharaj Pandu. After the battle of Kurukshetra when Lord Krishna was going back home her prayers for the Lord is excellently explained and later on she went to the forest along with Gandhari for severe penance. She used to take meals after each thirty days. The last stage of her life is that she sat down tightly in profound meditation and later on burnt down in the forest fire to ashes.

Droupadi : The most chastened daughter of Maharaj Drupad and partly incarnation of goddess Sachi the wife of Indra. Maharaj Drupad performed a great sacrifice under the superintendency of the sage Yaja. By his first offering Dhristadumna was born and by the second offering Droupadi was born. She is therefore sister of Dhristadumna and her another name is Panchali. The five Pandavas married her as the common wife and each of them begot a son in her. Maharaj Yudhisthir begot a son of the name Pratibindh, Bhimsena begot a son of the name Sutasoma, Arjuna begot Srutakirti, Nakula begot Satanika and Sahadeva begot Srutakama. She is described to be the most beautiful lady equal to her mother-in-law Kunti. During her birth there was a divine message that she should be called as *Krishna*. The same message also declared that she is born to kill many a Kshatriyas. On account of her blessings from Shankara she was awarded with five husbands equally qualified. When she preferred to select her own husband, princes and kings were invited from all countries of the world. She was married with

the Pandavas during their exile in the forest but when they went back home Maharaj Drupad gave them immense wealth as dowry. She was well received by all the daughter-in-laws of Dhritarastra. When she was lost in the game, she was forcibly dragged into the assembly hall and attempt was made to see her naked beauty by Duhsasan even there were all elderly persons like Bhishma and Drona present. She was a great devotee of Lord Krishna and by her praying, the Lord Himself became unlimited garment of devotee to save her from the insult. A demon of the name Jatasura kidnapped her but her second husband Bhimsena killed the demon and saved her from the clutches. She saved the Pandavas from the curse of Maharshi Durbasa by the grace of Lord Krishna. When the Pandavas lived incognito in the palace of Virata, Kichak was attracted by her exquisite beauty and by arrangement with Bhima the devil was killed and she was saved. She was too much aggrieved when her all the five sons were killed by Aswatthama. At the last stage she accompanied her husband Yudhisthir and others and she fell on the way. The cause of her falling was explained by Yudhisthir but when Yudhisthir entered the heavenly planet like the glowing sun he saw Droupadi present there as the goddess of fortune in the havenly kingdom.

Subhadra : Daughter of Vasudeva and own sister of Lord Sri Krishna. She was not only very dear daughter of Vasudava but also she was very a dear sister for both Krishna and Valadeve. The three brothers and sisters are represented in the famous Jagannath Temple of Puri and the Temple is still visised by thousands of pilgrims daily uptill now. This temple is in remembrance of the Lord's visit at Kurukshetra during an occasion of solar eclipse and then meeting with the residents of Vrindaban. The meeting of Radha and Krishna during this occasion is very much pathetic story and Lord Sri Chaitanya in the ecstasy of Radharani always berieved for Lord Sri Krishna at Jagganath Puri. While Arjuna was at Dwarka he liked to have Subhadra as her queen and he expressed his desire to Lord Krishna. Sri Krishna knew it that His elder brother

Lord Valadeva was arranging her marriage elsewhere and as He did not dare to go against the arrangement of Valadeva He advised Arjuna to kidnap Subhadra. So when all of them were on a pleasure trip on the Raivata hill, Arjuna managed to kidnap Subhadra according to the plan of Sri Krishna. Sri Valadeva was very angry upon Arjuna and He wanted to kill Arjuna but Lord Krishna implored His brother to excuse Arjuna. Then Subhadra was duly married with Arjuna and Abhimunya was born of Subhadra. At the premature death of Abhimunya Subhadra was too much mortified but on the birth of Parikshit she was happy and solaced.

TEXT No. 5

प्रत्युज्जग्मुः प्रहर्षेण प्राणं तन्व इवागतम् ।

अभिसंगम्य बिधिवत्परिष्वंगाभिवादनैः ॥

*Prati ujjagmu praharsena pranam tanwa iva agatam
Abhisamganya bidhibat pariswanga abhivadanaih.*

ENGLISH SYNONYMS

Prati—towards, *Ujjagmu*—went, *Praharsena*—with great delight, *Pranam*—life, *Tanwa*—of the body, *Iva*—like, *Agatam*—returned back, *Abhisamganya*—approaching *Bidhibat*—in due manner, *Pariswanga*—embracing, *Abhivadanaih*—by obeisances.

TRANSLATION

In great delight all of them went towards him as if life has returned back in the body and they exchanged obeisances and embracing in due manner just to welcome and receive each other.

PURPORT

In the absence of consciousness the limbs of the body remain inactive. But when consciousness returns back the limbs and senses become active and the very existence becomes delightful. Vidura

was so dear to the family members of the Kaurava family that his absence for a long time from the palace was something synonymous with inactivity. All of them were feeling acute separation from Vidura and therefore his return back in the palace became a joyful atmosphere for one and all.

TEXT No. 6

मुमुचुः प्रेमवाष्पौघं विरहौत्कण्ठ्यकातराः ।
राजा तमर्हयांचक्रे कृतासनपरिग्रहम् ॥

*Mumuchuh prema vaspougham viraha outkanthya katarah
Raja tam arhayan chakre, krita asana parigraham.*

ENGLISH SYNONYMS

Mumuchuh—emanated, *Prema*—affectionate, *Vaspaugham*—emotional tears. *Viraha*—separation, *Outkanthya*—anxiousness, *Katarah*—being aggrieved, *Raja*—king Yudhisthira, *Tam*—unto him (Vidura), *Arhayan*—reception, *Chakre*—offered, *Krita*—performance of, *Asana*—sitting accommodation, *Parigraham*—arrangement of.

TRANSLATION

On account of anxieties and long separation all of them emanated emotional tears out of affection. The King (YUDHISTHIRA) then arranged for offering sitting accommodation and performances of reception.

TAXT No. 7

तं भुक्तवन्तं विश्रान्तमासीनं सुखमासने ।
प्रश्रयावनतो राजा प्राह तेषां च शृण्वताम् ॥

*Tam bhuktavantam vishrantam asinam sukhamasane.
Prasrayavanata raja praha tesham cha srinwatam.*

ENGLISH SYNONYMS

Tam—him (VIDURA), *Bhuktavantam*—after feeding him sumptuously, *Vishrantam*—and having taken rest, *Asinam*—being

seated, *Sukhamasanam*—on comfortable seat, *Prasrayavanata*—naturally very gentle and meek, *Raja*—King Yudhisthira, *Praha*—began to speak, *Teshamcha*—and by them, *Srinwatam*—being heard.

TRANSLATION

After feeding Vidura sumptuously and his taking sufficient rest, he was seated on a comfortable accomodation and thus the king began to speak being heard by them all present there.

PURPORT

King Yudhisthira was expert in reception also even in the case of his family member. Vidura was well received by all the family members by exchange of embracing and obeisances. After that bathing and arrangements for sumptuous dinner was made and then he was given sufficient rest. After finishing his rest he was offered a comfortable place to sit on and then the King began to talk about on all happenings of both family and otherwise. That is the proper way of receiving a beloved friend or even an enemy. According to Indian moral codes even an enemy received at home should be so well received as he may not feel any fearful situation. An enemy is always afraid of his enemy but he should be stopped feeling like that when received at home by his enemy. This means that a person when received at home may be treated as good as a relative and what to speak of a family member like Vidura who was well wisher for all the members of the family. Thus Yudhisthira Maharaj began to speak in the presence of all other members.

TEXT No. 8

युधिष्ठिर उवाच—

अपि स्मरथ नो युष्मत्पक्षच्छायासमेधितान् ।

विपद्गणाद्विषाग्न्यादेर्मोक्षिता यत्समातृकाः ॥

Yudhisthira uvacha

*Api smaratha no yusmat pakshach chhaya samedhitan
Vipad ganad visadagnader mochita yat sa matrikah.*

ENGLISH SYNONYMS

Yudhisthisa uvacha—Maharj Yudhisthira said, *Api*—whether, *Smaratha*—you do remember, *No*—us, *Pakshach*—partiality upon us like the wings of the bird, *Chhaya*—protection, *Samedhitan*—us who were brought up by you, *Vipadganad*—from various types of calamities, *Visad*—by administration of poison, *Agnader*—by setting on fire, *Mochita*—released from, *Yat*—what you have done, *Sa*—alongwith, *Matrika*—our mother.

TRANSLATION

Maharaj Yudhisthir said, “my uncle do you remember us who were always protected by you along with our mother from all sorts of calamities by your partiality wings of a bird even in the matter of administration of poison to us or setting on fire to our home ?”

PURPORT

Due to Pandu's death at an early age his minor children and widow were the object of special care for all the elderly members of the family specially by Bhismadeva and Mahatma Vidura. Vidura was more or less partial for the Pandavas on account of their political position. Although Dhritarastra was equally careful for the minor children of Maharaj Pandu yet he was one of the intriguing party who wanted to wash off the descendants of Pandu and replace them by ascending the sons of Dhritarastra to become the rulers of the kingdom. Mahatma Vidura could follow this intrigue of Dhritarastra and company and therefore even though he was a faithful servitor of his eldest brother Dhritarastra, he did not like his political ambition for the sake of his own sons. He was therefore overcareful for protection of the Pandavas and their widow mother and as such he was so to say partial to the Pandavas than to the sons of Dhritarastra although both of them were equally affectionate in his ordinary eyes. He was equally affectionate to both the camps of nephews in the sense that he always chastised Duryodhone

for his intriguing policy against his cousins. He always criticised his elder brother for his policy of encouragement to his sons and at the same time he was always alert in the matter of giving special protection to the Pandavas. All these different activities of Vidura within the palace politics, made him well-known as partial to the Pandavs and Maharaja Yudhistira has referred to the past history of Vidura before his going away from home for prolonged pilgrim's journey. Maharaj Yudhisthira reminded him whether he was equally kind and partial to his grown up nephews even after the battle of Kurukshetra a great disaster of family quarrel.

Before the battle of Kurukshetra Dhritarastra's policy was peaceful annihilation of his nephews and therefore he ordered Purochana to build up a house of lac at Varanabat and when the building was finished Dhritarastra desired that his brother's family may live there for some time. When the Pandavas were going there in the presence of all the members of the royal family, Vidura tactfully gave instructions to the Pandavas about the future plan of Dhritarastra. This is specifically described in the Mahabharata (Ch 144 Adiparva.) He gave hint indirectly "*that even an weapon not made of steel or any other material element can be more sharpen to kill the enemy and who knows this is never killed*". That is to say he gave hint that the party of the Pandavas was being sent to Varanabat for the sake of being killed and thus he gave hint to Yudhisthira to become very careful in their new residential palace. He also gave indication of fire and said that fire cannot extinguish the soul but it can do so for the material body but one who protects the soul can live only. Kunti could not follow such indirect conversations between Maharaj Yudhisthira and Vidura and thus when she enquired from her son about the purport of the conversation, Yudhisthira replied that from the talks of Vidura it is understood that there is hint of fire in the house where they were proceeding. Later on Vidura came in disguise to the Pandavas and informed them that the house keeper was going to set fire in the house on the fourteenth night of

waning moon. It was an intrigue of Dhritarastra that the Pandavas might die all together with their mother. And by his warning the Pandavas escaped through a tunnel underneath the earth so that their escape was also unknown to Dhritarastra so much so that after setting in the fire the Kouravas became as sure as anything about the death of the Pandavas and Dhritarastra performed the last rites of death with great cheerfulness. And during the mourning period all the members of the palace became over whelmed with lamentation but Vidura did not become so on account of his knowledge that the Pandavas were alive somewhere underneath the sky. There are many such incidences of calamities and in each of them Vidura gave protection to the Pandavas on one hand and on the other he tried to restrain his brother Dhritarastra from such intriguing policy. Therefore, he was always partial to the Pandavas as much as the bird protects its eggs by the wing.

TEXT No. 9

कया वृत्या वर्तितं वश्चरद्भिः क्षितिमण्डलम् ।
तीर्थानि क्षेत्रमुख्यानि सेवितानीह भूतले ॥ ९ ॥

Kaya vrittya vartitam vas charadbhi kshitimandalam
Teerthani kshetramukhyani sevitani iha bhutale.

ENGLISH SYNONYMS

Kaya—by which, *Vrittya*—means, *Vartitam*—maintained livelihood, *Vas*—your good self, *Charadbhi*—while travelling, *Kshitimandalam*—on the surface of the earth, *Teerthani*—places of pilgrimage, *Kshetramukhyani*—the principal holy places, *Sevitani*—served by you, *Iha*—in this world, *Bhutale*—on this planet.

TRANSLATION

While travelling on the surface of the earth how did you maintain your livelihood and while doing so which of the

principal holy places and pilgrimages on the earth you have served.

PURPORT

Vidura went out from the palace for detaching himself from the household affairs especially in the matter of political intrigues. As referred to hereinbefore, he was practically insulted by Duryodhane by calling him the son of a Sudrani although it was not out of place to talk loosely in the case of one's grandmother. Vidura's mother although a Sudrani she was grand-mother of Duryodhane and funny talks are sometimes allowed in the matter of grand-mother and grand-children. But because the remark was actual fact and figure it was unpalatable talk for Vidura and it was accepted as direct insult for him. He therefore decided to quit his paternal house and prepare himself for the renounced order of life. This preparatory stage is called *Vanaprastha Ashram* or retired life for travelling and visiting the holy places on the surface of the earth. In the holy places of India like Vrindaban, Haridwar, Jagannath Puri, Prayag etc, there are many great devotees and still there are free kitchen houses for persons who desire to advance spiritually. Maharaj Yudhisthira was inquisitive to learn whether Vidura maintained himself by the mercy of the free kitchen houses (chhatras).

TEXT No. 10

भवद्विधा भागवतास्तीर्थभूताः स्वयं विभो ।
तीर्थोऽकुर्वन्ति तीर्थानि स्वान्तःस्थेन गताभूता ॥

*Bhavat vida bhagwatas teertha bhutah swayam bibho
Teerthi kurvanti teerthani swantasthena gadabhrita.*

ENGLISH SYNONYMS

Bhavat—your goodself, *Vida*—like, *Bhagwatas*—devotees, *Teertha*—the holy places of pilgrimage, *Bhuta*—converted into,

Swayam—personally, *Bibho*—oh the powerful, *Teerthi*—made into holy place, *Kurvanti*—do render, *Teerthani*—the holy places, *Swantasthena*—having been situated in the heart, *Gadabhrita*—the personality of Godhead.

TRANSLATION

My Lord ! devotees like your goodself are themselves holy places in person. Because you carry with you, within your heart, the Personality of Godhead and as such you render all places into a pilgrimage.

PURPORT

The Personality of Godhead is omnipresent by His diverse potencies everywhere just like the electricity power is distributed everywhere within the space. Similarly the Lord's omnipresence is perceived and manifested by His unalloyed devotees like Vidura as much as the electricity power is manifested in the electric bulb. A pure devotee like Vidura always feel the presence of the Lord everywhere. He sees everything in the potency of the Lord and the Lord in everything. The holy places all over the earth are meant for purifying the polluted consciousness of the human being by an atmosphere surcharged with the presence of the Lord's unalloyed devotees. If any one visits a holy place he must search out for the pure devotees residing in such holy places, take lessons from them try to apply such instructions in practical life and thus gradually prepare oneself for the ultimate salvation of going back to Godhead. To go to some holy place of pilgrimage does not mean only to take bath in the Ganges or Jamuna or to visit the temples situated in those places. One should find out also representatives of Vidura who have no other desire in life save and except to serve the Personality of Godhead. The Personality of Godhead is always with such pure devotees on account of such pure devotee's unalloyed service without any tinge of fruitive action or utopians speculation. They are in the actual service of the Lord specifically by the process

of hearing and chanting. The pure devotees hear from the authorities and chant them by singing and writing the glories of the Lord. Mahamuni Vyasdeva heard it from Narada and then he chanted in writing : Sukhdev Goswami studied it from his father and he described it to Parikshit : that is the way of Srimad Bhagwatam. So by their actions only the pure devotees of the Lord can render any place turned into a pilgrimage and the holy places become worth the name only on their account. Such pure devotees are able to rectify the polluted atmosphere of any place and what to speak of a holy place rendered unholy by the questionable actions of interested persons who try to adopt a professional life at the cost of the reputation of a holy place.

TEXT No. 11

अपि नः सुहृदस्तात बान्धवाः कृष्णदेवताः ।
दृष्टाः श्रुता वा यदवः स्वपुर्यां सुखमासते ॥

*Api nah suhridas tata bandhavah krishnadevatah
Dristah sruta va yadavah swapuryam sukhamasate.*

ENGLISH SYNONYMS

Api—whether, *Nah*—our, *Suhridas*—well wishers, *Krishnadevatah*—those who are always wrapt in the service of the Lord Sri Krishna, *Dristah*—by seeing them, *Sruta*—or by hearing about them, *Va*—either, *Yadavah*—the descendants of Yadu, *Swapuryam*—along with their residential place, *Sukhamasate*—if they are all happy.

TRANSLATION

My uncle ! you must have visited the holy pilgrimage Dwarka and in that holy place there are our friends and well wishers the descendant of Yadu who are always wrapt in the service of the Lord Shri Krishna. You might have either seen them or heard about them. Are they all living happily in their abode ?

PURPORT

The particular word '*Krishnadevata*' *i.e.* those who are always wrapt in the service of Lord Krishna is significant. The Yadavas, the Pandavas who were always wrapt in the thought of Lord Krishna by His different transcendental activities were all pure devotees of the Lord like Vidura. Vidura left home in order to devote himself completely in the service of the Lord but the Pandavas and the Yadavas were always wrapt in thought of Lord Krishna. As such there is no difference in their pure devotional qualities. Do remain at home or go out of home the real qualification of a pure devotee is to become wrapt in thought of Krishna favourably *i.e.* knowing well that Lord Krishna is the absolute Personality of Godhead. Kanasa, Jarasandha, Sisupala and other demons like them were also always wrapt in thought of Lord Krishna but they did it in a different way namely unfavourably or thinking Him to be a powerful man only (?) Therefore, Kansas and Sisupalas are not on the same level of pure devotees like Vidura, the Pandavas or the Yadavas.

Maharaj Yudhisthira was also always wrapt in thought of Lord Krishna and his associates at Dwarka. Otherwise he would not have asked first of all about them from Vidura. Maharaj Yudhisthira is, therefore, on the same level of devotion like Vidura although he was engaged in the state affairs of the kingdom of world.

TEXT No. 12

इत्युक्तो धर्मराजेन सर्वं तत् समवर्णयत् ।

यथानुभूतं क्रमशो विना यदुकुलक्षयम् ॥

Iti ukto dharmarajena sarvam tat samavarnayat

Yathanubhutam kramaso vina yadukulakshayam.

ENGLISH SYNONYMS

Iti—thus, *Ukto*—being asked, *Dharmarajena*—by king Yudhisthira, *Sarvam*—all, *Tat*—that, *Samavarnayat*—properly described,

Yathanubhutam—as he experienced, *Kramaso*—one after another, *Vina*—without, *Yadukulakshayam*—annihilation of the Yadu-dynasty.

TRANSLATION

Thus being asked by Maharaj Yudhisthir, Mahatma Vidura gradually one after another described everything what he personally experienced except the news of annihilation of the Yadu-dynasty.

TEXT No. 13

नन्वप्रियं दुर्विषहं नृणां स्वयमुपस्थितम् ।
नावेदयत्सकरुणो दुःखितान् द्रष्टुमक्षमः ॥

Nanwapriyam durvisaham nrinam swayam upastitham
Na avedayat sakaruno duhkhitam drastum akshamah,

ENGLISH SYNONYMS

Nanu—as a matter of fact, *Apriyam*—unpalatable, *Durvisaham*—unbearable, *Nrinam*—of the human kind, *Swayam*—in its own way, *Upastitham*—appearance, *Na*—did not, *Avedayat*—expressed, *Sakaruno*—compassionate, *Duhkhitan*—distressed, *Akshamam*—unable.

TRANSLATION

Compassionate Mahatma Vidura was unable to see the Pandavas distressed at any time. As such he did not disclose this unpalatable and unbearable incidence to the Pandavas because such calamities were to come in their own way.

PURPORT

According to *Nitisastra* (civic laws) one may not speak unpalatable truth to cause distress for others. Distress come upon us in its own way by the laws of nature and one may not aggravate it by propaganda. For compassionate soul like Vidura specially

in his dealing with the beloved Pandavas it was almost impossible to disclose unpalatable piece of news like the annihilation of the Yadu dynasty. Therefore purposely he refrained from it.

TEXT No. 14

कंचित्कालमथावात्सीत्सत्कृतो देववत्सुखम् ।
भ्रातुर्ज्येष्ठस्य श्रेयस्कृत्सर्वेषां प्रीतिमावहन् ॥

*Kanchit kalam atha abatsit satkrito devabat sukham
Bhratur jyesthasya sreyaaskrit sarvesam sukham abahan.*

ENGLISH SYNONYMS

Kanchit—for a few days, *Kalam*—time. *Atha*—thus, *Abatsit*—resided, *Satkrito*—being well treated, *Devavat*—just like a godly personality, *Sukham*—amenities, *Bhratur*—of the brother, *Jyesthasya*—of the elder, *Sreyaaskrit*—for doing good to him, *Sarvesam*—all others, *Sukham*—happiness, *Abahan*—made it possible.

TRANSLATION

Thus Mahatma Vidura being well treated by his kinsmen just like a godly person, he remained there for a certain period just for the sake of rectifying the mentality of his eldest brother and by the way happiness was invited for all others.

PURPORT

Saintly person like Vidura must be treated well as much as a denizen from the heaven is received. In those days denizens of heavenly planets used to visit the home like that of Maharaj Yudhisthira and sometimes persons like Arjuna and others also used to visit higher planets. Narada is a spaceman who can travel unrestrictedly not only within the material universes but also he can travel in the spiritual universes. Even Narada also used to visit the palace of Maharaj Yudhisthira and what to speak of other celestial demigods. It depends only on spiritual culture of the people concerned

that makes it possible interplanetary travel even by present body. Maharaj Yudhisthira therefore recived Vidura in the manner of reception offered to the demigods.

Mahatma Vidura had already adopted the renounced order of life and therefore he did not return to his paternal palace for enjoying some material comforts. He accepted out of his own mercy what was offered to him by Maharaj Yudhisthira but purpose of living in the palace was to deliver his too much materially attached elder brother Dhritarastra. Dhritarastra lost all his state and descendants in the fight with Maharaj Yudhisthira and still due to his sense of helplessness he did not feel ashamed to accept charity and hospitality of Maharaj Yudhisthira. From the part of Maharaj Yudhisthir it was quite in order to maintain his uncle in a befitting manner, but acceptance of such magnanimous hospitality by Dhritarastra was not at all desirable. He accepted it because he thought it there was no other alternative. Vidura particularly came to enlighten Dhritarastra from his inferior complex and to give him a lift to the higher status of spiritual cognition. It is the duty of enlightened souls to deliver the fallen ones and Vidura came there from that point of view. But talks of spiritual enlightenment is so much refreshing that while instructing Dhritarastra Vidura attracted the attention of all the members of the family and all of them took pleasure to hear him patiently. This is the way of spiritual realisation. The message shall be given an attentive aural reception and being spoken by a realised soul it will act on the dormant heart of the conditioned soul. And a continuous practice of such bonafide aural reception will raise the hearer to the perfect stage of self-realisation.

TEXT No. 15

अबिभ्रदर्यमा दण्डं यथावदघकारिषु ।

यावद्दधानं शूद्रत्वं शापाद् वर्षशतं यमः ॥

Avibhrad aryama dandam yathabat agharkishu

Yavat dadhana sudratwam sapadvarsa satam yamah.

ENGLISH SYNONYMS

Avibhrad—administered, *Aryama*—of the name, *Dandam*—punishment, *Yathabat*—as it was suitable, *Aghakarishu*—unto the persons who committed sins, *Yavat*—as long as, *Dadhana*—accepted, *Sudratwam*—the tabernacle of a Sudra, *Sapad*—as the result of curse, *Varsasatam*—for one hundred years, *Yamah*—of the name.

TRANSLATION

As long as Vidura played the part of so called Sudra being cursed by Manduk Muni (see page 750) Aryama officiated the post of Yamaraj to punish those who committed sinful acts.

PURPORT

Vidura born in the womb of a Sudra woman was forbidden even to be a party of royal heritage along with his brothers Dhritarastra and Pandu and then how could he occupy the post of a preacher to instruct such learned kings and Kshatriyas like Dhritarastra and Maharaj Yudhisthira. There may be a question like this. The first answer is that even though it is accepted that he was Sudra by birth but because he renounced the world for being spiritually enlightened by such authority like Rishi Moitreya and he was thoroughly educated by him in the transcendental knowledge, he was quite competent to occupy the post of an Acharya or spiritual preceptor. According to Sri Chaitanya Mahaprabhu any one who is conversant in the transcendental knowledge or the science of Godhead may he be a Brahmin, or a Sudra, a householder or a Sanyasi, is eligible to become a spiritual master. Even in the ordinary moral codes (as it is said by Canakya Pandit the great politician and moralist) there is no harm to take lessons from a person who may be by birth less than a Sudra. This is one part of the answer. The other answer is Vidura was not actually Sudra. He was to play the part of a so called Sudra for one hundred years being cursed by Manduk Muni. He was the incarnation of

Yamaraj one of the twelve Mahajans on the level of such exalted personalities as Brahma, Narada, Shiva, Kapila, Bhisma, Prahlada etc. Being a Mahajan it is the duty of Yamaraj to preach the cult of devotion to the people of the world as Narada, Brahma and other Mahajans do it. But Yamaraja is always busy in his plutonic kingdom for punishing the doers of sinful acts. Yamaraja is deputed by the Lord in a particular planet some lacs of miles away from the planet of earth to take away the corrupted souls after death and convict them in accordance with their respective sinful activities. As such Yamaraja has very little time to take leave from his responsible office of punishing the wrongdoers. The number of wrongdoers is more than that of righteous men. Therefore, Yamaraja has to do more work than other demigods authorised agents of the Supreme Lord. But he wanted to preach the glories of the Lord and therefore by the will of the Lord he got cursed by Manduk Muni to take a chance of coming over the world in the incarnation of Vidura and worked very hard as a great devotee. Such devotee is neither **a Sudra nor a Brahmin**. They are transcendental to such divisions of the mundane society as much as the Personality of Godhead assumes His incarnation like a hog but he is neither a hog nor a Brahma. He is above all mundane creatures. The Lord and His different authorised devotees sometimes have to play the role of many lower creatures for claiming the conditioned souls but both the Lord and His pure devotees are always in the transcendental position. When Yamaraj thus incarnated himself as Vidura his post was officiated by acting Aryama one of the many sons of Kasyapa and Aditi. The Adityas are sons of Aditi and there are twelve Adityas. Aryama is one of the twelve Adityas and therefore it was quite possible for him to take charge of the office of Yamaraj during his one hundred years of absence in the form of Vidura. The conclusion is that Vidura was never a Sudra but he was more than the most purest type of a Brahmin.

TEXT No. 16

युधिष्ठिरो लब्धराज्यो दृष्ट्वा पौत्रं कुलं धरम् ।

भ्रातृभिर्लोकपालाभैर्मुमुदे परया श्रिया ॥

*Yudhisthira labdharajyo dristwa poutram kulandharam
Bhratrivir lokapalabhair mumude paraya shriya.*

ENGLISH SYNONYMS

Yudhisthira—the king of the Name, *Labharajyo*—being possessed of his paternal kingdom, *Dristwa*—by seeing, *Poutram*—the grandson, *Kulandharam*—just apt to the dynasty, *Bhratrivir*—by the brothers, *Lokapalabhair*—who were all expert administrators *Mumude*—enjoyed life, *Paraya*—uncommon, *Shriya*—opulence.

TRANSLATION

Maharaj Yudhisthir after achieving his kingdom and having observed the existence of one grandsom just competent to continue the noble tradition of his family, reigned peacefully to enjoy uncommon opulence in co-operation with his younger brothers each of whom was all perfect administrators for the mass of population.

PURPORT

Both Maharaj Yudhisthira and Arjuna were unhappy from the beginning of the battle of Kurukshetra but even they were unwilling to kill their own men in the fight, the thing had to be done as a matter of duty and as it was planned by the Supreme Will of Lord Sri Krishna. After the battle also specially Maharaj Yudhisthir was unhappy for such mass-killing of human being and animals and practically there were none to continue the **Kuru** dynasty after them, the Pandavas. The only remaining hope about the child in the womb of his daughter-in-law, Utara was also attacked by Aswathama but by the Grace of the Lord the child was saved. So after

settlement of all disturbing conditions and re-establishment of peaceful order of the state and seeing the surviving child Parikshit well satisfied Maharaj felt some relief as human being although he had very little attraction for material happiness which is always illusory and temporary.

TEXT No. 17

एवं गृहेषु सक्तानां प्रमत्तानां तदीहया ।

अत्यक्रामदविज्ञातः कालः परमदुस्तरः ॥

*Ebam grihesu saktanam pramattanam tadihaya
Atyakramad avijnatah kalah parama dustarah.*

ENGLISH SYNONYMS

Ebam—thus, *Grihesu*—in the matter of family affairs, *Saktanam*—of person too much attached, *Pramattanam*—insanely attached, *Tadihaya*—engrossed by such thoughts, *Atyakramad*—surpassed, *Avijnatah*—imperceptibly, *Kalah*—eternal time, *Parama*—supremely, *Dustarah*—insurmountable.

TRANSLATION

Thus the insurmountable eternal time imperceptibly surpasses persons who are insanely too much attached in the matter of family affairs, for their being so engrossed in the thought.

PURPORT

Family satisfaction that, I am now happy, I have got everything in order, my bank balance is quite enough, I can give my children now enough estate I am now successful, the poor beggar Sannyasins depend on God but come to beg from me; therefore, I am more than the Supreme God (?) etc are some of the thoughts which engross the insanely attached householder who is blind to see the passing away of eternal time imperceptibly. Our duration of life

is measured and no body is able to enhance it even by a second against the scheduled time ordained by the Supreme Will. Such valuable time specially for the human being should be cautiously spent because even a second passed away imperceptibly cannot be replaced even in exchange of crores of golden coins amassed by hard labour of life. Every second of human life is meant for a making an ultimate solution of the problems of life *i.e.* repetition of birth and death and revolving in the cycle of 84 lacs of different species of life. The material body which is subject to birth and death, diseases and old age, is the cause of all sufferings of the living being; otherwise the living being is eternal : he is never born nor dies ever. Foolish person forgets this problem of life or does not know at all how to solve the problems of life but becomes engrossed in the temporary family affairs without knowing it that the eternal time is passing away imperceptibly and his measured duration of life is diminishing every second without any solution of the big problem namely repetition of birth and death, diseases and oldage. This is called illusion.

But such illusion cannot work on one who is awake in devotional service of the Lord. Yudhisthir Maharaj or his brothers the Pandavas were all engaged in the service of the Lord Sri Krishna and they had very little attraction for the illusory happiness of this material world. As we have discussed previously, Maharaj Yudhisthir was fixed up in the service of the Lord Mukunda (Lord who can award salvation) and therefore he had no attraction even for such comforts of life as are available in the kingdom of heaven; because even the happiness obtained in the planet of Brahmaloaka, is also temporary and illusory. Because the living being is eternal he can be happy only in the eternal abode of the Kingdom of God (*Parabyoma*) where going no body comes back to this region of repetition of birth and death, diseases and oldage. Therefore, any comforts of life or any material happiness, which does not warrant an eternal life is but illusion is for the eternal living being. One, who understands this factually, is learned and such

learned person can sacrifice any ammount of material happiness for achieving the desired goal known as *Brahmasukham* or Absolute Happiness. Real transcendentalists are hungry about this happiness and as a hungry man cannot be made happy by all comforts of life minus foodstuff, so the hungry man for eternal Absolute Happiness cannot be detracted by any ammount of material happiness. Therefore, the instruction described in this verse cannot be applied to Maharaj Yudhisthira or his brothers and mother but it was meant for persons like Dhritarastra for whom Vidura came specially for imparting lessons.

TEXT No. 18

विदुरस्तदभिप्रेत्य धृतराष्ट्रमभाषत ।
राजन्निर्गम्यतां शीघ्रं पश्येदं भयमागतम् ॥

*Viduras tad abhipretya dhritarastram abhasata
Rajan nirgamatam shighram pasya edam bhayam agatam.*

ENGLISH SYNONYMS

Vidura—Mahatma Vidura, *Tad*—that, *abhipretya*—Knowing it well, *Dhritarastram*—unto Dhritarastra, *Abhasata*—said, *Rajan*—oh King, *Nirgamatam*—please get out immediately, *Shighram*—without the least delay, *Pasya*—just see, *Edam*—this, *Bhayam*—fearfulness, *Agatam*—already arrived.

TRANSLATION

Mahatma Vidura knew all these and therefore he addressed Dhritarastra and said 'my dear King, please get out immediately without the least delay and just see how fearfulness has overtaken you.'

PURPORT

Cruel death cares for none may he be Dhritarastra or even Maharaj Yudhisthira; therefore spiritual instructions as was given

to old Dhritarastra, was equally applicable also to younger Maharaj Yudhisthira. As a matter of fact every one in the royal palace including the King and his brothers and mother were raptly attending the lectures. But it was known to Vidura that his instructions were specially meant for Dhritarastra, who was too much materialistic. The word 'Rajan' is specially addressed to Dhritarastra significantly. Dhritarastra was the eldest son of his father and therefore according to law he was to be enshrined on the throne of Hastinapur. But because he was blind from birth he became disqualified from his rightful claim. But he could not forget the bereavement and his disappointment was tried to be compensated after the death of Pandu his younger brother. His younger brother left behind him some minor children and Dhritarastra became the natural guardian of them but at heart he wanted to become the factual King and wanted to hand over the kingdom to his own sons headed by Duryodhane. With all these imperial ambition, Dhritarastra wanted to become a King and contrived all sorts of intrigues in consultation with his brother-in-law Sakuni. But every thing failed by the will of the Lord and at the last stage even by losing everything men and money he wanted to remain as the King being the eldest uncle of Maharaj Yudhisthir. Maharaj Ydhisthir as a matter of duty maintained Dhritarastra exactly in royal honour and Dhritarastra was happily passing away his numbered days in the illusion of becoming a King or the royal uncle of king Yudhisthira. Vidura as a saint and as duty bound affectionate youngest brother of Dhritarastra, wanted to awake Dhritarastra from his slumber of becoming a false king driven to disease and oldage by the fricks of powerful time. Vidura therefore, sarcastically addressed Dhritarastra as the 'king' which he was actually not. Every body is the servant of eternal time and therefore no body can be king in this material order. King means the person who can order. The celebrated English King wanted to order over the time and tide but the time and tide refused to obey his order. Therefore one is a false king in the material world and Dhritarastra was particularly reminded in his false posi-

tion and was reminded also about the factual fearful happenings which had already approached him at that time. Vidura asked him to get out immediately if he wanted at all to be saved from the fearful situation which was approaching him fast. He did not ask Maharaj Yudhisthira in that way because he knew it well that a king like Maharaj Yudhisthira is aware of all the fearful situation of this flimsy world and he would take care of himself in due course even though Vidura may not be present at that time.

TEXT No. 19

प्रतिक्रिया न यस्येह कुतश्चित्कर्हिचित्प्रभो ।

स एव भगवान् कालः सर्वेषां नः समागतः ॥

Pratikriya na yasya iha kutaschit karhichit prabho

Sa eva bhagavan kalah sarvesam nah samagatah.

ENGLISH SYNONYMS

Pratikriya—remedial measure, *Na*—there is none, *Yasya*—of which, *Iha*—in this material world, *Kutaschit*—by any means, *Karhichit*—or by any one, *Prabho*—oh my lord, *Sa*—that, *Eva*—positively, *Bhagawan*—the Personality of Godhead, *Kalah*—eternal time, *Sarvesam*—of all, *Nah*—of us, *Samagatah*—arrived.

TRANSLATION

(The fearful situation) has no remedial measure from any source or by any person in this material world. Oh my lord it is, therefor, the Supreme Personality of Godhead and it has approached for all of us.

PURPORT

There is no superior power which can check the cruel hands of death. No body wants to die however acutely may the source of sufferings one's body may be ; but up till now even in the days of so called scientific advancement of knowledge, there is no

remedial measure either for oldage or for death. Oldage is the previous notice of the arrival of death served by the cruel time and no body can refuse to accept the either summon call or the supreme judgement of the eternal time. This is explained before Dhritarastra because he might ask Vidura to find out some remedial measure for the imminent fearful situation informed by him (Vidura) as he has had ordered many times before, contradicting the advice of his youngest brother Vidura. Before ordering like that Vidura informed Dhritarastra that there was no remedial measure by any body or from any source in this material world And because there was no such thing in the material world therefore, death is identical with the Supreme Personality of Godhead as it is said by the Lord Himself in the Bhagwat Geeta (B.G. 12/32)

Death cannot be checked by any body or from any source within this material world is very significant. Hiranyakaspu wanted to be immortal by undergoing a severe type of penance by which the whole universe was trembled and Brahma Himself approached him to desuade Hiranyakasipu from such severe type of penance. Hiranyakasipu asked Brahma to award him the blessings of immortality but Brahma said that He Himself was subject to death even in the topmost planet and how could he award him the benediction of immortality. So there is death even in the topmost planet of this universe and what to speak of other planets which are far far inferior in quality than Brahmaloaka the residing planet of Brahma. Wherever there is influence of eternal time there is the set of tribulations namely birth, diseases and old age and all of them are invincible.

TEXT NO. 20

येन चैवामिपन्नोऽयं प्राणैः प्रियतमैरपि ।

जनः सद्यो विद्युज्येत किमुतान्यैर्धनादिभिः ॥

*Yena cha eva abhipanna ayam pranaih priyatamair api
Janah sadya vidyujyeta kimuta anyair dhanadibhih.*

ENGLISH SYNONYMS

Xena—pulled by such time, *Cha*--and, *Eva*--certainly, *Abhipanna*—overtaken, *Ayam*--this, *Pranaih*—with life, *Priyatamair*—which is most dear to every one. *Api*—even though, *Janah*—person, *Sadya*—forthwith *Viyujyeta*—do give up, *Kimuta*—and what to speak of any other thing, *Dhanadibhih*—such as wealth, honour, children, land, house etc.

TRANSLATION

Any one who may be under the influence of Supreme *Kala* (eternal time) must have to surrender one's most dear life and what to speak of other non-important things such as wealth etc.

PURPORT

A great Indian scientist busy in the plan-making business was suddenly called by the invincible eternal time while the scientist was going to attend a very important meeting of the planning commission and he had to surrender his life even on the car and what to speak of his wife children house land wealth etc left behind him. During political upsurge in India and its division into Pakistan and Hindusthan so many rich and influential persons of India had to surrender life, property and honour by the influence of time and there are hundreds and thousands of examples like that all over the world, all over the universe which are all effects of the influence of time. Therefore, the conclusion is that there is no powerful living being within the universe who can overcome the influence of time. Many poets have written lamentable verses on the influence of time, many devastations have taken over the universes by the influence of time and no body could check them up by any means. Even in our daily life so many things come and go on which we have no hand but we have to suffer or tolerate them without any remedial measure. That is the form of time.

TEXT NO. 21

पितृभ्रातृसुहृत्पुत्रा हतास्ते विगतं वयः ।

आत्मा च जरया ग्रस्तः परगेहमुपासते ॥

Pitri bhratri suhrit putra hataste vigatam vayah

Atma cha jadaya grastah parageham upasase.

ENGLISH SYNONYMS

Pitri—father, *Bhratri*—brother, *Suhrit*—well wisher, *Putra*—sons, *Hatas*—all dead and passed away, *Te*—yours, *Vigatam*—expended, *Vayah*—age, *Atama*—the body, *Cha*—also, *Jadaya*—by invalidity, *Grastah*—overcome, *Parageha*—other's home, *Upasase*—you do live.

TRANSLATION

Your father, brother, well wishers and sons all are dead and passed away. You have expended the major portion of your age, your body is now over taken by invalidity and at last you are living in the home of other.

PURPORT

The King is reminded about his precarious conditions influenced by the cruel time and by his past experience he should have been more intelligent to see what was going to happen to his own life. His father Vichitravirya died long ago when he and his younger brothers were all little minor children and it was due to the care and kindness of Bhismadeva that they were properly brought up. Then again his brother Pandu also died. Then in the battlefield of Kurukshetra his one hundred sons and grand sons, at least of the same number all died along with all other well wishers like Bhismadeva, Dronacharya, Karna and many other kings and friends. So he had lost all men and money and now he was living at the mercy of his nephew whom he had put into troubles of various types. And inspite of all these reverses he thought that he

would prolong his chequered life more and more. Vidura wanted to point out to Dhritarastra that every one has to protect himself by his action and the Grace of the Lord. One has to execute his duty faithfully depending for the result on the Supreme Authority. No friend, no children, no father, no brother, no state and no body else can protect a person who is not protected by the Supreme Lord. One should, therefore, seek the protection of the Supreme Lord and the human form of life is meant for seeking that protection. He was pointed out about his precarious conditions more and more by the following words.

TEXT No. 22.

अन्धः पुरैव वधिरो मन्दप्रज्ञाश्च साम्प्रतं ।
विशीर्णं दन्तो मन्दान्निः सरागः कपमुद्धहन् ॥

*Andhah pura eva 'badhiro mandaprajnas cha sampratam
Vishirna danto mandagnih saragah kapham udbahan.*

ENGLISH SYNONYMS

Andha—blind, *Pura*—From the beginning, *Eva*—certainly, *Badhiro*—hard of hearing, *Mandaprajnas*—memory shortened, *Cha*—and, *Sampratam*—recently, *Vishirna*—loosened, *Danto*—teeth, *Mandagnih*—liver action decreased, *Saragah*—with sound, *Kapham*—coughing mucus, *Udbahan*—coming out.

TRANSLATION

(Personally) you are blind from the very beginning of your birth and there is no doubt about it and recently you have become hard of hearing, your memory shortened and intelligence disturbed your teeth loosened and the liver action being decreased, you are coughing with sound and mucus coming out.

PURPORT

The symptoms of oldage which had already developed in the person of Dhritarastra were all one after another pointed out to

Dhritarastra to give him warning that death was nearing very quickly and still he was foolishly carefree about his future. The signs pointed by Vidura in the body of Dhritarastra were signs of *Apakshaya* or dwindling of the material body before the last stroke of death. The body is born, it develops, stays, creates other bodies, dwindles and then vanishes. But foolish man wants to make a permanent settlement of the perishable body and thinks that his estate, children, society, country etc will give him protection. With such foolish ideas he becomes overtaken by such temporary engagements and forgets altogether that he has to give up this temporary body and take a new one again to arrange for another term of society, friendship and love again to be perished ultimately. He forgets his permanent identity and becomes foolishly active for the non-permanent occupations forgetting altogether his prime duty. Saints and sages like Vidura approach such foolish utopians to awake them to the real situation but the foolish utopians take such Sadhus and saints as parasites of the society and almost all of them refuse to give aural reception to the words of such Sadhus and saints although they welcome such show bottle Sadhus (?) and so-called saints who can satisfy the foolishman's sense gratification. Vidura is not a Sadhu to satisfy the ill-gotten sentiments of Dhritarastra and he was correctly pointing out the real situation of life and how to save oneself from such catastrophies.

TEXT No. 23

अहो महीयसी जन्तोर्जीविताशा यथा भवान् ।
भीमापवर्जितं पिण्डमादत्ते गृहपालवत् ॥

Aho mahiyashi jantor jivitasha yatha bhavan
Bhima apavarjitam pindam adatte grihapalavat.

ENGLISH SYNONYMS

Aho—alas, *Mahiyashi*—powerful, *Jantor*—of the living beings, *Jivitasha*—hope for living condition, *Yatha*—as and as, *Bhavan*—you

are, *Bheema*—Beemsena brother of Yudhsthira, *Apavarjitam*—remnants, *Pindam*—foodstuff, *Adatte*—eaten by, *Grihapalavat*—like a household dog.

TRANSLATION

Alas ! how much powerful is the hope of a living being to continue a life as much as you are living just like a household dog eating the remnant bits of foodstuff given by Bheema !

PURPORT

A sadhu is never meant for flattering a king or a reach man for living comfortably at their cost. A sadhu is to speak the bare truth to the compact householders about the naked truth of life so that one may come to his senses about the precarious life in material existence. Dhritarastra is a typical example of attached old man in husehold-life. He had become a popper in the true sense and still he wanted to live comfortably in the house of the Pandavas of whom Bheema specially is mentioned because personally he killed two prominent sons of Dhritarastra nameley Duryodhone and Duhsasan. These two sons of Dhritarastra were very much dear to him for their being notorious in nefarious activities and Bheem is particularly pointed out because It is he who killed these pet sons of Dhritarastra. And why he was living there at the house of the Pandavas ? Because Dhritarastra wanted to continue his life comfortably even at the risk of all humiliation from the point of his own poistion. Vidura therefore, became astonished how much powerful is the sense of continuing life of the living being. This sense of continuing one's life indicates that a living being is eternally living entity and he does not want to change his habitation of the body. The foolishman does not know that a particular term ofbodily existence is awarded to him to undergo a term of imprisonment and the human body is awarded, after many many births and deaths, as a chance for self-realisation and thus go back to home go back to Godhead. But persons like Dhritarastra try

to make plans to live here in a comfortable position with profit and interest and he does not see things as they are. The things are different from his utopian conception of life but he is blind like Dhritarastra and continue to hope for living comfortably in the midst of all kinds of reverses of life. A Sadhu like Vidura is meant for awakening such blind persons like Dhritarastra and thus help him going back to Godhead where life is eternal ; once going there no body wants to come back to this material world of miseries. We can just imagine how much important and responsible task is entrusted to a Sadhu like Mahatma Vidura.

TEXT No. 24

अग्निर्निसृष्टोदत्तश्च गरो दाराश्च दूषिताः ।
हृतं क्षेत्रं धनं येषां तद्वत्तरसुभिः कियत् ॥

*Agnir nisristo dattas cha garo daras cha dushitah
Hritam kshetram dhanam yesam tad dattair asubhih kiyat.*

ENGLISH SYNONYMS

Agnir—fire, *Nisristo*—set in, *Dattas*—given, *Gha*—and, *Garos*—poison, *Daras*—married wife, *Dushitah*—insulted, *Hritam*—usurped, *Kshetram*—kingdom, *Dhanam*—wealth, *Yesam*—of those, *Tad*—their, *Dattam*—given by, *Asubhih*—subsisting, *Kiyat*—is unnecessary.

TRANSLATION

There is no necessity of living a degraded life subsisted by the charity of those whom you tried to kill by setting on fire in their house by administering poison, by insulting their married wife, by usurping their kingdom and wealth.

PURPORT

The system of *Varnashram* religion sets aside a part of one's life completely for the purpose of self-realisation and attainment of salvation in the human form of life. That is a routine division of life

but persons like Dhritarastra even at their weary ripen age want to keep up at home even in a degraded condition as to accept charity from enemies. Vidura wanted to point out this anomaly in his brother's life and impressed upon him that it was better for him to die like his sons than accepting such humiliating charity. Five thousands of years before there was one Dhritarastra but at the present moment there are full of Dhritarastras in every home. Specially the politicians do not wish to retire from political activities unless they are dragged by the cruel hand of death or killed by some opposing element. To stick to family life up to the end of one's human life is the grossest type of degradation and there is absolute need of educating such Dhritarastras by the Viduras even at the present moment.

TEXT No. 25

तस्यापि तव देहोऽयं कृपणस्य जिजीविषोः ।
परैत्यनिच्छतो जीर्णो जरया वाससीव ॥

Tasya api taba deha ayam kripanasya jijivishoh
Paraiti anichhato jeerno jaraya vasasi iva.

ENGLISH SYNONYMS

Tasya--of this, *Api*--inspite of, *Taba*--your, *Deha*--body, *Ayam*--this, *Kripanasya*--of one who is miserly, *Jijivishoh*--of you who desire life, *Paraiti*--will dwindle, *Anichhato*--even unwilling. *Jeerno*--deteriorated, *Vasasi*--garments, *Iva*--like

TRANSLATION

Inspite of your such wishful desire for living even at the cost of honour and prestige your miserly body will certainly dwindle like the deteriorated old garment although you are unwilling to die.

PURPORT

The words *Kripanasya jijivisho*, are significant. There are two classes of men. One is called the '*Kripana*' and the other is called the

'*Brahmana*' 'The '*Kripana*' or the miserly man has no estimation of his material body but the '*Brahmana*' has a true estimation of of himself and the material body. The *kripana* having wrong estimation of his material body, wants to make sense-gratification to the utmost strength and even in old age also he wants to become a youngman by medical treatment or otherwise. *Dhritarastra* is addressed herein as the *Kripana* because without any estimation of his material body he wants to live at any cost and *Vidura* is trying to open his eyes that he cannot live more than his term of living and he must be prepared for death. Death being inevitable why should he accept such humiliating position for living better take the right path even at the risk of death. Human life is meant for finishing all kinds of miseries of material existence and life should be so trained up as one can achieve the desired goal. *Dhritarastra* due to his wrong conception of life, had already spoiled 80% of his achieved energy and it was good for him to utilise the remaining days of his miserly life ; it might be utilised for the ultimate good. Such life like that of *Dhritarastra* is called miserly because they cannot properly utilise the assets of the human form of life. Such miserly man by good luck only meets self-realised soul like *Vidura* and by his instruction get rid of the nescience of material existence.

TEXT No. 26

गतस्वार्थमिमं देहं विरक्तो मुक्तबन्धनः ।

अविज्ञातगतिर्जह्यात्स वै धीर उदाहृतः ॥

Gataswartham imam deham virakto mukta bandhanah
Avijnatargatir jahyat sa vai dheera udahrtah.

ENGLISH SYNONYMS

Gataswartham --without being properly utilised, *Imam*—this, *Deham*—material body, *Virakto*—indifferently, *Mukta*—being freed, *Bandhana*—from all kinds of obligations, *Avijnatagatir*—

unknown destination, *Jahyat*—one should give this body, *Sa*—such person, *Bai*—certainly, *Dheera*—undisturbed, *Udahritah*—is said to be so.

TRANSLATION

The person who quits his material body which is not properly utilised, in an unknown destination indifferently and freed from all obligations, is called undisturbed.

PURPORT

Narottamdas Thakur a great devotee and Acharya of the Goudiya Vaisnava sect has sung like this. "My Lord I have simply wasted my life. Having obtained the humanly body I have neglected to worship your Lordship and therefore willngly I accepted poison". In other words the humanly body is specially meant for cultivating knowledge of devotional service of the Lord without which the life becomes full of anxieties and miserable conditions. Therefore, those who have spoiled their life without such cultural activities, such persons are advised to leave home without any knowledge of friends and relatives and being freed from all obligations of family, society, country etc and thus give the body up at some unknown destination so that others may not know where and how such person has had met his death. "**Dheera**" means one who is not disturbed even there is sufficient provocation or causes of disturbance in life. One cannot give up the way of comfortable family life due to affectionate relation with wife and children. Self-realisation is obstructed by such undue affection of family life and if any one is at all able to forget such relation some how or other, he is called the undisturbed or **Dheera**. This is however a path of renounced order of life based on the sentiment of frustrated life but stabilisation of such renouncement is possible only by association of bonafide saint and self-realised souls and thus be engaged in the loving devotional service of the Lord. Sincere surrender unto the lotus feet of the Lord is possible by awakening of transcendental sense of service

made possible by association of pure devotees of the Lord. Dhritarastra was lucky enough to have a brother whose very association was a source of liberation for his frustrated life.

TEXT No. 27

यः स्वकात्परतो वेह जातनिर्वेद आत्मवान् ।

हृदि कृत्वा हरिं गेहात्प्रव्रजेत्स नरोत्तमः ॥

*Yah swakat parato ba iha jata nirveda atmavan
Hridi kritwaharim gehat prabrajat sa narotamah.*

ENGLISH SYNONYMS

Yah—any one who, *Swakat*--by his own awakening, *Parato*—or by hearing from other, *Jata*—becomes, *Nirveda*—indifferent to material attachment, *Atmavan*—consciencious, *Hridi*—within the heart, *Kritwa*—having taken by, *Harim*—the Personality of Godhead, *Gehat*—from home, *Prabrajat*—do go away, *Sa*—he is, *Narottama*—the first class human being.

TRANSLATION

A person who understands by awakening of conscience in the matter of falsity and miserableness of this material world, either by awakening of his ownself or by hearing from other and thus goes away from home depending fully on the Personality of Codhead residing within one's heart,—**is certainly the first class human being.**

PURPORT

So there are three classes of transcendentalists namely. 1. The Dheera or the one who is not disturbed being away from the family association, 2. The renounced order of life or Sannyasi by frustrational sentiment and 3. A sincere devotee of the Lord who awakens God-consciousness by hearing and chanting and thus leaves home depending completely on the Personality of Godhead who

resides in his heart. The idea is that renouncend order of life after a frustrational life of sentiment of the material world may be the stepping stone on the path of self-realisation; **but real perfection of such path of liberation is attained when one is practised to depend fully on the Supreme Personality of Godhead**, Who lives in every one's heart as Paramatama. One may live in the darkest jungle alone out of home but a steadfast devotee knows very well that he is not alone. The Supreme Personality of Godhead is with him and He can protect His sincere devotee from any awkward circumstances out of home. One should therefore practise the devotional service at home hearing and chanting of the holy Name, Quality, Form, Pastimes, Entourage etc by association of pure devotees and this practice will help him awakening of God-consciousness porportionately of one's sincerity of purpose. One who desires material benefit by such devotional activities can never depend on the Supreme Personality of Godhead although He sits in every one's heart. Neither the Lord gives any direction to such persons who worship Him for material gain. Such materialistic devotee may be blessed by the Lord with material benefits but such devotee cannot reach to the stage of the first class human-being as above mentioned. There are many examples of such sincere devotees in the history of the world, especially in India, and they are our guides on the path of self-realisation. Mahatama Vidura is one of such great devotees of the Lord and we may all try to follow his lotus foot-prints in the matter of selfrealisation.

TEXT No. 28

अथेदीचीं दिशंयातु स्वरज्ञातगतिर्भवान् ।

इतोऽर्वाक्प्रायशः कालः पुंसां गुणविकर्षणः ॥

*Atha udichin disham yatu swair ajnata gatiṛ bhavan
Ita' arbak prayasah kalah pumsam gunavikarsanah.*

ENGLISH SYNONYMS

Atha—therefore, *Udichim*—northern side, *Yatu*—please go away, *Swair*—by your relatives, *Ajnata*—without knowledge, *Gatir*—movements, *Bhavan*—of yourself, *Ito*—after this, *Arbak*—will usher in, *Kala*—time, *Pumsam*—of men, *Guna*—qualities, *Vikarsanah*—diminishing.

TRANSLATION

Please therefore, go away immediately towards the northern side without any knowledge of your relatives because just in the near future after this the time is approaching which will diminish man's good qualities.

PURPORT

A life of frustraion can be compensated by becoming a *Dheera* or leaving home for good without any knowledge of the relatives and Vidura advised his eldest brother to adopt the way without delay. Because very quickly the age of Kali was approaching was also indicated by him. A conditioned soul is already embarassed by the material association and still in the *Kali Yuga* good qualities of a man will deteriorate to the lowest standard. He was advised to leave home before the time of Kali Yuga approaches, because the atmosphere which was created by Vidura in response to his valuable instructions on the fact of life, may fade away due to the influence of the particular age fast approaching. To become Narottam or the first class human being depending completely on the Supreme Personality of Godhead, is not possible for any ordinary man as it is stated in the Bhagwat Geeta (B.G. 7/28) that a person who is completely relieved of all tints of sinful acts, can alone depend on the Supreme Lord Sri Krishna the Personality of Godhead. Dhritarastra was advised by Vidura at least to become a *Dheera* in the beginning if it was impossible for him to become a Sannyasi or a Narottam. Persistently endeavouring on

the line of self-realisation helps a person to rise up to the conditions of a Narottam from the stage of Dheera. Dheera stage is attained after prolonged practice of the Yoga system but by the Grace of Vidura one can attain the stage immediately simply by willing to adopt the means of Dheera stage which is the preparatory stage for *Sannyas* and *Sannyas* stage is the preparatory stage of *Paramhansa* or the first grade devotee of the Lord.

TEXT No. 29

एवं राजा विदुरेणागुजेन प्राज्ञाचक्षुर्बोधित आजमीढः ।
छित्त्वा स्वेषु स्नेहपाशान् द्रढिम्नो निश्चक्राम भ्रातृसंदर्शिताध्वा ॥

Evam *raja* *Vidurenanujena*
Prajna *chakshur* *bodhita* *ajamidhah*
Chhitwa *swesu* *snehapasan* *dadhimna*
Nischakrama *bhatri* *samdarshita* *adhwa*.

ENGLISH SYNONYMS

Evam—thus, *Raja*—the king Dhritarastra, *Vidurenujena*—by his Young brother Vidura, *Prajna*, introspective knowledge, *Chakshur*—eyes, *Bodhita*—being understood, *Ajamidha*—Dhritarastra scion of the family of Ajmidha, *Chhitwah*—by breaking, *Swesu*—in the matter of kinsmen, *Snehapasan*—strong network of affection, *Dradhimna*—on account of steadfastness, *Nischakrama*—got out, *Bhratri*—brother, *Samdarshita*—direction to, *Adhwa*—the path of liberation.

TRANSLATION

Thus Maharaj Dhritarastra, the scion of the family of Ajmidha, being firmly convinced by introspective knowledge, broke up at once the strong network of family affection on account of resolute determination and therefore at once he got out of home for going over the path of liberation as directed by his younger brother Vidura.

PURPORT

Lord Sri Chaitanya Mahaprabhu the great preacher of the

principles of Srimad Bhagwatam has stressed on the association of Sadhus or pure devotee of the Lord. He said' even by a moment's association of a pure devotee one can achieve all perfection'. We are not ashamed to admit this fact as experienced in our practical life. Were we not favoured by His Divine Grace **Srimad Bhakti Sidhanta Saraswati Goswami Maharaj**, by our first meeting for a few minutes only, it would have been impossible for us to accept this mighty task of describing, Srimad Bhagwatam' in English. Without seeing Him in that opportune moment, we could have become very great business magnet but never would have been able to walk over the path of liberation and be engaged in the factual service of the Lord under instruction of His Divine Grace. And here is another practical example by the action of Vidura's association with Dhritarastra. Maharaj Dhritarastra was tightly packed up in a network of material affinities in the matter of politics, economy and family attachment and he did everything in his power to achieve so called success in his planned project but he was frustrated from the beginning to the end, so far his material activities are concerned. And yet inspite of his chequered life of failure he achieved the greatest of all success in the matter of self-realisation by the forceful instruction of a pure devotee of the Lord who is the typical emblem of Sadhu. The scriptures enjoin, therefore, that **one should associate with Sadhus** only rejecting all kinds of other associations and by doing so one will have ample opportunity to hear the Sadhus who can cut into pieces the network of illusory affection in the material world. It is a fact that the material world is a great illusion because everything appears to be a tangible reality but the next moment everything becomes evaporated like the dashing foam of the sea or the cloud in the sky. The cloud in the sky undoubtedly appears to be reality because it rains and due to rains so many temporary green things appear but at the ultimate issue every thing disappears namely the cloud, rain and green vegetation all in due course. But the sky remains and the varieties of sky or luminaries also remain for ever:

Simialry the Absolute Truth which is compared with the sky remains eternally and the temporary cloud like illusion comes and goes away. Foolish livings being are more attracted by the temporary cloud but the intelligent class of men are more concerned with the eternal sky with all its variegatedness.

TEXT No. 30

पतिं प्रयान्तं सुबलस्य पुत्री पतिव्रता चानुजगाम साध्वी ।
हिमालयं न्यस्तदण्डप्रहर्ष मनस्विनामिव सत्सम्प्रहारः ॥

*Patim prayantam subalasya putri
Pativrata cha anujagama sadhvi.*

*Himalayam nasyadanda praharsam
Manaswinam iva satsampraharah.*

ENGLISH SYNONYMS

Patim—her husband, *Prayantam*—while leaving home, *Suwalasya*—of king Suvala, *Putri*—worthy daughter, *Pativrata*—devoted to her husband, *Cha*—also, *Anujagama*—followed, *Sadhvi*—the chaste, *Himalayam*—towards the Himalayan mountain, *Nastadanda*—one who has accepted the rod of renounced order, *Praharsam*—object of delight, *Manaswinam*—of the great fighters, *Sat*—legitimate. *Sampraharah*—good lashing.

TRANSLATION

Gandhari, who was the daughter King Subala of Kandahar (or Gandhar) seeing that her husband was going to Himalayan mountains the delight of those who have accepted the rod of renounced order like a great fighter who accepts legitimate good lashing from the enemy, the gentle chaste lady followed him.

PURPORT

Soubaline or Gandhari daughter of King Subala and wife

of King Dhritarastra was an ideal lady as a devoted wife to her husband. The Vedic civilization specially prepares chaste and devoted wives of whom Gandhari is one amongst many such ladies mentioned in the history. Laxmiji Sitadevi was also a daughter of great King but she followed her husband Lord Ramachandra in the forest. Similarly as a woman she could remain at home or at her father's house but as a chaste and gentle lady she followed her husband without any consideration. Instruction of renounced order of life was imparted to Dhritarastra by Vidura and Gandhari was by the side of her husband. But she did not make any decision herself but followed the decision of her husband. Her husband also did not ask her to follow him because King Dhritarastra was at that time fully determined like a great warrior who faces all kinds of dangers in the battlefield. He had no more any attraction for so called wife or relatives and he decided to start alone but as a chaste lady Gandhari decided to follow her husband till the last moment. Maharaj Dhritarastra accepted the order of vanaprastha life and at this stage the wife is allowed to remain as Voluntary servitor: but in the Sanyas stage no wife can stay with her former husband. A Sannyasi is considered to be civil-dead man and therefore the wife becomes a civil-widow without any connection with her former husband. Maharaj Dhritarastra did not deny his faithful wife and she followed her husband at her own risk.

The Sannyasins accept a rod as the sign of renounced order of life. There are two types of Sannyasins. Those who follow the **Mayavad Philosophy** headed by Sripad Shankaracharya accept only one rod (Ekadanda) but those who follow the **Vaishnavite Philosophy** accept three combined rods (Tridanda). The Mayavadi Sannyasins are known as **Ekadandi** Swami whereas the Vaishanava Sannyasins are known as **Triandi** Swami or more distinctly **Tridandi Goswamins** in order to keep distinction from the Malavad philosophy. The Ekadandi Swamis are mostly fond of Himalayas but the Vaisnava Sannyasins are fond of

Vrindaban and Puri. The Vaishnava Sannyasins are **Narottamas** whereas the Mayavadi Snanyasins are **Dheeras**. Maharaj Dhritarastra was advised to follow the Dheeras because at that stage it was difficult for him to become a Narottama.

TEXT No. 31

अजातशत्रुः कृतमैत्रो हुताग्निर्विप्रान्नत्वा तिलगोमूमिरुक्मैः ।
गृहं प्रविष्टो गुरुवन्दनाय न चापश्यत्पितरौ सोबलीं च ॥

*Ajata satru krita maitra hutagni
Vipran natwa tilagobhumirukmaih.
Griham pravisto guruwandanaya
Na cha apasyat pitarou soubalin cha.*

ENGLISH SYNONYMS

Ajata—never born, *Satru*—enemy, *Krita*—having performed, *Maitra*—worshipping the demigods, *Hutagni*—and offering fuel in the fire, *Vipran*—the brahmins, *Natwa*—offering obeisances, *Tillagobhumirukma*.—along with grains, cows, land and gold, *Griham*—with in the palace, *Pravista*—having entered into, *Guru vandanaya*—for offering respect to the elderly members, *Na*—did not, *cha*—also, *Apasyat*—*Pitarou*—his uncle, *Soubalin*—Gandhari, *Cha*—also.

TRASLATION

Maharaj Yudhtshira whose enemy was neverborn, performed his dally morning duties by prayers, offering sarificice in the fire and the Sungod and offered obeisances to the Brahmins along with grains, cows, land, gold and then enetered the palace to pay respects to the elderly members in the palace. He however could not find out his unele and aunt the daughter of King Subala.

PURPORT

Maharaj Ydhisthir was the most pious king because he

practised personally daily the pious duty for the householders. The householders are required to rise early in the morning and after cleanliness, should offer respects to the deities at home by prayers, by offering fuel in the sacred fire, by giving in charity the Brahmins land, cow, grains and gold etc and at last offering to the elderly members due respects and obeisances. Unless one is prepared to practise things which are prescribed in the Shastras no body can be goodman simply by book knowledge. Modern householders are practised to different modes of life namely to rise late and then take bed-tea without any sort of cleanliness and without any purificatory practices as mentioned above. The householdchildren are taken to practice the something in which the parents are already practised and therefore the whole generation is gliding towards hell and no good things can be expected from them unless they associate with Sadhus. Like Dhritarastra the materialistic person, one may take lessons from a Sadhu like Vidura and thus be cleansed of the effects of modern life.

Maharaj Yudhisthir, however, could not find in the palace the two uncles namely Dhritarastra and Vidura along with Gandhari the daughter of king Subala. He was anxious to see them and, therefore, asked Sanjaya the private secretary of Dhritarastra as follows :—

TEXT No. 32

तत्र संजयमासीनं पप्रच्छोद्विग्नमानसः ।
गावल्गणेकव नस्तातो वृद्धो हीनश्चनेत्रयोः ॥

*Tatra sanjayam asinam paprachhat udvignamanasah
Gabalgane kva nas tato briddho hinascha netrayoh.*

ENGLISH SYNONYMS

Tatra—there, *Sanjayam*—unto Sanjaya, *Asinam*—seated, *Paprachhat*—enquired from, *Udvignamanasa*—full with anxious mind, *Gabalgane*—the son of Gabalgan Sanjaya, *Kva*—where is, *Nas*—our,

Tata—uncle, *Briddho*—old in age, *Hinascha*—as also bereft of *Netrayoh*—by the eyes.

TRANSLATION

Maharaj Yudhisthira full with anxious mind asked Sanjaya who was sitting on the spot and said “Oh Sanjaya where is our uncle who is advanced in age and blind by the eyes ?”

TEXT No 33

अम्बा च हतपुत्रस्तर्ता पितृव्यः क्व गतः सुहृत् ।
अपि मय्यकृतप्रज्ञे हतबन्धुः स भार्यया ।
आशंसमानः शमलं गंगायां दुःखितोऽपतत् ॥

Amba cha hataputra arta pitribyah kva gatah suhrit
Api mayi akritajne hatabandhuh sa bharyaya
Asamsamanah shamalam gangayam dukshito' apatat

ENGLISH SYNONYMS

Amba—mother aunt, *Cha*—and, *Hataputra*--who had lost all her sons, *Arta*--sorry in plight, *Pitribyah*--uncle Vidura, *Kva*--where, *Gatah*--gone, *Suhrit*--well wisher, *Api*—whether. *Mayi*—unto me, *Akritajne*—ungrateful, *Hatabandhuh*—one who has lost all his sons, *Sa*—along with, *Bharyaya*--his wife, *Asmasamanah*--in doubtful mind, *Shamalam*--offences, *Gangayam*--in the Ganges water, *Dukshito*--in distressed mind, *apatat*—fell down,

TRASLATION

Where is my well wisher uncle Vidura and mother Gandhari who is too much afflicted on account of her all sons' demise ? My uncle Dhritarastra was also too much mortified on account of death of all his sons and grand sons. Undoubtedly I am very much ungrateful : did he therefore, took my offences very seriously and thus along with his wife has drowned themselves in the water of the Gnages ?

PURPORT

The Pnadavas specially Maharaj Yudhisthira and Arjuna presupposed the after effects of the battle of Kurukshetra and therefore Arjuna declined to execute the fighting. The fight was executed by the will of the Lord but the effects of a family berevment as they thought of it before had come to be true. Maharaj Yudhisthir was always conscious of the great plight of his uncle Dhritarastra and aunt Gandhari and therefore he took all possible care of them in their oldage and berieved condition. When therefore he could not find out his uncie and aunt in the palace naturally his doubts became more prominent and conjectured if they had not gone down the water of the Ganges. He thought himself ungrateful because when the Pandavas were fatherless, Maharaj Dhritarastra gave them all royal facilities to live and in return he had killed all his sons in the battle of Kurukshetra. As a pious man Maharaj Yudhisthir took into account all his unavoidable misdeeds and he never thought of the misdeeds of his uncle and company. Dhritarastra had suffered the effects of his own misdeeds by the will of the Lord but Maharaj Yudhisthir was only thinking of his own unavoidable misdeeds. That is the nature of a good man and devotee of the Lord. A devotee never finds fault with others but tries to find out his own and thus rectify them as far as possible.

TEXT No. 34

पितर्युपरते पाण्डौ सर्वान् सुहृदः शिशून् ।
अरक्षतां व्यसनतः पितृव्यौ क्व गतावितः ॥

*Pitari uparate pandou sarvan nah suhridah sisun
Arakshatam byasanatah pitribyou kva gatou itah.*

ENGLISH SYNONYMS

Pitari—upon my father, *Uparate*—falling down, *Pandou*—
Maharaj Pandu, *Sarvan*—all, *Nah*—us, *Suhridah*—well wisher,

Sisun—small children, *Arakshatam*—protected, *Byasanatah* from all kinds of dangers, *Pitribyou*—uncles, *Kva*—where, *Gatou*—have departed, *Itah*—from this place.

TRANSLATION

When my father Pandu fell down and we were all small children only at that time our these two uncles gavs us protection from all kinds of calamities. They were always our good well wishers, alas where they have gone out from this place ?

TEXT No. 35

सूत उवाच :

कृपया स्नेहवैक्लव्यात्सूतो विरहकशितः ।
आत्मेश्वरमचक्षणो न प्रत्याहातिपीडितः ॥

Suta uvacha :

Kripaya snehabaïklabyat suto virahakarshitah
Atmeswaram achakshano na pratyahat atipidiah.

ENGLISH SYNONYMS

Suta uvacha—Suta Goswami said, *Kripaya*—out of full compassion, *Snehabaïklabyat*—Derangement of the mental situation on account of profound affection, *Suto*—Sanjaya, *Virahakarshitah*--distressed of separation, *Atmeswaram*—his master, *Achakshano*—having not seen, *Na*—did not, *Pratyahat*—replied, *Atipiditah*—being too much aggrieved.

TRANSLATION

Suta Goswami said. 'Sanjaya having not seen his own Master Dhritarastra out of full compassion for and derangement of his mental situation and being too much aggrieved, could not properly reply Maharaj Yudhishthira.'

PURPORT

Sanjaya was Personal assistant of Maharaj Yudisthira since a very long time and as such he had the opportunity to study the chequered history of life of Dhritarastra. And when he saw at last that Dhritarastra had left home without his knowledge even his sorrows had no bound. He was fully compassionate with Dhritarastra because in the game of the battle of Kuruksetra King Dhritarastra had lost everything men and money and at last the King and the queen had to go away from home in utter frustration. He studied the situation in his own way because he did not know that inner vision of Dhritarastra was awakened by Vidura and, therefore, he had left home in enthusiastic cheerfulness for a better life after departure from the dark well of home. Unless one is convinced of a better life after renunciation of the present life no body can stick to the renounced order of life simply by artificial dress or staying out of home.

TEXT No. 36

विमृज्याश्रूणि पाणिभ्यां विष्टभ्यात्मानमात्मना ।
अजातशत्रुं प्रत्युचे प्रभोः पादावनुस्मरन् ॥

Vimrija ashruni panibhyam vistabhya atmanam atmana
Ajatsatrum pratyuche prabhoh padou anusmaran.

ENGLISH SYNONYMS

Vimrija—smearing on, *Ashruni*—tears of the eyes, *Panibhyam*—by his hands, *Vistabhya*—situated, *Atmana*—by intelligence, *Atmanam*—the mind, *Ajatsatrum*—unto Maharaj Yudhishthir, *Pratyuche*—began to reply, *Prabho*—of his master, *Padou*—feet, *Anusmaran*—thinking after.

TRANSLATION

Then he slowly pacified his mind by intelligence, smeared over tears of the eyes by his hands and after thinking of the feet of his Master Dhritarastra began to reply to Maharaj Yudhishthira.

TEXT No. 37

संजय उवाच :

नाहं वेद व्यवसितं पित्रोर्वः कुलनन्दन ।
गान्धार्या वा महाबाहो मुषितोऽस्मि महात्मभिः ॥

Sanjaya uvacha :

*Na aham veda byavasitam pitror bah kulanandana
Gandharya va mahabaho mushito asmi mahatmabhih.*

ENGLISH SYNONYMS

Na—not, *Aham*—myself, *Veda*—in knowledge, *Byavasitam*—determination, *Pitror*—of your uncles, *Bah*—your, *Kulanandana*—oh the descendant of the Kuru dynasty, *Gandharya*—by Gandhari, *Va*—or, *Mahabaho*—Oh the great king, *Mushito*—cheated, *Asmi*—I have been, *Mahatmabhi*—great souls.

TRANSLATION

Sanjaya said, 'My dear descendant of the Kuru dynasty, I have no information about the determination of your two uncles as well as of Gandhari. Oh the great King, I have been cheated by those great souls'

PURPORT

Great souls cheat others may be astonishing to know but it is a fact that great souls cheat others for a great cause. It is said Lord Krishna also advised Yudhisthira to tell lie before Dronacharya and it was also for a great cause. The Lord wanted it, therefore it was a great cause. Satisfaction of the Lord is the criterion of the bonafides and the highest perfection of life is to satisfy the Lord by one's occupational duty. That is the verdict of Geeta and Bhagwatam.* Dhritarastra and Vidura followed by

* Yatah pravirtti bhutanam yena servam idam tatam
Swakarmana tamabhyarchya siddhim vindati manavah. (B.G. 18/45)
Atah pumbhi dwijasrestha varnasram bibhagashah
Swanusthitasya dharmasya samsiddhi haritoshanam (Sm, Bhag 1/2/13)

Gandhari did not disclose their determination to Sanjaya although he was constantly with Dhritarasta as his personal assistant. Sanjaya never thought of it that Dhritarastra could perform any act without consulting him. But the subject matter of Dhritarastra's going away from home was so confidential that it could not even be disclosed to Sanjaya. Sanatan Goswami also cheated the keeper of the prison-house while going away for seeing Sri Chaitanya Mahaprabhu and similarly Raghuuath Das Goswami also cheated his priest and went away from home for good for the cause of satisfying the Lord. For satisfying the Lord anything is good in relation with Absolute Truth. We also had the same opportunity for cheating the family members and come out of home for being engaged in the service of Srimad Bhagwatam. Such cheating to the family members was necessary for a great cause and there is no loss for any party implicated in such transandental fraud.

TEXT No. 38

अथाजगाम भगवान्नारदः सहतुम्बुरुः ।

प्रत्युत्थायामिवाद्याह सानुजोऽभ्यर्चयन्निव ॥

*Atha ajagama bhagawan narada sahatumburuh
Pratyutthaya abhivadya aha sanujo' abhyarchayan iba*

ENGLISH SYNONYMS

Atha—thereafter, *Ajagama*—arrived, *Bhagawan*—the Godly Personality, *Narada*—of the name, *Sahatumburu*—along with His Tumburu (musical instrument), *Pratyutthaya*—having got from their seats, *Abhivadya*—offering their due obeisances, *Sanujo*—along with younger brothers, *Abhyarchayan iba*—thus while receiving in proper mood.

TRANSLATION

Thereafter, while Sanjay was speaking like that Sri Narada the powerful devotee of the Lord appeared on the scene and

Maharaj Yudhisthir and brothers while receiving Him properly by getting up from their seats and offering obeisances along with his younger brothers, said as follows.

PURPORT

Devarshi Narada is described herein as the *Bhagawan* on account of His becoming the most confidential devotee of the Lord. The Lord and His very confidential devotees are treated on the same level by those who are actually engaged in the loving service of the Lord. Such confidential devotees of the Lord are very much dear to the Lord because such devotees travel everywhere to preach the glories of the Lord in different capacities and try utmost to convert the non-devotees of the Lord into devotee in order to bring them on the platform of sanity. Actually no living being can be a non-devotee of the Lord on account of his constitutional position but when one becomes a non-devotee or non believer it is to be understood that the person concerned is not in the sound condition of life. The confidential devotees of the Lord treat such illusioned living beings and therefore they are most pleasing in the eyes of the Lord. The Lord says in the Bhagwat Geeta that no body is dearer to Him except one who actually preaches the glories of the Lord to convert the non-believer and non-devotees. Such personalities like Narada must be offered all due respects like that of the personlity of Godhead Himself and Maharaj Yudhisthir along with his noble brothers were competent examples for others in the matter of receiving a pure devotee of the Lord like Narada who had no other business save and except singing the glories of the Lord along with Tumburu a musical instrument of string,

TEXT No. 39

युधिष्ठिर उवाच :

नाहं वेद गतिं पित्रोर्भगवन् क्व गतावितः ।
अम्बा वा हतपुत्राऽऽर्त्ता क्व गता च तपस्विनी ॥

Yudhisthira uvacha :

*Na aham veda gatim pitrorbhagavan kva gatah itah
Amba ba hataputra arta kva gata cha tapaswini.*

ENGLISH SYNONYMS

Yudhisthira uvacha—Maharaj Yudhisthira said, *Na*—do not, *Aham*—myself, *Veda*—know it, *Gatim*—departure, *Pitror*—of the uncles, *Bhagawan*—Oh godly personality, *Kva*—where, *Gatah*—gone, *Itah*—from this place, *Amba*—mother aunt, *Ba*—either, *Hataputra*—lost of her sons, *Arta*—aggrieved, *Kva*—where, *Gata*—gone, *Cha*—also, *Tapaswini*—ascetic.

TRANSLATION

Maharaj Yudhisthir said, 'Oh godly personality, I donot know where have my two uncles gone away ; not only they but also my ascetic aunt who has lost all her sons and therefore much aggrieved, is also not traceable'

PURPORT

Maharaj Yudhisthir as a good soul and devotee of the Lord was always conscious of the great loss of her aunt and her sufferings like an asectic. An ascetic is never disturbed by all kinds of sufferings and that makes him strong and determined on the path of spiritual progress. Queen Gandhari is a typical example of an ascetic by her marvelous character in many trying situations of her life. She was ideal woman as mother, wife and ascetic and in the history of the world such typical character of woman is rarely found.

TEXT No. 40

कर्णधार इवापारे भगवान् पारदर्शकः ।

अथामभाषे भगवान्नारदो मुनिसत्तमः ॥

*Karnadhara ibapare bhagawan paradarsakah
Atha avabhasay bhagawan narada munisattamah.*

*Ma kanchana sucho rajan yad iswarabasham jagat
Lokah sapala yasya ime bahanti balim isituh.
Sa samyunakti bhutani sa eva viyunakti cha.*

ENGLISH SYNONYMS

Ma—never, *Kanchana*—by all means, *Sucho*—do you lament, *Rajan*—oh King, *Yad*—because, *Iswarabasham*—under the control of the Supreme Lord, *Jagat*—world, *Lokah*—all living beings, *Sapala*—including their leaders, *Yasya*—whose, *Ime*—all these, *Bahanti*—do bear, *Balim*—means of worship, *Isituh*—for being protected, *Sa*—he, *Samyunakti*—gets together, *Bhutani*—all living being, *Sa*—he, *Eva*—also, *Viyunakti*—disperses, *Gha*—and.

TRANSLATION

Oh the pious king do not lament for any one because every one is under the control of the Supreme Lord. As such all living beings including their respective leaders do carry on the means of worship for being-protected. It is He only who gets them together and He disperses them also.

PURPORT

Every living being either in this material world or in the spiritual world all are under the control of the Supreme Lord the Personality of Godhead. Beginning from Brahmaji the leader of this universe down to the insignificant ant all are abiding by the order of the Supreme Lord. As such the constitutional position of the living being is subordination under the control of the Lord. The foolish living being specially the man artificially rebels against the law of the supreme and thus becomes chastised as an Asura or the law breaker. A living being is placed in a particular position by the order of the Supreme Lord and he is again shifted from that place by the order of the Supreme Lord. No body can violate the order of the Supreme Lord or His authorised agents. Brahma, Shiva, Indra, Chandra, Maharaj Yudhishthir or in the modern history the Napoleon, the Akbar, the Alexander, Gandhi, Subhas or Nehru all are servants of the Lord and they are placed and removed

from their respective position by the Supreme will of the Lord. None of them is independent. Even though such men or leaders rebel so as not to recognise the Supremacy of the Lord, they are put under still more rigorous laws of the material world by different miseries and only the foolish man, therefore, says that there is no God. Maharaj Yudhisthir was tried to be convinced about this naked truth because he was too much over-whelmed by the sudden departure of his old uncles and aunt. Maharaj Dhritarastra was placed in that position according to his past deeds, he had already suffered or enjoyed the benefits accrued by him in the past but due to his good luck some how or other he got a good younger brother in the person of Vidura and by his instruction he had left for achieving salvation by closing all accounts of the material world.

Ordinarily no body can change the course of one's due happiness and distresses by plan. Every one has to accept them as they come before us under subtle arrangement of Kala or invincible time. There is no use for trying to counter act them. The best thing is, there fore, that one should endeavour for achieving salvation and this prerogative is given to man only on account of his developed condition of the mental activities and intelligence also. Only for the man only different Vedic instructions are there for attainment of 'Salvation' during the human form of existence. One who misuses this opportunity of advanced intelligence is verily condemned and put into different types of miseries either in this present life or in the future. That is the way of Supreme control over everyone.

TEXT No. 42

यथा गावो नसि प्रोता स्तन्त्यां बद्धाश्चदामभिः ।

वाक्तन्त्यां नामभिर्वद्धा वहन्ति बलिमीशितुः ॥

*Yatha gava nasi protas tantyam baddhas cha damabhih
Vaktantayam namabhir baddha bahanti balim isutuh.*

ENGLISH SYNONYMS

Karnadhara—captain of the ship, *Iba*—like, *Apare*—in the extensive ocean, *Bhagawan*—representative of the Lord, *Paradarsaka*—one who can give direction to the other end, *Atha*—thus, *Avabhase*—began to say, *Bhagwan*—the godly personality, *Narada*—the great sage of the Name, *Munisattama*—the greatest amongst the devotee philosophers.

TRANSLATION

You are like the captain of the ship in the great ocean and you can give us the direction of the other end. On this the Godly personality Devarshi Narada the greatest amongst the philosopher devotees, began to say.

PURPORT

There are different types of philosophers and the greatest of all of them are those who have seen the Personality of Godhead and have surrendered themselves in the transcendental loving service of the Lord. Among all such pure devotees of the Lord Devarshi Narada is the chief and therefore He has been described herein as the greatest of all philosopher devotees. Unless one is sufficiently learned philosopher by hearing the Vedanta Philosophy from a bonafide spiritual master, one cannot be a learned philosopher devotee. One must be very much faithful, learned and possessing a calibre of renunciation otherwise one cannot be a pure devotee. Such pure devotee of the Lord can only give us direction towards the other end of nescience. Devarshi Narada used to visit the palace of Maharaj Yudhisthira because the Pandavas were all pure devotees of the Lord and the Devarshi was always ready to give them good counsel whenever needed.

TEXT No. 41

मा कंचन शुचो राजन् यदीश्वरवशं जगत् ।
लोकाः सपाला यस्येमे वहन्ति बलिमीशितुः ।
स संयुनक्ति भूतानि स एव वियुनक्ति च ॥

ENGLISH SYNONYMS

Yatha as and as, *Gava*—cow, *Nasi*—by the nose, *Protas*—woven, *Tantyam*—by thread, *Baddhas*—bound up by, *Cha*—also, *Damabhih*—by ropes, *Vaktantyam*—in the net work of vedic hymns, *Namabhir*—by nomenclatures, *Baddha*—conditioned, *Bahanti*—carry on, *Balim*—orders, *Isituh*—for being controlled by the Supreme Lord.

TRANSLATION

As the cow being woven by threads in the nose and bound up by long rope is conditioned, so also human being is tied up by different nomenclatures of Vedic injunctions and conditioned to obey the orders of the Supreme.

PURPORT

Every living being either a man or an animal or a bird etc every one thinks that he is free by himself but actually no body is free from the severe laws of the Lord.† That is the condition of material existence. All living beings in the material world have taken up the risk of conditioned life by their own selection and have thus been entrapped by the laws of material nature. The human form of life is meant for understanding this conditioned life and thus become free from the clutches of material existence and the only means for getting out of the entanglement is to agree to obey the Supreme. But instead of becoming free from the clutches of Maya or illusion, the foolish human being becomes bound up by different

† The laws of the Lord are severe because they cannot be disobeyed at any circumstances. The man-made laws may be evaded by cunning outlaws, but in the codes of the Supreme Law Maker, there is not the slightest possibility of neglecting the laws. A slight change in the course of God-made law, can bring about a massive danger to be faced by the law-breaker. Such laws of the Supreme is generally known as the codes of Religion under different conditions but the principle of Religion everywhere is the same and one viz. obey the orders of the Supreme God. (Codes of Religion)

nomenclatures of being designated as Brahmins, Kshatriyas, Vaishyas, Sudras, Hindus, Mussalmans, Indians, Europeans, Americans, Chinese, and many others and thus carry on the orders of the Supreme Lord under the influence respective scriptural or legislative injunctions.* Such scriptural injunctions are made by liberated representative of God in consideration of different conditions of living and by carrying on such orders of the Lord gradually the conditioned living beings become free from the clutches of material existence. The factual position of the living being is, however, that he is eternally servitor of the Supreme Lord. In his liberated state he renders service to the Lord in transcendental love and thus enjoys a life of full freedom even sometimes on the equal level with the Lord or sometimes more than the Lord. But in the conditioned state of material world every living being wants to be the Lord of other living beings and thus by the illusion of Maya such mentality of lording it over, becomes a cause of further extension of conditional life. So in the material world the living being is still more conditioned till he surrenders unto the Lord by reviving his original state of eternal servitorship. That is the last instruction of the Bhagwat Geeta and all other recognised scriptures of the world.

TEXT No 43

यथा क्रीडोपस्कराणां संयोगविगमाविह ।

इच्छया क्रीडतुः स्यातां तथैवेशेच्छया नृणाम् ॥

* The statutory laws of the state are imperfect imitation replica of Religious Codes. The secular state or the Godless state allow the citizens to break the laws of God but restricts them in the matter of disobeying the laws of the state; the result is that the people in general suffer more by breaking the laws of God than by obeying the imperfect laws made by man. Everyman is imperfect by constitution under conditions of material existence and there is not the least possibility of enacting a perfect legislation by the most materially advanced man. On the other hand there is no such imperfectness in the laws of God. If they are educated in the laws of God, there is no necessity of a make-shift legislative council of aimless man. There is necessity of change in make-shift laws of man but there is no change in the God-made laws because they are made perfect by All Perfect Personality of Godhead. (Codes of Religion)

*Yatha kridopaskaranam samyoga vigamabiha
Ichhaya kriditum syatam tatha eva isha ichhaya nrinam*

ENGLISH SYNONYMS

Yatha—as much as, *Kridopaskaranam*—playthings, *Samyoga*—union, *Vigamou*—disunion, *Iha*—as much as, *Ichhaya*—by the will of, *Kriditum*—just for playing part only, *Syatam*—takes place, *Tatha*—so also, *Eva*—certainly, *Isha*—the Supreme Lord, *Ichhaya*—by the will of, *Nrinam*—of the human being.

TRANSLATION

As by the sweet will of the player the playthings are set up and again dispersed, so also by the Supreme will of the Lord men are associated with other particular men and again they are separated.

PURPORT

We must know it for certain that the particular position in which we are now set up is an arrangement of the Supreme will in terms of our own act in the past. The Supreme Lord is present as the localised Paramatma in the heart of every living being as it is said in the Bhagwat Geeta (B.G. 13/22) and therefore He knows everything of our activities in any stage of our life. The reactions of our actions are rewarded by Him by placing us in some particular place. A rich man gets his son born with silver spoon in the mouth of the rich man but the child who comes as the rich man's son is a particular living being who deserved such place and therefore he is placed there by the will of the Lord. And at a particular moment when the child has to be removed from that place, is also carried by the will of the Supreme even the child or the father does not wish to be separated from the happy relation. The same thing happens in the case of a poor man also and either the rich man or the poor man no body has any control over such amalgamation or separation of living beings. The example of

player and the playthings maynot be misunderstood. One may argue that the Lord is bound to award the reactionary result of our own action and as such the example of a player cannot be applied. But it is not so. We must always remember that the Lord is the Supreme will and He is not bound up any law. Generally the law of *Karma* is that one is awarded the result of one's own actions but in special cases by the will of the Lord such resultant actions are changed also. But this change can be effected by the will of the Lord only and no other else. Therefore, the example of the player cited in this verse is quite appropriate and the Supreme will is absolutely free to do whatever He likes ; and because He is all perfect there is no mistake in any of His action or reaction. This change of resultant actions are specially done by the Lord when a pure devotee is concerned. This is assured in the Bhagwat Geeta (B.G. 9/30-31) that the Lord "saves a pure devotee who has surrendered unto Him without any reservation, from all sorts of reactions of sins and there is no doubt about this. There are hundreds of examples of this changed resultant actions by the Lord in the history of the world. When the Lord is able to change the resultant reaction of one's past deeds then certainly He is not Himself also bound up by any action or reaction of His own deeds. He is perfect and transcendental to all laws.

TEXT No. 44

यन्मन्यसे ध्रुवं लोकमध्रुवं वा न चोभयम् ।
सर्वथा न हि शोच्यास्ते स्नेहादन्यत्र मोहजात् ॥

*Yat mannase dhruvam lokam adhravam va na cha ubhayam
Sarvatha na hi sochyaste snehat anyatra mohajat.*

ENGLISH SYNONYMS

Yat—eventhough, *Mannase*—you think, *Dhruvam*—absolute truth, *Adhravam*—nonreality, *Va*—either, *Na*—or not, *Cha*—also, *Ubhayam*—or bothwise, *Sarvatha*—in all circumstances, *Na*—never,

Hi—certainly, *Sochyaste*—subject for lamentation, *Snehat*—due to affection, *Anyatra*—or otherwise, *Mohajat*—due to bewilderment.

TRANSLATION

Oh the King ! in all circumstances either you consider the soul as eternal principle or the material body as perishable or everything in the impersonal Absolute Truth or the whole thing as inexplicable combination of matter and spirit, feelings of separation is due only to an illusory affection and nothing more.

PURPORT

The actual fact is that every living being is an individual part and parcel of the supreme Being and his constitutional position is subordinate co-operative service. Either in his conditional material existence or in his liberated position of full knowledge and eternity, the living entity is eternally under the control of the Supreme Lord. But those who are not conversant with the factual knowledge, they put forward many speculative propositions about the real position of the living entity. It is admitted, however, by all schools of philosophy that the living being is eternal and the covering body of five material elements is perishable and temporary. The eternal living entity transmigrates from one material body to another by the law of Karma and material body is perishable by its fundamental structure. Therefore there is nothing to be lamented in the case of the soul's being transferred into another body or the material body being perished at a certain stage. There are others also who believe in the merging the spirit soul in the Supreme spirit being uncovered by the material encagement, and there are others also who do not believe in the existence of spirit or soul but believe in tangible matter. In our daily experience we find so many transformations of matter from one form to another but we do not lament for such changing features. In either of the above cases, the force of Divine Energy is uncheckable; no body has any hand upon it and as such there is no cause of grief.

TEXT No. 45

तस्माज्जह्यं ग वैकल्यमज्ञानकृतमात्मनः ।
कथं त्वनाथाः कृपणा वर्तेरस्ते च मां विना ॥

*Tasmat jahi anga klaivyaṃ ajnana kritam atmanah
Katham anatha kripanah varterans te cha mam vina.*

ENGLISH SYNONYMS

Tasmat—therefore, *Jahi*—give up, *Anga*—oh the King, *Klaivyaṃ*—disparity of the mind, *Ajnana*—ignorance, *Kritam*—due to, *Atmanah*—of yourself, *Katham*—how, *Varterans*—be able to survive, *Cha*—also, *Mam*—me, *Vina*—without.

TRANSLATION

Therefore give up your disparity of mind on account of ignorance of yourself as you are thinking of how they, who are helpless poor creatures, shall exist certainly without you.

PURPORT

When we think of our kith and kin who are out of sight as helpless and dependent on us, it is all due to ignorance only. Every living creature is allowed all protection of living conditions by the order of the Supreme Lord in terms of every one's acquired position in the world. The Lord is known as *Bhutabhrīt* one who gives protection to all living beings. One should discharge his duties only otherwise except the Supreme Lord no body can give any protection to any body else. This is explained more clearly in the following verse.

TEXT No. 46

कालकर्मगुणाधीनो देहोऽयं पांचभौतिकः ।
कथमान्यास्तु गोपायेत्सर्पप्रस्तो यथापरम् ॥

*Kala karma guṇādhino deha ayam pañcha bhoutikah
Katham anyans tu gopayet sarpa-grasto yatha aparam.*

ENGLISH SYNONYMS

Kala—eternal time, *Karma*—action, *Guṇa*—modes of nature, *Deha*—material body and mind, *Ayam*—this, *Pañcha*—five, *Bhoutikam*—made of the five elements, *Katham*—how, *Anyans*—others, *Tu*—but, *Gopayet*—give protection, *Sarpa-grasto*—one who is bitten by the snake, *Yatha*—as such as, *Aparam*—others.

TRANSLATION

This gross material body made of five elements is already under the control of eternal time, actions and the modes of material nature. How then it can protect others already being under the jaws of the serpent.

PURPORT

Freedom movement of the world by political, economical, social, cultural propaganda can do no benefit to the beneficiary on account of being controlled by superior power. A conditioned living being is under the full control of material nature represented by eternal time and activities under the dictation of different modes of nature. There are three material modes of nature namely goodness, passion and ignorance. Unless one is not situated in the modes of goodness one can not see things as they are. The passionate and the ignorant cannot even see things as they are. Therefore a person who is passionate and ignorant can not direct his activities on the right path. Only the man in the quality of goodness can help to a certain extent. Most persons are passionate and ignorant and therefore plans and projects can hardly do any good to others. Above the modes of nature there is the eternal time which is called *Kala* because time changes the shape of every thing in the material world. Even if we are able to do something temporarily beneficial still time will see that the good project is frustrated in course of

time. The only thing which is possible to be done is to get rid of the eternal time Kala which is compared with *Kala Sarpa* or the cobra snake whose biting is always insuperable. No body can be saved from the biting effect of a cobra. The best remedy for getting out of the clutches of the cobralike Kala or its integrity the modes of nature, is Bhaktiyoga as it is recommended in the Bhagwat Geeta (B.G. 14/26) The highest perfectional project of philanthropic activities is to engage every one in the act of preaching Bhaktiyoga all over the world because that alone can save the people from the control of Maya or the material nature represented by Kala, Karma and Guna as described above. The Bhagwat Geeta (B.G. 14/26) confirms this definitely.

TEXT No. 47

अहस्तानि सहस्तानामपदानि चतुष्पदाम् ।
फलूनि तत्र महतांजीवो जीवस्य जीवनम् ॥

Ahastani sahashtanam apadani chatuspadam
Phalguni tatra mahatam jivo jivasya jivanam.

ENGLISH SYNONYMS

Ahastani—those who are devoid of hands, *Sahashtanam*—of those who are endowed with hands, *Apadani*—those who are devoid of legs, *Chatuspadanam*—of those who have four legs, *Phalguni*—those who are weak, *Tatra*—there, *Mahatam*—of the powerful, *Jivo*—the living being, *Jivanam*—subsistence.

TRANSLATION

Those who are devoid of hands are subsistence for those who are endowed with hands, those who are devoid of legs are of the four legged. As such the weak is the subsistence of the strong and the general rule is that one living being is the food for another living being.

PURPORT

A systematic law of subsistence in the field of struggle for existence is there by the Supreme will and there is no escape by any one by any amount of planning commission. The living being who have come to the material world against the will of the Supreme Being are under the control of a Supreme Power called the Maya Shakti deputed agent of the Lord and this Daivi Maya is meant for pinching the conditioned souls by three fold miseries one of which is explained here in this verse *that the weak is the subsistence of the strong*. But no body is strong enough to protect himself from the onslaught of the stronger one and by the will of the Lord there are systematic categories of the weak and the strongest than the stronger. There is nothing to be lamented if a tiger eats another weaker animal including the man because that is the law of the Supreme Lord. But for the human being, although the law is there that the human being must subsist on another living being, there is the law of good sense also for the human being which is meant to obey the law of the scriptures also which is impossible for other animals. The human being is meant for self realisation and for that purpose he is not to eat anything which is not first offered to the Lord. The Lord accepts from his devotee all kinds of food preparations made of vegetables namely fruits and leaves and as such grains fruits leaves and milk in different varieties of foodstuff can be offered to the Lord and after acceptance of the food stuff by the Lord a human being devotee of the Lord can partake of the *Prasadam* by which his all sufferings of struggle for existence will be gradually mitigated. This is confirmed in the Bhagwat Geeta (B.G.9/22). Even those who are accustomed to eat animals they can offer the foodstuff not to the Lord directly but to the agent particular of the Lord under certain conditions of religious rites. And injunctions of the scriptures are not meant for encouraging the eaters in animal foodstuff but to restrict them by regulated principles.

The living being is the source of subsistence for other stronger living beings. No body should be very anxious for his subsistence at any circumstances because there are living beings every where and no living being starves for want of food at any place. Maharaj Yudhithir is advised by Narada not to worry for his uncles that they would suffer for want of food but on the contrary they could live on vegetables available there also in the jungle as Prasadam of the Supreme Lord and thus realise the path of salvation.

Exploitation of the weaker living being by the strong is the natural law for existence; there is always an attempt to devour the weak by the stronger neighbour in different kingdoms of the living being. There is no possibility of checking this tendency by any artificial means under material condition but it can only be checked by awakening the spiritual sense of the human kind by practice of the spiritual regulations. The spiritual regulative principles however does not allow a man to slaughter the weaker animals on one side and teach others for peaceful co-existence. If you do not allow the animals for peaceful co-existence under good sense of humanity how you can expect peaceful co-existence in the human society. The blind leaders of human being must therefore understand the Supreme Being and then try to implement the Kingdom of God. Kingdom of God or Ramrajya is impossible without the awakening of God-consciousness in the mass mind of the people of the world.

TEXT No. 48

तदिदं भगवान् राजन्नेक आत्माऽऽत्मनां स्वदृक् ।

अन्तरोऽनन्तरो भाति पश्य तं माययोरुधा ॥

*Tad idam bhagwan rajan eka atma atmanam swadrik
Antaro anantaro bhati pasya tam mayaya urudha.*

ENGLISH SYNONYMS

Tad—therefore, *Idam*—this manifestations, *Bhagawan*—the Personalty of Godhead, *Rajan*—oh the King, *Eka*—one without a

second, *Atma*—the Supersoul, *Atmanam*—by his energies, *Swadrik*—qualitatively like Him, *Antaro*—without, *Anantaro*—within and by Himself, *Bhati*—so manifests, *Pasya*—look, *Tam*—unto Him only, *Mayaya*—by manifestations of different energies, *Urudha*—appear to be many.

TRANSLATION

Therefore oh the king you should look unto the Supreme Lord only who is one only without a second and manifests Himself by different energies as differently situated within and without.

PURPORT

The Supreme Lord Personality of Godhead is one without a second but He manifests Himself by different energies because He is by nature blissful. The living beings are also manifestations of His marginal energy qualitatively one with the Lord and there are innumerable living beings both within and without the external and internal energies of the Lord. The spiritual world being the manifestation of the Lord's internal energy the living beings, within that internal potency, are qualitatively one with the Lord without any contamination of the external potency. But the living being in the external potency of the Lord, although qualitatively one with the Lord, due to contamination of the material world such qualities are pervertedly manifested and therefore they are the cause of so called happiness and distress of the material world. Such experience of the material happiness and distress of the living being or being devoured by the strong in the weak form of life are different stages of material pangs and they are all ephemeral without any actual happening on the spirit soul. The perception of such ephemeral happiness and distress is due only to the forgetfulness of his qualities equal with the Lord. There is however a regular current for rectifying the fallen condition of the living being by the Lord Himself from within and without. From within He corrects the desiring living being as localised Paramatma and from without He corrects by His manifestations of Spiritual

master and the revealed scriptures. One should look unto the Lord means that one should not be disturbed by the so called manifestations of happiness or distress of the living being but he should try to co-operate with the Lord in His outward activities for correcting the fallen souls. By His order only one should become the Spiritual master and co-operate with the Lord. One should not become a spiritual master for one's personal benefit or for some material gain as a venue of business or occupation for earning live lihood. Such bonafide spiritual masters who look unto the Supreme Lord for co-operating with Him are actually qualitatively one with the Lord and the forgetful ones are perverted reflections only. Yudhisthir Maharaj is advised therefore by Narada not to be disturbed with the affairs of so called happiness and distress but he should only look unto the Lord to execute mission for which the Lord had descended. That was his prime duty.

TEXT No. 49

सोऽयमद्य महाराज भगवान् भूतमावनः ।
कालरूपोऽवतीर्णोऽस्याममावाय सुरद्विषाम् ॥

*So 'ayam adya maharaja bhagawan bhutabhavanah
Kalarupa avateerna' asyam abhavaya suradvisam.*

ENGLISH SYNONYMS

Sa—that Supreme Lord, *Ayam*—the Lord Sri Krishna, *Maharaja*—oh the King, *Adya*—at present, *Bhagawan*—the Personality of Godhead, *Bhutabhavanah*—the creator or the Father of everything created, *Kalarupa*—in the disguise of devouring time, *Avateerna*—descended, *Asyam*—of the world, *Abhavaya*—for eliminating, *Suradvisam*—of those who are against the will of the Lord.

TRANSLATION

That Supreme Personality of Godhead Lord Sri Krishna Kalarupa-in the disguise of Kala has now at the present moment

moment descended on the earth for eliminating the compass of the envious from this world.

PURPORT

There are two classes of human beings namely the envious and the obedient. The Supreme Lord being one and the Father of all living beings the envious living beings are also His sons but they are known as the Ashuras. But the living beings who are obedient to the Supreme Father are called Devatas or the demigods because such living beings are not contaminated by the material conception of life. The Ashuras are not only envious of the Lord in the matter of even denying the existence of the Lord, but also become envious of all other living beings. Such predominance of the Ashuras in the world is occasionally rectified by the Lord by eliminating them from the world and by establishing the rule of Devatas like the Pandavas. His designation as the Kala in disguise is significant. He is not at all dangerous but He is transcendental Form of eternity, knowledge and bliss. For the devotees His factual Form is disclosed and for the non-devotees He appears like the *Kalarupa* which is causal Form. This causal Form of the Lord is not at all pleasing to the Ashuras and therefore they think of the Lord as formless in order to feel a self complacence in the matter of not being vanquished by the Lord.

TEXT NO. 50

निष्पादितं देवकृत्यमवशेषं प्रतीक्षते ।
तावद् यूयमवेक्षध्वं भवेद् यावदिहेश्वरः ॥

Nispaditam devakrityam avasesam pratikshate
Tavat yuyam avekashadhuva bhavet yavat iha iswarah.

ENGLISH SYNONYMS

Nispaditam—performed, *Devakrityam*—what was to be done on behalf of the demigods, *Avasesam*—the rest, *Pratikshate*—

being awaited, *Tavat*—up to that time, *Tuyam*—you all the Pandavas, *Avekshashadhwa*—observe and wait, *Tavat*—as long as, *Iha*—in this world, *Iswara*—the Supreme Lord.

TRANSLATION

The Lord has already performed His duties to help the demigods and the rest is being awaited by Him. You Pandavas may wait so long as the Lord is here on this earth.

PURPORT

The Lord descends from His abode (*Krishnaloka*) the topmost planet in the spiritual sky in order to help the demigods administrators of this material world when they are too much vexed by the Ashuras who are not only envious of the Lord but also of His devotees. As referred to above the conditioned living beings contact material association by their own choice dictated by a strong desire to Lord it over the resources of the material world and desire to become imitation Lord of all they survey; and every one is trying to become an imitation God, there is keen competition amongst such imitation gods and such competitors are generally known as Ashuras. When there are too many Ashurs in the world then it becomes a hell for those who are devotees of the Lord. Due to the growth of the Ashuras the mass of people who are generally devoted to the Lord by nature and the pure devotees of the Lord including the demigods in higher planets pray to the Lord for relief and the Lord either descends personally from His abode or deposes some of his devotees to remodel the fallen condition of the human society or even the animal society. Such disruptions take place not only in the human society but also in the animal, birds or other living beings including the demigods in the higher planets. Lord Sri Krishna descended personally on account of vanquishing the then Ashuras like Kansa, Jarasandha, Sisupala etc., and during the reign of Maharaja Yudhisthir almost all the above mentioned Ashuras were killed by the Lord and now

he was awaiting the annihilation of His own dynasty called the Yadubansas who appeared by His will in this world and He wanted to take them away also before His own departure to His eternal abode. Nārada like Vidura did not disclose the imminent annihilation of the Yadudynasty but indirectly gave hint to the King and his brothers to wait till the incident happens and the Lord departs.

TEXT No. 51

धृतराष्ट्रः सह भ्रात्रा गान्धार्या च स्वभार्यया ।
दक्षिणेन हिमवत ऋषीणामाश्रमं गतः ॥

*Dhritarastra saha bhratra gandharya cha swabharyaya
Dakshinena himabatarishinam ashramam gatah.*

ENGLISH SYNONYMS

Dhritarastra—uncle of Maharaj yudhisthir, *Saha*—along with, *Bhratra*—his brother Vidura, *Gandharya*—Gandhari also, *Cha*—and, *Swabharyaya*—his own wife, *Dakshinena*—by the southern side, *Himabata*—of the Himalyan mountain, *Rishinam*—of the Rshis, *Ashramam*—in shelter, *Gatah*—he has gone.

TRANSLATION

“Oh the King your uncle Dhritarastra along with his brother Vidura and his own wife Gandhri, has gone to the southern side of the Himalayan mountains where there are shelters of the great sages”

PURPORT

To pacify the mourning Maharaj Yudhsthira, Narada first of all spoke from philosophical point of view and then he began to describe the future movements of his uncle which he could see by his foreseeing power and thus began to describe as follows.

TEXT 52

स्त्रोतोमिः सप्तभिर्या वैस्वर्धुनीसप्तधा व्याधात् ।
सप्तानां प्रीतये नाना सप्तस्त्रोतः प्रचक्षते ॥

Srotobhih saptabhir ya bai swardhuni saptadha byadhat
Saptanam pritaye nana saptasrotah prachakshate.

ENGLISH SYNONYMS

Srotobhih—by currents, *Saptabhir*—by seven (divisions), *Ya*—the river, *Bai*—certainly, *Swardhuni*—the sacred Gnages, *Saptadha*—seven branches *Byadhat*—created, *Saptanam*—of the seven, *Pritaye*—for satisfaction of, *Nana*—various, *Saptasrotah*—seven sources, *Prachakshate*—known by the name.

TRANSLATION

The place is called as 'Saptasrota' on account of the water of the sacred Ganges river being furcated in the seven divisions of currents which was done for the satisfaction of the seven great Rishis.

TEXT No. 53

स्नात्वानुसवनं तस्मिन् हुत्वा चाग्नीन् यथाविधि ।
अब्रह्म उपाशान्तात्मा स आस्ते विगतैषणः ॥

Snatwa anusavanam tasmin hutwa cha agnin yathavidhi
Abbhakasha upasanta atma saaste vigata esanah.

ENGLISH SYNONYMS

Snatwa—by taking bath, *anueavanam*—regularly three times morning noon and evening, *Yasmin*—in that sevenly divided Ganges, *Hutwa*—by performing sacrifice of the name *Agnihotra*, *Cha*—also, *Agnin*—in the fire, *Yathavidhi*—just according to the tenet of the scripture, *Abbhaksha*—almost fasting by drinking

water, *Upasanta*—completely controlled, *Atma*—the gross senses and the subtle mind, *Sa*—Dhritarastra, *Aste*—would be situated *Vigatah*—devoid of, *Esanah*—thoughts in relation with family welfare.

TRANSLATION

In that 'Saptasrota' bank of the sevenly divided Ganges, Dhritarastra would now be engaged in the begining of Astanga Yoga practice by taking bath three time in the morning, noon and evening and performing Agnihotra sacrifice in the fire and fasting by drinking water only. This would help in controlling the mind and the senses being completely freed from thoughts of family affection.

PURPORT

The Yoga system is a mechanical way of cotrolling the senses and the mind for deiverting them from matter to spirit. The preliminary processes are the sitting posture, meditation, spiritual thoughts, utilising the air passing within the body gradually be situated in trance by facing the Absolute Person Paramatmā. Such mechanical ways of rising up to the spiriturl platform prescribe some regulative principles of taking bath three times, fasting as far as possible, sitting with concentration of the mind on spiritual matter and thus gradually becoming free from *Vishaya* or material objectives. Material existence means to be absorbed in the material objective which is simply illusory. The house, country, family, society, children, property, business, these are some of the material coverings of the spirit Atma and the Yoga system helps one to be free from all these illusory thoughts of the mind and gradually turn it towards the Absolute Person Param-Atma. By material association and education we learn simply to concentrate on such flimsy things as above mentioned and Yoga means the process of forgetting them altogether. Modern socalled Yogis and Yoga system manifests some magical feats and ignorant persons are attracted by such false things or accept the Yoga system as an art of cheap healing process

for diseases of the gross body. But factually the Yoga system is the process of learning to forget what we have acquired throughout the struggle for existence. Dhritarastra was all along engaged in the matter of improving the family affairs by raising the standard of living of his sons or by usurping the property of the Pandavas for the sake of his own sons. These things are common affairs for a man grossly materialistic without knowledge of the spiritual force how it can drag one from heaven to the hell. By the grace of his younger brother Vidura, Dhritarastra was enlightened in the matter of his grossly illusory engagements and by such enlightenment only such grossly materially engaged man was able to leave home for good for spiritual realisation and Sri Naradadeva was just foretelling the way of his spiritual progress in a place which was sanctified by the flow of celestial Ganges. Drinking water only without any solid food is also accounted for as fasting which is very much necessary for advancement of spiritual knowledge. A foolish man want to be cheap Yogi without observing the regulative principles. A man who has no control over the tongue at first can hardly become a Yogi. *Yogi* and *Bhogi* are two opposite terms. The *Bhogi* or the merryman for eating and drinking cannot be Yogi and Yogi is never allowed to eat and drink unrestrictedly. We may note with profit how Dhritarastra had began his Yoga system by drinking water only and sitting calmly in a place of spiritual atmosphere deeply absorded in the thoughts of the Lord Hari the Personality of Godhead.

TEXT No. 54

जितासनो जितश्वासः प्रत्याहृतषडिन्द्रियः
हरिभावनया ध्वस्तरजःसत्त्वतमोमलः ॥

*Jeetasana jeetaswasah pratyahrita sada indriyah
Hari bhavanaya dhwastarajah satwa tamo malah.*

ENGLISH SYNONYMS

Jeetasana—one who has controlled over the sitting posture,

Jeetaswasa—one who has controlled over the breathing process, *Pratyahrita*—turning back, *Sada*—six, *Indriyas*—senses, *Hari*—the Absolute Personality of Godhead, *Bhavanaya*—absorbed in, *Dhwasta*—conquered over, *Rajah*—passion, *Satwa*—goodness, *Tamo*—ignorance, *Malah*—contaminations.

TRANSLATION

One who has conquered over the sitting postures (*the Yogic Asana*) and thus controlled over the breathing process can turn back the senses towards the Absolute Personality of Godhead and thus become immune from the contaminations of the modes of material nature namely worldly goodness, passion and ignorance.

PURPORT

The preliminary activities of the way of yoga is *Asana*, *Pranayama*, *Pratyahar*, *Dhyan*, *Dharana*, etc. So far Maharaj Dhritarastra was concerned he was just to attain success in those preliminary actions because he was seated tight in a fixed up sanctified place and was concentrating upon one objective namely the Supreme personality of Godhead (*Hari*). As such all his senses were being engaged in the service of the Lord which process directly helps the devotee to get freedom from the contaminations of the three material modes of nature. Even the highest quality of material mode of goodness is also the cause of material bondage and what to speak of the other qualities namely passion and ignorance. Passion and ignorance increase the material propensities of hankering for material enjoyment and a strong sense of lust for accumulating wealth and power. One who has conquered over these two base mentalities and has raised himself on the platform of goodness which is full of knowledge and morality cannot also control over these senses namely the eyes, the tongue, the nose, the ear and the touch. But one who has surrendered himself unto the lotus feet of the Lord *Hari*, as above mentioned can transcend all influences of the modes of material nature and be fixed up in the service of the Lord,

The *Bhaktiyoga* processs therefore directly apply the senses in the loving service of the Lord which prohibits the performer being engaged in any material activities. This process of turning back the face of the senses from material attachment to the loving transcendental service of the Lord is called *Pratyahar* and the very process is called *Pranayam* ultimately ending in the matter of *Samadhi* or being absorbed in the objective of pleasing the Supreme Lord Hari by all means.

TEXT No. 55

विज्ञानात्मनि संयोज्य क्षेत्रज्ञे प्रविलाप्य तम् ।
ब्रह्मण्यात्मानमाधारे घटाम्बरमिवाम्बरे ॥

*Vijnana atmani samyojya kshetrajne pravilapya tam
Brahmani atmanam adhare ghatambaram iya ambare.*

ENGLISH SYNONYMS

Vijnana—purified identity, *Atmani*—of intelligence, *Samyojya*—perfectly fixing up, *Kshetrajne*—in the matter of the living being, *Pravilapya*—merging in, *Tam*—him, *Brahmani*—in the Supreme, *Atmanam*—pure living being, *Adhare*—in the reservoir, *Ghatambaram*—sky within the block, *Iva*—like, *Ambare*—in the Supreme sky.

TRANSLATION

Dhritarastra had to amalgamate his pure identity with intelligence then merge into the Supreme Being with knowledge of qualitatively one with the Supreme Brahman as living entity. And doing this he had to transcend in the spiritual sky being freed from the blocked sky.

PURPORT

The living being by his material desire to lord it over the material world and declining to co-operate with the Supreme Lord contact the sum-total of material world namely *Mahat Tatwa* and

from Mahat Tatwa his false identity with the material world, intelligence, mind, and the senses are developed all covering his pure spiritual identity. By the Yogic process as abovementioned when his pure identity is realised which is known as selfrealisation then one has to revert to the original position first by amalgamating the five gross elements and the subtle elements mind, intelligence into the Mahat Tatwa again. Thus eliminating the pure soul from the combined clutches of the Mahat Tatwa he has to merge in the existence of the Super soul. In other words he has to realise it that qualitatively he is non-different from the Super soul and as such he transcends the material sky by his pure identical intelligence and thus becomes engaged in the transcendental loving service of the Lord. This is highest perfectional development of spiritual identity which was attained by Dhritarastra by the grace of Vidura and the Lord. The Lord's mercy was bestowed upon him in the matter of his personal contact with Vidura and when he was actually in practice in the matter of the instructions of Vidura, the Lord helped him in attaining the highest perfectional stage.

A pure devotee of the Lord does not live in any planet of the material sky nor does he feel any contact with material elements. His so-called material body does not exist being surcharged with spiritual current of the Lord's identical interest and thus he is permanently freed from all contaminations of the sum-total Mahat Tatwa. He is always in the spiritual sky which he attains by intercepting the seven-fold material coverings by the effect of his devotional service. The conditioned souls are within the coverings whereas the liberated soul are far beyond the cover.

TEXT No. 56

ध्वस्तभायागुणोदको निरुद्धकरणाशयः ।
 निर्वर्तिताखिलाहार आस्ते स्थाणुरिवाचलः ।
 तस्यान्तरायो मैवाभूः संन्यस्ताखिलकर्मणः ॥

*Dhawasta mayaguna udarko niruddha karanasayah
 Nibartita akhila ahara aste sthanur iva achalah
 Tasya antaraya maibabhuh samnasta akhila karmanah.*

ENGLISH SYNONYMS

Dhawasta—being destroyed, *mayaguna*—the modes of material nature, *Udarka*—after effects, *Niruddha*—being suspended, *Karanashayah*—the senses and the mind, *Nivartita*—stopped, *Akhila*—all, *Ahara*—food for the senses, *Sthanur*—immovable, *Iva*—like, *Achalah*—fixed up, *Tasya*—his, *Antaraya*—hindrances, *Maib*—neverlike that, *Abhu*—be, *Samnasta*—renounced, *Akhila*—all sorts' *Karmanah*—material duties.

TRANSLATION

He had now suspended all sense action even from the outside and was completely able of not being distributed by the interaction of the senses influenced by the modes of material nature. After renouncement of all sorts of material duties he is now fixed up as immovable and do not become the source of hindrances on the path.

PURPORT

Dhritarastra had attained by such Yogic process the stage of negation from all sorts of material reaction. The effects of material modes of nature drag the victim to indefatigable desires of enjoying the matter but they can be stopped from such false enjoyment by the Yogic process. Every sense is always busy in searching its food and thus the conditioned soul is embarrassed from all sides without any chance of becoming steady in any pursuit. Maharaj Yudhisthira was advised by Narada not to disturb his uncle by attempting to bring him back at home. He was now beyond the attraction of anything material. The material modes of nature (*the Gunas*) have their different modes of activities but above the material modes of nature there is spiritual mode also which is Absolute. *Nriguna* means without any reaction. The spiritual mode and its effect are identi-

cal therefore spiritual quality is distinguished from the material counterpart by the nomenclature 'Nirguna'. After complete suspension of the material modes of nature one is admitted in the spiritual sphere and action dictated by such spiritual mode is called devotional service or '*Bhakti*'. '*Bhakti*' is therefore Nirguna attained by direct contact with the Absolute.

TEXT NO. 57

स वा अद्यतनाद् राजन् परतः पंचमेऽहनि ।
कलेवरम् हास्यति स्वं तच्च भस्मीभविष्यति ॥

*Sa ba adya tanad rajan paratah panchame ahani
Kalevaram hasyati swam tat cha bhasmi bhavishyati.*

ENGLISH SYNONYMS

Sa—he, *Ba—in* all probability, *Adya—to—day*, *Tanad—From* *Rajan—oh* the king, *Paratah—ahead*, *Panchame—on* the fifth, *Ahani—day*, *Kalevaram—body*, *Hasyati—Shall* quit, *Swam—his* own *Tat—that*, *Cha—also*, *Bhasmi—ashes*, *Bhavishyati—will* turn into.

TRANSLATION

Oh the king he shall quit his body most probably on the fifth day from to—day and that also will turn into ashes.

PURPORT

Narda Muni's foretelling prohibited Yudhisthir Maharaj to go there at the place where his uncle was staying because even after quitting the body by his own mystic power Dhritarastra wont be in need of any funeral ceremony because the indication told by Narada Muni was that his body by itself would burn into ashes without any extraneous effort by any one of his relative. Perfection of Yoga system is attained by such mystic power : the yogi is able to quit his body by his own choice of time and can attain any planet he desires by turning the present body into ashes by self made fire.

TEXT No. 58

दह्यमानेऽग्निभिर्देहे पत्युः पत्नी सहोदजे ।

बहिःस्थिता पतिं साध्वी तमग्निमनु वेक्ष्यति ॥

Dahyamane agnibhir dehe patyuh patni sahotaje

Bahi sthita patim saddhi tam agnim anubekshati.

Dahyamane—while it is burning, *Agnibhir*—by the fire. *Dehe*—the body, *patyuh*—of the husband, *patni*—the wife, *Sahotaje*—along with the thatched cottage, *Bahi*—outside. *Sthita*—situated, *Patim*—unto the husband, *Saddhi*—the chaste lady, *Tam*—that, *Agnim*—fire, *Anubekshati*—look in with great attention shall enter into the fire.

TRANSLATION

While observing her husband, from outside, burning in the fire of mystic power along with the thatched cottage, the chaste lady would enter in to the fire while looking very attentively.

PURPORT

Gandhari was the ideal chaste lady a life companion of her husband and therefore while she saw her husband burning in the fire of mystic Yoga along with the cottage of leaves, certainly her despair of life could not be described. She came out of home after losing all her one hundred sons and in the forest she saw her most beloved husband was also burning. Now she actually felt alone and therefore entered the fire of her husband and followed her husband till death. This entering of a chaste lady in the fire of her dead husband is called *Sati* rite and the action is considered as the most perfect stage for a woman. In the later age this *Sati* rite became an obnoxious criminal affair because the ceremony was forced upon a woman unwilling to become *Sati*. In this fallen age it is not possible for any lady to follow the *Sati* rite as chastely as it was done

by Gandhari and others of by-gone age. A chaste wife like by Gandhari would feel the separation of her husband more burning than actual burning in fire. Such lady could observe the Sati rite voluntarily and there was no criminal force by any one. When the rite became a formality only and force was applied upon a lady to follow the principle actually it became criminal and therefore the ceremony was to be stopped by state law. This foretelling of Narada Muni to Maharaj Yudhishthir forbade him to go to his widow aunt even.

TEXT No. 59

विदुरस्तु तदाश्चर्यं निशाम्य कुरुनन्दन ।
हर्षशोकयुतस्तस्माद् गन्ता तीर्थनिषेवकः ॥

*Viduras tu tad ascharyam nishamya kurunaudana
Harsa soka yutas tasmāt ganta tirtha nishevakah.*

ENGLISH SYNONYMS

Viduuras—Vidura also, *Tu*—but, *Tad*—that incidence, *Ascharyam*—wonderful, *Nishamya*—seeing, *Kurunaadana*—oh the son of kuru dynasty, *Harsa*—delight, *Soka*—grief, *Yutas*—affected by, *Tasmāt*—from that place, *Ganta*—went away, *Tirtha*—pilgrimage, *Nishevakah*—for being enlivened.

TRANSLATION

Vidura also shall go away from that place for being enlivened in sacred pilgrimages being affected with delight and grief.

PURPORT

Vidura was astonished to see about the marvelous departure of his brother Dhritashtra as a liberated Yogi even though in his past life he was too much attached to materialism. Off course it was only due to Vidura that his brother attained such desirable goal of

life. He was therefore glad to learn about it. But he was sorry also that he could not make his brother turn into a pure devotee. Either this was not done by Vidura on account of Dhritarastra becoming too much enemical to the Pandavas who were all devotees of the Lord. Offence at the feet of a Vaishnava is more dangerous than an offence at the lotus feet of the Lord. Offence at the feet of the Lord is easily excused by the Lord Himself but offence at the feet of a devotee is never excused by the Lord. Vidura was certainly very liberal to bestow mercy upon his brother Dhritarastra whose past life was too much materialistic. But ultimately the result of such mercy certainly depended on the will of the Supreme Lord in the present life therefore Dhritarastra attained liberation only and after many such liberated state of life one can attain to the stage of devotional service. Vidura was certainly very mortified for the death of his brother and sister in law and the only remedy for mitigating such lamentation was to go out to pilgrimage and thus Maharaj Yudhisthira had no chance to call back Vidura his surviving uncle.

TEXT NO. 60

इत्युक्त्वाथारुहत्स्वर्गं नारदः सहतुम्बुरुः ।
युधिष्ठिरो वचस्तस्य हृदि कृत्वाजहाच्छुचः ॥

*Iti uktva atha aruhat swargam naradah saha tumburuh
Yudhisthira vachas tasva hridikritwa jahat suchah.*

ENGLISH 'SYNONYMS

Iti—thus, *Uktva*—having addressed. *Atha*—thereafter, *Aruhat*—ascended, *Swargam*—outer space, *Naradha*—The great sage Narada, *Saha*—along with, *Tumburuh*—his string instrument, *Yudhisthira*—Maharaj Yudhisthira, *Vachas*—instructions, *Tasya*—of his, *Hridi*—keeping in the heart, *Jahat*—gave up, *Suchah*—all lamentations.

TRANSLATION

After trying all these the great sage Nsrada along with His string instrument Tumburu got up in the outer space and Yudhi sthira keeping his instrucrions at heart was able to get rid of all lamntations.

PURPORT

Sri Naradaji is an eternal spaceman having been endowed wlt h spiritual body by the Grace of the Lord. He can travel in the outer space of both the material and spiritual worlds wlt hout any restriction and can approach any planet within the unlimited space and that also within no time. We have already discussed about his previous life of being the son of a maid servant but on account of his association with pure devotees he was elevated to the position of becoming eternal spaceman and has freedom of movement. One may therefore try to follow the foot prints of Narada Muni instead of making futile effort for reaching other planets by mechanical means. It is not possidle to reach even the nearest planet Moon by such mechanical means. Mahāraj Yudhisthir was the pious king and therefore he could see Narada Muni occasionally : any one who may desire to see Narada Muni may firstly be a pious man by following the foot prints of Narada Muni.

Thus end the **Bhaktivedanta Purports** of the First Canto Thirteenth Chapter in the matter of Dhritarastra Quits Home.

FOURTEENTH CHAPTER

Disappearance of Lord Krishna:

TEXT No. 1

सूत उवाच :

सम्प्रस्थिते द्वारकायां जिष्णौ बन्धुदिदृक्षया ।
ज्ञातुं च पुण्यश्लोकस्य कृष्णस्य च विचेष्टितम् ॥

Sri Suta Uvacha:

*Samprasthite dwarakayam jisnou bandhu dtdriksaya
Jnatum cha punyaslokasya krishnasya cha vichestitam.*

ENGLISH SYNONYMS

Sri Suta uvacha—Sri Sutagoswami said: *Samprasthite*—having gone out, *Dwarakayam*—in the city of Dwarka, *Jisnou*—Arjuna, *Bandhu*—friends and relatives, *Didrkshaya*—for meeting them, *Jnatum*—to know, *cha*—also, *Punyaslokasya*—of One whose glories are sung by Vedic hymns, *Krishnasya*—of Lord Krishna, *Vichestitam*—further programme of work.

TRANSLATION

Arjuna went to Dwarka to see Lord Sri Krishna and other friends there and also for knowing from The Lord about His next activities.

PURPORT

As stated in the Bhagwat Geet The Lord descended on the earth for protection of the faithful and annihilation of the impious men and after the battle of Kurukhetra and establishment of Maharaj Yudhishthira the mission of the Lord was complete. The Pandavas specially Sri Arjuna was eternal companion of the Lord

and therefore he went to Dwarka to know from the Lord about His next programme of work.

TEXT NO. 2

व्यतीताः कतिचिन्मासास्तदा नायात्ततोऽर्जुनः ।

ददर्श घोररूपणि निमित्तानि कुर्द्वहः ॥

Byatitah katichit masas ada nayat tato arjuna

Dadarsa ghora rupani nimittani kurudbahah.

ENGLISH SYNONYMS

Byatitah—after passing away, *Katichit*—some, *Masah*—months, *Tada*—at that time, *Nayat*—did not return, *Tato*—from there, *Dadarsa*—observed, *Ghora*—fearful, *Rupani*—appearances, *Nimittani*—various causes, *Kurudbahah*—Maharaj Yudhisthir.

TRANSLATION

A few months had passed away and still Arjuna did not come back from there and Maharaj Yudhisthira also began to observe some inauspicious causes of appearances which were themselves fearful.

PURPORT

Lord Srikrishna the Supreme Personality Godhead is *ad infinitum* more powerful than the most powerful Sun of our experience. Millions and billions of suns are created by Him and annihilated by Him within His one breathing period. In the material world the sun is considered to be the source of all productivity and material energy and due to the Sun only we can have necessities of life. Therefore, during the personal presence of the Lord on the earth all paraphernalia of our peace and prosperity specially religion and knowledge were in full display on account of the Lord's presence as much as there is full flood of light in the

presence of the glowing sun. Maharaj Yudhisthir observed some discrepancies in his kingdom and therefore, he became too much anxious about Arjuna who was long absent and there were no news about Dwarka's well being. He suspected disappearance of Lord Krishna otherwise there was no possibility of fearful causes of inauspicity.

TEXT No. 3

कालस्य च गतिं रौद्रां विपर्यस्ततुर्धर्मजः ।
पापीयसीं नृणां वार्ता क्रोधलोभानृतात्मनाम् ॥

*Kalasya cha gatim roudram viparyastar tu dharmanah
Papiyasim nrinam vartam krodha lobha anritatmanam.*

ENGLISH SYNONYMS

Kalasya—of the eternal time, *Cha*—also, *Gatim*—direction, *Roudram*—fearful, *Viparyastar*—discrepancies, *Tu*—but, *Dharmanah*—specific function, *Papiyasim*—sinful, *Nrinam*—of the human being, *Vartam*—means of livelihood, *Krodha*—anger, *Lobha*—greed, *Anritam*—falsehood, *Atmanam*—of the people.

TRANSLATION

He saw that direction of the eternal time had changed and it was very fearful. There was discrepancies in the seasonal regulations. The people in general had become too much greedy, angry and accustomed to falsehood. And he saw also that the people in general had adopted foul means of livelihood.

PURPORT

When civilization is disconnected with the loving relation of the Supreme Personality of Godhead the symptoms like change of seasonal regulations, man's foul means of livelihood, all becoming too much greedy angry, affinitive for falsehood, all become too much

rampant. Change of seasonal regulation means atmosphere of one season being manifested in another season for example the rainy season transferred to autumn or the fruits and flowers of one season becoming fructified in another season. A godless man is invariably a greedy, angry and accustomed to falsehood man. Such man can earn his livelihood by any means never mind black and white. During the reign of Maharaj Yudhisthir all the above symptoms were conspicuous by their absence. But Maharaj Yudhisthir was astonished to experience even a slight change in the godly atmosphere of his kingdom and at once he suspected disappearance of the Lord. Foul means of livelihood means deviation from one's occupational duty. There are prescribed duties for every one such as the Brahmin, Kahatriyas, Vaishyas and Sudras but any one of them who deviates from the prescribed duty and declares at the same to belong to the particular section it is called foul means of occupational duty. A man becomes too much greedy for wealth and power when he has no higher objective of life and when he knows only this earthly life for a few years is all in all. Ignorance is the cause for all these anomalies of the human society and to remove this ignorance of life specially in this age of degradation the powerful sun is there in the shape of Srimad Bhagwatam to distribute light.

TEXT No. 4

जिह्वाप्रायं व्यवहृतं शाठ्यमिश्रं च सौहृदम् ।
पितृमातृसुहृद्भ्रातृदम्पतीनां च कल्कनम् ॥

*Jimbhaprayam byadahritam shathya, misrancha souhridam
Pitri matri suhrid bhratri dampatinam cha kalkanam*

ENGLISH SYNONYMS

Jimbhaprayam—almost cheating, *Byabahritam*—in all ordinary transactions, *Shathya*—duplicity, *Mishrancha*—adulterated in,

Souhridam—in the matter friendly well wishes, *Pitri*—father, *Matri*—in the matter of the mother, *Bhratri*—one's own brother, *Dampatinam*—in the matter of husband and wife, *Cha*—also, *Kalkanam*—mutual quarrel.

TRANSLATION

All ordinary transactions and dealings become polluted with cheating; even they are mixed up with cheatings between a friend and friend. And over all in the family affairs there is always misunderstanding between father mother and sons, between wellwishers, between brothers and even with husband and wife there is always a strain of mind and quarrel.

PURPORT

A conditioned living being is endowed with four principles of malpractices namely errors, insanity, inability and cheating. These are signs of imperfectness and out of the four one malpractice namely the propensity for cheating others is most prominent. And why this cheating practice is there in the conditioned soul because the conditioned souls are primarily in the material world imbued with an unnatural desire for lording it over the material world. A living being in his pure state is not conditioned by the laws because in his pure state he is conscious that a living being is eternally subservient to the Supreme Being and as such it is always good for him to remain as subservient, instead of falsely trying to lord it over the property of the Supreme Lord. In the conditioned state such living being is not satisfied even if he becomes actually the Lord of all that he surveys which he never becomes and therefore he becomes the victim of all kinds of cheating even with his most nearest and intimate relations. In such unsatisfactory state of affairs there is no harmony even between the father and the sons or between the husband and the wife. But all these contending

difficultes can be mitigated by one sanguine process and that is devotional service of the Lord. The world of hypocrisy can be checked only by counteraction of devotional service of the Lord. and nothing else. Maharaj Yudhisthir having observed the disparities, conjectured dislocation of the Lord's presence on the earth.

TEXT No. 5

निसित्तान्यत्यरिष्टानि काले त्वनुगते नृणाम् ।
लोभाद्यधर्मप्रकृतिं दृष्ट्वोचानुजं नृपः ॥

*Nimityani ati aristani kale tu anugate nrinam
Lobhadi adharma prakritim dristwa uvacha anujam nripah.*

ENGLISH SYNONYMS

Nimityani—causes, *Ati*—very serious, *Aristani*—inauspiciousities, *Kale*—in course of time, *Tu*—but, *Anugate*—passing away, *nrinam*—of the humanity at large, *Lobhadi*—greed etc, *Adharma*—irreligious *Prakritim*—habits, *Dristwa*—having observed, *Uvacha*—said, *Anujam*—younger brother, *Nripah* the king.

TRANSLATION

In course of time it has come to happen that people in general have become accustomed to greed, anger, pride etc and Maharaj Yudhisthir having observed all these serious inauspiciousities addressed his younger brothers and said.

PURPORT

A pious king like Maharaj Yudhisthir at once became perturbed in mind when there was such inhumanly symptoms as greed, anger, irreligiousities' hypocrisy rampant in the society. And it appears from this statement that all the abovementioned symptoms of degraded society were unknown to the people of the

time and it became astonishing for them to have experienced them with the advent of the Kali Yuga or the age of quarrel.

TEXT No. 6

युधिष्ठिर उवाच :

सम्प्रेषितो द्वारकायां जिष्णुर्बन्धुदिदृक्षया ।
ज्ञातुं च पुण्यश्लोकस्य कृष्णस्य च विचेष्टितम् ॥

Yudhisthira Uvacha :

*Sampresito dwarakayam jisnur bandhur didrikshaya
Jnatum cha punyaslokasya krishnasya chavichestitam.*

ENGLISH SYNONYMS

Yudhisthira Uvacha—Maharaja said :

Sampresito—has gone to, *Dwarakayam*—at Dwarka, *Jisnur*—Arjuna, *Bandhur*—friends, *Didrikshaya*—for sake of meeting, *Jantum*—to know, *Cha*—also, *Punyaslokasya*—of the Personality of Godhead, *Krishnasya*—of Lord Sri Krishna, *Cha*—and, *Vichestitam*—programme of work.

TRANSLATION

Maharaja Yudhistir said to his younger brother Bhimasena as follows : “Bhimsena ! I sent Arjuna to Dwarka for meeting the friends as well as to know from the Personality of Godhead Krishna what about His programme of work.”

TEXT No. 7

गताः सप्ताधुना मासा भीमसेन तवानुजः ।
नायाति कस्य वा हेतोर्नाहं वेदेदमंजसा ॥

*Gatah sapta adhuna masa bhimasena taba anujah
Na ayati kasya va hetor na aham veda idam anjasa.*

ENGLISH SYNONYMS

Gatah—has gone, *Sapta*—seven, *Adhuna*—upto date, *Masa*—months, *Bhimasena*—Oh Bhimasena, *Taba*—Your, *Anuja*—younger brother, *Na*—does not, *Ayati*—come back, *Kasya*—for what, *Va*—Or *Hetor*—reason, *Na*—not, *Aham*—I, *Veda*—know, *Idam*—this, *Anjasa*—factually.

TRANSLATION

“Since he has departed from this place it is now seven months past up to date but he has not as yet returned back from there and I do not know factually how things are going there.”

TEXT No. 8

अपिदेवर्षिणाऽऽदिष्टः स कालोऽयमुपस्थितः ।

यदाऽऽत्मनोऽङ्माक्रीडं भगवानुत्सिसृक्षति ॥

Api devarshina adistah sa kalo ayam upastithah
Yada atmano angam akridam bhagawan utsisrikshati.

ENGLISH SYNONYMS

Api—whether, *Devarshina*—by the demigod saint (Narada) *Adistah*—instructed, *Sa*—that, *Kalo*—eternal time, *Ayam*—this, *Upasthitam*—arrived, *Yada*—when, *Atmano*—of His ownself, *Angam*—plenary portion, *Akridam*—manifestation, *Bhagawan*—the personatity of Godhiad, *Utsisrikshati*—is going to quit it off.

TRANSLATION

Is He going to quit off His earthly pastimes as it was indicated by Devarshi Narada ? Is that time already arrived ?

PURPORT

As we have discussed many times the Supreme Personality of Godhead Lord Sri Krishna has many plenary expansions and each and every one of them although equally powerful each one

of them executes different function in the category of the Supreme Lord. In the Bhagwat Geeta we have different statements by the Lord and each of such statements are meant for different plenary portions or portion of the plenary portions. For example Sri Krishna the Lord says in the Bhagwat Geeta as follows :

“Oh Arjuna, whenever there is indecipline in the matter of occupational duties of the mankind and corruption rampant all over the world, I do incarnate My self at that time” (B.G. 4/7.)

“For deliverance of the faithful and for annihilation of the miscreants as also for re-establishing the fundamental principles of occupational dutues I do appear in every age” (B.G. 7/8)

“If I do not examplify the modes of normal activities of the mankind by my own activites then all the human kind will be misdirected and by doing so certainly I shall be the cause of unwanted rise of population.” (B.G.3/24).

“Acts which are executed by the leaders of society are imitated by ordinary members. Whatever is accepted as the standard of action by the leaders naturally the followers adopt them.” (B.G. 3/21)

All the above statements of the Lord are meant for different plenary portions of the Lord namely His expansions like Samkar-sana, Vasudeva, Pradyumna, Aniruddhya, Narayana, etc. All these expansions are He Himself by different transcendental expansions and still the Lord as Shri Krishna functions in a different sphere of transcendental mellows by exchange of different grades of devotees. And yet Lord Krishna as He is appears once in the day of Brahma (or after a lapse of 8640000000 crores of solar years) in each and every universe and all His transcendental pastimes are displayed in each and every universe in a routine spool. But in that

routine spool the functions of Lord Krishna, Lord Vasudeva etc all are complex problems of understanding for layman. There is no difference between the Lord's self and the Lord's transcendental body and the expansions execute differential activities. When the Lord however appears in His Person as Lord Sri Krishna, His other plenary portions also join in Him by His inconceivable potency called *Yogamaya* and as such Lord Krishna of Vrindaban is different from the Lord Krishna of Mathura or that of Lord Krishna of Dwarka. The Virata Rupa of Lord Krishna is also different from Him by His inconceivable potency. The Virata Rupa exhibited in the battlefield of Kurukshetra is the material conception of His Form. Therefore when Lord Krishna was apparently killed by the bow and arrow of the hunter it should be understood that the Lord left His so called Material body in the material world. The Lord is *Kaivalaya* and for Him there is no difference of matter and spirit because everything is created from Him. Therefore His quitting one sort of body or acceptance of another body does not mean it is like the ordinary living being. All such differential activities are simultaneously one and different by His inconceivable potency. When Maharaj Yudhisthira was lamenting by apprehension of His disappearance it was just in pursuance of a custom lamenting the disappearance of a great friend but factually the Lord never quits His transcendental Body as it is misconceived by less intelligent persons. Such less intelligent persons have been condemned by the Lord Himself in the Bhagwat Geeta and they are known as the *Mudhas*. The commitment of this particular verse that the Lord left His body means that He left again His plenary portions in the respective *Dhamas* (transcendental abodes) as He left His Virata Rupa in the material world.

TEXT No. 9

यस्मान्नः सम्पदो राज्यं दाराः प्राणाः कुलप्रजाः ।

आसन् सपत्नविजयो लोकाश्च यदनुग्रहात् ॥

*Yasmat nah samṣado rajyam darah pranah kulam prajah
Asan sapatno vijayo lokas cha yad anugrahat.*

ENGLISH SYNONYMS

Yasmat—from whom, *Nah*--our, *Samṣado*—opulence, *Rajyam*—kingdom, *Darah*—good wives, *Pranah*—existence of life, *Kulam*—dynasty, *Prajah*— subjects, *Asan*—have become possible, *Saptno*—competitors, *Vijayo*—conquering over, *Lokas*—future accomodation in higher planets, *Cha*—and, *Yad*—by whose, *Anugrahat*—by the mercy of.

TRANSLATION

From Him only all our opulence in the matter of our kingdom, good wives, existence of life, continuation of progeny, control over the subjects, victory over the competitors and accomodation in higher planets have become possible and they are all due to His causeless mercy upon us.

PURPORT

Material prosperity consists of good wife, good home, sufficient land, good children, aristocratic family relations, victory over competitors and by pious work attainment of accomodation in the higher celestial planets for better facilities of material amenities. These facilities are earned not only by one's hard manual labour or by unfair means but by the mercy dispensation of the Supreme Lord. Prosperity earned by one's personal endeavour also depends on the mercy of the Lord. Personal labour must be there besides the Lord's benediction but without Lord's benediction, no body is successful simply by personal labour. The modernised man of the Kaliyuga does believe more on personal endeavour and deny the benediction of the Supreme Lord. Even a great Sanyasi of India delivered speeches in Chicago protesting against benediction of the Supreme Lord. But so far Vedic shastras are concerned as we find herein the pages of Srimad Bhagwatam the ultimate sanction for all success rests in the hand of the Supreme Lord. Maharaj Yudhisthir admits this truth in his personal success and it

behoves that one should follow the foot prints of a great king and devotee of the Lord in the matter of making life full success. If one could achieve success without the sanction of the Lord then no medical Practitioner would fail to cure a patient. Inspite of most advanced treatment of a suffering patient by the most up to date medical practitioner there is occurrence of death and even in the most hopeless case without any medical treatment patient gets cured astonishingly. Therefore the conclusion is that God's sanction is the immediate cause for all happenings good or bad. Any successful man should feel grateful to the Lord for all that he has achieved.

TEXT No. 10

पश्योत्पातान्नरव्याघ्र दिव्यान् भौमान् सदैहिकान् ।
दारुणान् शंसतोद्गराद्भयं नो बुद्धिमोहनम् ॥

*Pasya ut patan narabyaghra dibyan bhouman sadaihikan
Darunan samsate adurat bhayam no buddhi mohanam.*

ENGLISH SYNONYMS

Pasya—just see, *Utpatatan*—disturbances, *Narabyaghra*—oh the strongman like a tiger, *Dibyan*—happenings in the sky or by Planetary influence, *Bhouman*—happenings on the earth, *Sadaihikan*—happenings of the body and the mind, *Duruhan*—awfully dangerous, *Samsate*—indicating, *Adurat*—in the near future *Bhayam*—danger, *No*—our, *Buddhi*—intelligence, *Mohanam*—deluding.

TRANSLATION

Just see oh the strongest man like a tiger, how much miseries of life due to celestial influence, earthly reaction and bodily pains all awfully dangerous are indicating dangers in the near future by deluding our intelligence.

PURPORT

Material advancement of civilization means advancement

of the reactions of the threefold miseries due to celestial influence, earthly reactions and bodily or mental pains. By celestial influence of the stars there are many calamities like excessive heat, cold, rains or no rains, and the after effects are famine scarcity of foodstuff diseases epidemic and the aggregate result is agony of the body and the mind. Man made material science cannot do anything in the matter of counteracting all these threefold miseries. They are all punishments from the superior energy of Maya under the direction of the Supreme Lord. Therefore our constant touch with the Lord by devotional service can give us relief without being disturbed in the matter of discharging our humanly duties. The Ashuras however do not believe in the existence of God and they make their own plans to counteract all these threefold miseries meeting with failures in every time. The Bhagwat Geeta clearly directs that the reaction of material energy is never to be conquered because of the binding of the three modes. They can simply be overcome by one who surrenders fully in devotion under the lotus feet of the Lord. (B. G. 7/14)

TEXT No. 11

ऊर्वक्षिबाहवो मह्यं स्फुरन्त्यङ्ग पुनः पुनः ।
वेपथुश्चापि हृदये आराद् दास्यन्ति विप्रियम् ॥

Uru akshi bahavo mahyam sphuranti angam punah punah
Bepathus cha api hridayae arad dasyanti vipriyam.

ENGLISH SNONYMS

Uru—thighs, *Akshi*—eyes, *Bhavo*—the arms, *Mahyam*—in me, *Sphuanti*—quivering, *Angam*—leftside of the body, *Punah punah*—again and again, *Bepathus*—palpitations, *Cha*—also, *Hridaye*—in the heart, *Arad*—due to fearfulness, *Dasysanti*—indicating, *Vipriyas*—undesirables.

TRANSLATION

My left part of the body namely the thighs, eyes and the

arms all are quivering again and again : there is palpitation of the heart also due to fearfulness and as such they indicate undesirable happenings.

PURPORT

The material existence of life is full of undesirables. Things we do not want are forced upon us by some superior energy and one does not see to these undesirables are under the grip of the three modes of material nature. When a man's left side body namely the eyes (by the upper lids) the arms and the thighs all quiver constantly, one must know that something is going to happen which is undesirable. These undesirables are compared with fire in the forest. No body goes in the forest for setting fire in it but by its own interaction of the bomboos fire automatically takes place in the forest creating inconceivable calamities for the living being in the forest. Such fire in the forest cannot be extinguished by any humanly efforts by sending fire brigade or similar help for the living beings there. The only means of extinguishing such fire is the mercy of the Lord by sending cloud on the head and pouring water on the forest. Similarly undesirable happenings in the life of the human beings cannot be checked by any number of plans of the human being. Such miseries can be removed only by the mercy of the Lord who sends His bonafide representatives to enlighten the human beings and thus save them from the calamities of undesirable happenings.

TEXT No. 12

शिवैषोद्यन्तमादित्यमभिरीत्यनलानना ।

मामंग सारमेयोऽयमभिरेभत्यभीरुवत् ॥

*Siva esa udyantam adityam abhi routi anala anana
Mam anga sarameya ayam abhirebhati abhiruwat*

ENGLISH SYNONYMS

Siva—jackel, *Esa*—this, *Udyantam*—rising, *Adityam*—unto the

sun, *Abhi*—towards, *Routi*—crying, *Anala*—fire, *Anana*—face, *Mam*—unto me, *Anga*—oh Bhima, *Sarameya*—dog, *Ayam*—this, *Abhirevati*—barking, *Abhiruvat*—without any fear.

TRANSLATION

Just see Oh Bhima how the she-jackel crying towards the rising sun vomiting fire in the mouth and how the dog barking towards me fearlessly.

PURPORT

These are some of the earthly bad omen for happening something undesirables in the near future.

TEXT No. 13

शस्ताः कुर्वन्ति मां सव्यं दक्षिणं पशवोऽपरे ।

वाहांश्च पुरुषव्याघ्र लक्षयेरुदतो मम ॥

*Sastah kurvanti mam sabyam dakshinam pasavopare
Bahans cha purusha byaghra lakshaye rudato mama.*

ENGLISH SYNONYMS

Sastah—useful animals like the cow, *Kurvanti*—is keeping, *Mam*—me, *Sabyam*—on the left, *Dakshinam*—circumbulating, *Pasvopare*—other lower animals like asses, *Bahans*—the horses (carrier) *Cha*—also, *Purushabyaghra*—oh the tiger amongst the man, *Lakshaye*—are seen, *Rudanta*—weeping, *Mama*—of mine.

TRANSLATION

Oh Bhimsena the tiger among the man now the useful animals are passing me keeping left while the lower animals are circumbulating me. And my horses appear to be weeping by seeing me.

TEXT No. 14

मृत्युदूतः कपोतोऽयमुलूकः कम्पयन्मनः ।
प्रत्युलूकश्च कुह्वानंबिश्वं वा शून्यमिच्छतः ॥

*Mrityu duta kapota ayam ulukah kampayan manah
Pratyulukas cha kuhvanair viswam va sunyamichhyatah.*

ENGLISH SYNONYMS

Mrityu—death, *Dutah*—messenger of, *Kapota*—pegeon, *Ayam*—this, *Ulu kah*—owl, *Kampayan*—trembling, *Manah*—mind, *Pratyulukas*—the rivals of owls (crows), *Cha*—and, *Kuhvanair*—shrieking scream, *Viswam*—the cosmos, *Va*—either, *Sunyam*—void *Ichhatah*—wishing.

TRANSLATION

Just see this pegeon is like the messenger of Death and the owls and the rival crows by their shrieking screams trembling my heart and it appears that they want to make a void in the whole universe.

TEXT No. 15

धूम्ना दिशः परिधयः कम्पते भूः सहाद्रिभिः ।
निर्घातिश्च महांस्तात साकं च स्तनयित्नुभिः ॥

*Dhumra dishah paridhayah kampate bhuh sahadribhih
Nirghatscha mahans tat sakam cha stanyitnubhih.*

ENGLISH SYNONYMS

Dhumra—smoky, *Dishah*—all directions, *Paridhayah*—encirclement, *Kampate*—throbbing, *Bhuh*—the earth, *Sahadribhih*—along with the hills and mountains, *Nirghat*—bolt from the blue, *Cha*—also, *Mohans*—very great, *tat*—that, *Sakam*—lightening, *Cha*—also, *Stanyitnubhih*—thundering sound without any cloud.

TRANSLATION

Just see how there are smoky encirclement over the sky and it appears as if the earth is throbbing along with the mountains. Just hear how there is thundering sound without any cloud and bolt from the blue.

TEXT No. 16

वायुर्वाति खरस्पर्शो रजसा विसृजन्तमः ।
असृग् वर्षन्ति जलदा बीभत्समिव सर्वतः ॥

*Vayur bati kharasparsao rajasa visrijans tamah
Asrig varsanti jalada bibhatsam iva sarbatah.*

ENGLISH SYNONYMS

Vayur—wind, *Bati*—blowing, *Kharasparsa*—sharply, *Rajasa*—by the dust, *Visrijans*—creating, *Tamah*—darkness, *Asrig*—blood, *Varsanti*—is raining, *Jalada*—the cloud, *Rajasa*—by dust, *Bibhatsam*—disastrols, *Iva*—like, *Sarbatah*—everywhere.

TRANSLATION

The wind is blowing sharply blasting the dust all over in darkness and the cloud is raining blood like disasters everywhere.

TEXT NO. 17

सूर्यं हतप्रभं पश्य ग्रहमर्दं मिथो दिवि ।
ससंकुलैर्भूतगणैर्ज्वलिते रोदसी इव ॥

*Suryam hataprabham pasya grahamardam mitho dibi
Sasamkulair bhutagnair jwalite rodasi iba.*

ENGLISH SYNONYMS

Suryam—the sun, *Hataprabham*—declining by the rays, *Pasya*—just see, *Grahamardam*—clashes of the stars, *Mitho*—between one another, *Dibi*—in the sky, *Sasamkulair*—being mixed up with,

Bhutaganair—by the living entities, *Jwalite*—being ignified, *Rodasi*—crying, *Iba*—as if.

TRANSLATION

Just see how the Sun is declining by the rays and the stars in the sky seem to be engaged in fighting between themselves mixed up with living entities appears to be ignified and crying.

TAXT NO. 18

नद्यो नदाश्च क्षुभिताः सरांसि च मनांसि च ।
न ज्वलत्यग्निराज्येन कालोऽयं किं विधास्यति ॥

Nadyo nadascha kshubhitah saransi cha manansi cha
Najwalati agni rajyena kala ayam kim vidhasyati.

ENGLISH SYNONYMS

Nadyo—rivers, *Nadascha*—and the tributaries, *Kshubhitah*—all perturbed, *Saransi*—reservoirs of water, *Cha*—and, *Manansi*—the mind, *Cha*—also, *Na*—does not, *Jwalati*—ignites, *Agni*—fire, *Rajyena*—by the help of butter, *Kala*—the time, *Ayam*—extraordinary it is, *Kim*—what, *Vidhasyati*—going to happen.

TRANSLATION

Rivers, tributaries, ponds, reservoirs of water and the mind as well all are perturbed. Butter does not any more ignite fire What is this extraordinary time and what it is going to happen.

TEXT No. 19

न पिबन्ति स्तनं वत्सा न दुह्यन्ति च मातरः ।
रुदन्त्यश्रुमुक्ता गावो न हृष्यन्त्यृषमा व्रजे ॥

Na pivanti stanam vatsa na duhyanti cha matarah
Rudanti asrumukha gavo na hrisyanti brisabha brajē.

ENGLISH SYNONYMS

Na—does not *Pivanti*—suck, *Stanam*—breast, *Vatsa*—the calf, *Na*—does not, *Duhyanti*—allow milking, *Cha*—also, *Matarah*—the cow, *Rudanti*—crying, *Asrumukha*—with tearing face, *Gavo*—the cow, *Na*—does not, *Hrisyanti*—take pleasure, *Brisabha*—the bulls, *Braje*—in the Pasturing ground.

TRANSLATION

The calves do not suck the milk bag of the cow nor the cow does allow milking. They are standing crying with tears on the face and the bulls do not take pleasure in the pasturing ground.

TEXT No. 20

देवतानि रुदन्तीव खिद्यन्ति ह्युच्चलन्ति च ।
इमे जनपदा ग्रामाः पुरोद्यानाकराश्रमाः ।
भ्रष्टाश्रियो निरानन्दः किमघं दर्शयन्ति नः ॥

Devatani rudanti iva khidyanti hi utchalanti cha
Ime jana-pada gramah pura udyana akara ashramah.
Bhrasta sriyah niranandah kim agham darsayanti nah

ENGLISH SYNONYMS

Devatani—the deities in the temples, *Rudanti*—Seeming to be crying, *Iva*—like that, *Khidanti*—lamenting, *Hi*—certainly, *Uthalanti*—as if going out, *Cha*—also, *Ime*—this, *Jana-pada*—city, *Gramah*—villages, *Pura*—towns, *Udyana*—gardens, *Akara*—mines, *Ashrama*—hermitages etc. *Bhrasta*—devoid of, *Sriyah*—beauties, *Niranandah*—bereft of all happiness, *Kim*—what sort of, *Agham*—calamities, *Darsayanti*—shall manifest, *Nah*—to us.

TRANSLATION

The deities in the temple are like crying in the temple, lamenting with perspiration, and seemingly moving from the place.

All the cities, villages, towns, gardens, mines and hermitages are now devoid of all beauty and bereft of all happiness. Do not know what sort of calamities are awaiting us in these manifestations.

TEXT No. 21

मन्य एतैर्महोत्पातैर्नूनं भगवतः पदेः ।
अनन्यपुरुषश्रीभिर्हीना भूर्हतसौभगा ॥

*Manya etair maha utpatair nunam bhagabatah padaih
Ananya purusha sribhir hina bhu hatasoubaga.*

ENGLISH SYNONYMS

Manya—you may take it for granted, *Etair*—by all these, *Maha*—great, *Utpatair*—upsurges. *Nunam*—for want of, *Bhagabatah*—of the Personality of Godhead, *Padaih*—the marks on the footpalm, *Ananya*—extraordinary, *Purusha*—of the Supreme Personality, *Sribhir*—by the auspicious signs, *Hina*—unpossessed, *Bhu*—the earth, *Hatasoubhaga*—without any fortune.

TRANSLATION

I think that all these earthly disturbances preclude some greater loss in the matter of the good fortune of the world. The world was fortunate to have been imprinted with the auspicious marks of the Lotus Feet of the Lord and it indicates that there is no more such opportunities.

TEXT No. 22

इति चिन्तयतस्तस्य दृष्टारिष्टेन चेतसा ।
राज्ञः प्रत्यागमद्ब्रह्मन्यदुपुर्याः कपिध्वजः ॥

*Iti chintayatas tasya dristwa aristen chetasa
Rajnah prati agamat brahman yadupuryah kapidhwjah.*

ENGLISH SYNONYMS

Iti—thus, *Chintayatas*—while thinking within himself, *Tasya*—

of him, *Dristwa*—by observing, *Aristam*—inauspiciousness, *Chetasa*—by the mind, *Rajna*—of the king, *Prati*—back, *Agamat*—came, *Brahman*—oh the Brahmins, *Yadupurya*—from the kingdom of the Yadus, *Kapidwajah*—Arjuna.

TRANSLATION

Oh the Brahmin Sounaka while Maharaj Yudhisthir was thinking within himself thus by observing the inauspicious signs on the earth at that time, Arjuna came back from the city of the Yadus (Dwarka).

TEXT No. 23

तं पादयोनिपतितमयथापूर्वमातुरम् ।
अधोवदनमब्बिन्दून् सृजन्तं नयनाब्जयोः ॥

Tam padayo nipatitam ayathapurbam aturam
Adhovadanam abbindun srijantam nayanabjayah.

ENGLISH SYNONYMS

Tam—him (Arjuna), *Padayo*—under the feet, *Nipatitam*—bowing down, *Ayathapurbam*—unprecedentedly, *Aturam*—dejected, *Adhovadanam*—downward face, *Abbindun*—drops of water, *Srijanatam*—creating, *Nayanabjayah*—from the lotus like eyes.

TRANSLATION

The king saw him unprecedentedly dejected while bowing down his feet. His face downwards and from lotus like eyes drops of water gliding down.

TEXT No. 24

विलोक्योद्विग्नहृदयो विच्छायमनुजं नृपः ।
पृच्छति स्म सुहृन्मध्ये संस्मरन्नारदेरितम् ॥

*Vilokya udvigna hridayo vichhayam anujam nripah
Prichhati sma suhrit madhye samsmaran narada iritam.*

ENGLISH SYNONYMS

Vilokya—by seeing, *Udvigna*—anxious, *Hridayo*—heart
Vichhayam—pale appearance, *Arjunam*—of the name, *Nripah*—the
king, *Prichhati*—asked, *Sma*—in the past, *Suhrit*—friends, *Madhye*—
amongst, *Samsaran*—remembering, *Narada*—Sage Narada, *Iritam*—
indicated by.

TRANSLATION

And by seeing him pale in appearance on account of too much
anxieties within the heart, the king asked Arjuna even in the
midst of friends remembering the indications of Sage Narada.

TEXT No. 25

युधिष्ठिर उवाच :

कच्चिदानर्तपुर्या नः स्वजनाः सुखमासते ।

मधुभोजदशार्हसात्वतान्धकवृष्णयः ॥

Yudhisthir Uvacha :

*Kachit anartapurya nah swajanah sukhamaasate
Madhu bhoja dasarha arha satwata andhaka vrishnayo.*

ENGLISH SYNONYMS

Yudhisthira Uvacha—Yudhisthira said, *Kachit*—whether,
Anartapurya—of Dwarka, *Nah*—our, *Swajanah*—relatives, *Sukham*—
happily, *Asate*—are passing days, *Madhu*—of the name, *Bhoja*—of
the name, *Dasarha*—of the name, *Arha*—of the name, *Satwata*—of the
name, *Andhaka*—of the name, *Vrishnaya*—of the family of Vrishni.

TRANSLATION

My dear brother, please tell me whether our friends and

relatives such as Madhu, Bhoja, Dasharha, Arha, Sattata, Andhaka and the members of the Yadu family all passing days well in happiness.

TEXT No. 26

शूरो मातामहः कच्चित्स्वस्त्यास्तेवाथ मारिषः ।
मातुलःसानुजः कच्चित्कुशल्यानकदुन्दुभिः ॥

*Suro matamahah kachhit swastaste batha marisah
Matulah sanujah kachhit kusalya anakadundubhih.*

ENGLISH SYNONYMS

Suro—the name Surasena, *Matamohoh*—maternal grand-father, *Swati*—all good, *Aste*—passing days, *Va*—or, *Atha*—therefore, *Marishah*—respectful, *Matulah*—maternal uncles, *Sanujah*—along with younger brothers, *Kachhit*—whether, *Kusalya*—all well, *Anakadundubhih*—Vasudeva.

TRANSLATION

Is my respectful grand-father Surasena in happy mood ? And my maternal uncle Vasudeva along with his younger brothers all doing well ?

TEXT No. 27

सप्त स्वसारस्तत्पत्न्यो मातुलान्यः सहात्मजाः ।
आसते सस्नुषाःक्षेमं देवकीप्रमुखाःस्वयम् ॥

*Sapta swasarastatpatnyo matulanyah sahatmajah
Asate sasnusah kshemam devaki pramukhah swayam.*

ENGLISH SYNONYMS

Sapta—seven, *Swasaras*—own sisters, *Tatpatnyo*—his wives, *Matulanyo*—maternal aunts, *Saha*—along with, *Atmajah*—sons and grandsons, *Asate*—are all, *Sasnusa*—along with daughter-in-laws,

Kshemam—happiness, *Devaki*—of the name, *Pramukha*—headed by, *Swayam*—personally.

TRANSLATION

His seven wives headed by Devaki personally all are sisters themselves. Are they all in happiness along with their sons and daughter-in-laws ?

TEXT Nos. 28, 29

कच्चिद्राजाऽऽहुको जीवत्यसत्पुत्रोऽस्य चानुजः ।
हृदीकः ससुतोऽक्रूरो जयन्तगदसारणाः ॥
आसते कुशलं कच्चिद्ये च शत्रुजिदादयः ।
कच्चिदास्ते सुखं रामो भगवान् सात्वतां प्रभुः ॥

Kacchit raja ahuka jivati asat putro asya cha anujah
Hridikah sasuta akrura jayanta gada saranah.
Asate kusalam kacchit ye cha satrujid adayah
Kacchit aste sukham ramah bhagawan satwatam prabhuh.

ENGLISH SYNONYMS

Kacchit—whether, *Raja*—the king, *Ahuka*—Another name of Ugrasena, *Jivati*—still living, *Asat*—mischievous, *Putra*—son, *Asya*—his, *Cha*—also, *Anujah*—younger brother, *Hridikah*—of the name, *Sasuta*—along with sons such as, *Akrura*—of the name, *Jayanta*—of the name, *Gada*—of the name, *Saranah*—of the name, *Asate*—are they all, *Kusalam*—in happiness, *Kacchit*—whether, *Ye*—they, *Cha*—also, *Satrujid*—of the name, *Adayah*—headed by, *Kacchit*—whether, *Aste*—are they, *Sukham*—alright, *Ramah*—Valarama, *Bhagwan*—the Personality of Godhead, *Satwatam*—of the devotees, *Prabhu*—Protector.

TRANSLATION

Whether Ugrasena whose mischievous son was Kansa is still

living along with his younger brother Devak. Whether Hridik along with sons Kritavarma, Akrur, Jayanta, Gada, Saran and Satrajit all happy ? How is Valarama the Personality of Godhead and the Protector of the devotees.

PURPORT

Hastinapur the capital of the Pandavas was situated somewhere near present New Delhi and the kingdom of Ugrasena was situated in Mathura. While returning back from Dwarka, Arjuna must have had visited the city of Mathura on his way back to Delhi and therefore the enquiry about the king Mathura is valid. Amongst various names of the relatives the name of Rama or Valarama eldest brother of Lord Krishna, is added with the word Personality of Godhead because Lord Valarama is the immediate expansion of Vishnutatwa as Prakash Vighraha of Lord Krishna. The Supreme Lord although one without a second He expands Himself in many other living beings. The Vishnutatwa Living Beings are expansion of the Supreme Lord and all of them are qualitatively and quantitatively equal with the Lord. But expansion of the Javashakti the category of the ordinary living beings are not at all equal quantitatively save and except that the same living beings are only qualitatively equal with the Supreme Lord. One who considers Jivashakti and the Vishnutatta on the equal level are considered as the condemned soul of the world. Sri Rama or Valarama is the Protector of the devotees of the Lord. Valadeva acts as the Spiritual Master of all devotees and by His causeless mercy only the fallen souls are delivered. Sri Valadeva appeared as Sri Nityananda Prabhu during the advent of Lord Chaitanya and the Great Lord Nityananda Prabhu exhibited His causeless mercy by delivering a pair of extremely fallen souls namely the Jagai and Madhai. Therefore it is particularly mentioned herein that Valarama is the Protector of the devotees of the Lord. By His Divine Grace only one can approach the Supreme Lord Sri Krishna and as such Sri Valarama is the Mercy Incarnation of the

Lord manifested as the Spiritual Master the savior of the pure devotees.

TEXT NO. 30]

प्रद्युम्नः सर्ववृष्णीनां सुखमास्ते महारथः ।
गम्भीररयोऽनिरुद्धो वर्धते भगवानुत ॥

*Pradyumna sarva vrishninam sukham aste maharathah
Gambhira raya aniruddha vardhate bhagavan uta,*

ENGLISH SYNONYMS

Pradyumna—son of Lord Krishna, *Sarva*—all, *Vrishninam*—of the members of Vrishni family, *Sukham*—happiness, *Aste*—are in, *Maharathah*—the great general, *Gambhira*—deeply, *Raya*—dexterity, *Aniruddha*—the name of another grand-son of Lord Krishna, *Vardhate*—flourishing, *Bhagavan*—the Personality of Godhead, *Uta*—must.

TRANSLATION

How Pradyumna the great general of all the family members of Vrishni family is in happiness and how He Aniruddha the plenary expansion of the Personality of Godhead is faring well ?

PURPORT

Pradyumna and Aniruddha are also expansion of the Personality of Godhead and as such they are also Vishnutattwa. At Dwarka Lord Vasudeva is engaged in His transcendental pastimes along with His plenary expansions namely Sankarsan, Pradyumna and Aniruddha and as such each and every one of them can be addressed as the Personality of Godhead as it is mentioned in connection with the name of Aniruddha.

TEXT No. 31.

सुषेणश्चारुदेष्णश्च साम्बो जाम्बवतीसुतः ।
अन्ये च कार्णिप्रवराः सपुत्रा ऋषमादयः ॥

*Susena Charudeshnas cha sambo jambovatisutah
Anye cha karshni prawarah saputra rishabhadayah.*

ENGLISH SYNONYMS

Susena—of the name, *Charudeshnas*—of the name, *Cha*—and, *Sambo*—of the name, *Jambovatisutah*—son of Jambobati, *Anye*—others, *Cha*—also, *Karshni*—sons of Lord Krishna, *Prawarah*—all chieftains, *Saputra*—alongwith their sons, *Rishava*—of the name, *Adayah*— etc.

TRANSLATION

All chieftain-like sons of Lord Krishna such as *Susena*, *Charudhesna*, *Sambo* the sons of *Jambobati*, *Rishava* and all others along with their sons etc. are they all doing well ?

PURPORT

As already referred to herein before that Lord Krishna had married sixteen thousands one hundred and eight wives so each of them had ten sons. Therefore $16108 \times 10 = 161080$ sons. They were all grown up and therefore each of them had as many sons as their father and the whole aggregate was some thing near about one crores of family members of the Lord. It is just like the Lord. The Lord is the Father of all living beings who are countless by number and therefore if only a few of them is called for associating the Lord in his transcendental pastime as the Lord of Dwarka on this earth there is nothing to be astonished if the Lord maintained a visible family consisting of one crore of members. It is better to refrain ourselves from calculating the Lord's position as that of ours and it becomes a simple truth as soon as we understand at least a partial calculation of the Lord's transcendental position. King Yudhisthira while enquiring about the Lord's sons and grand sons at Dwarka, he mentioned only the chieftains amongst them otherwise it was impossible for him also to remember all the names of the Lord's family members.

TEXT No. 32, 33

तथैवानुचराः शौरेः धृतदेवोद्धवादयः ।
 सुनन्दनन्दशीर्षण्या ये चान्ये सात्वतर्षभाः ॥
 अपि स्वस्त्यासते सर्वे रामकृष्णभुजाश्रयाः ।
 अपि स्मरन्ति कुशलमस्माकं बद्धसौहृदाः ॥

Tatha eva anucharah soureh srutadeva uddhavadayah
Sunanda nanda sirsanya ye cha anye satwata rishavah.
Api swasti asate sarve rama krishna bhujashryah
Api smaranti asmakam kushalam baddhasouhridah.

ENGLISH SYNONYMS

Tatah—similarly, *Anucharah*—constant companions, *Soureh*—of Lord Sri Krishna such as, *Srutadeva*—of the name, *Uddhavadayah*—Uddhava and others, *Sunanda*—of the name, *Nanda*—of the name, *Sirsanya*—other headmen, *Ye*—all of them; *Anye*—others, *Satwata*—liberated souls, *Rishavas*—the best men, *Api*—if, *Swasti*—well doing, *Aste*—are, *Sarve*—all of them, *Rama*—Valarama, *Krishna*—Lord Krishna, *Bhujashraya*—under the protection of, *Api*—if also, *Smaranti*—do remember, *Kushalam*—welfare, *Asmakam*—about ourselves, *Baddhasouhridah*—bound up by eternal friendship.

TRANSLATION

Similarly are they all such as Uddhava and others, Nanda, Sunanda and other head men leaders of the liberated souls who are constant companions of the Lord as also protected by Lord Valaram and Krishna doing well in their respective functions ? Do they all who are all eternally bound up in friendship with us, do remember about our welfare ?

PURPORT

The constant companions of Lord Krishna such as Uddhava etc all are liberated souls and they had descended along with Lord

Krishna on this material world to fulfill the mission of the Lord. The Pandavas are also similarly liberated souls who descended along with Lord Krishna to serve Him in His transcendental pastimes on this earth. As stated in the Bhagwat Geeta (B. G. 4/5) the Lord and His eternal associates who are also liberated souls like the Lord come down on this earth at certain intervals. The Lord remembers them all but His associates although liberated souls do forget about them on account of their being *Tatastha Sakti* or marginal potency of the Lord. That is the difference between the Vishnutatwa and Jivatatwas. The Jivatatwas are infinitesimal potential particles of the Lord and therefore they require the protection of the Lord at all times. And to the eternal servitors of the Lord the Lord is pleased to give all protection at all times. The liberated souls never therefore think of themselves as free as the Lord or as powerful as the Lord but they always seek the protection of the Lord at all circumstances never mind either in the material world or in the spiritual world. This dependence of the liberated soul is constitutional as much as the sparks of the fire can exhibit the glow of fire along with the fire and not independently. Independently the glow of the sparks become extinguished although the quality of fire or glowing is there. As such those who give up the protection of the Lord and become so called lord themselves out of spiritual ignorance do come back again in this material world even after prolonged *Tapasya* of the severest type. That is the verdict of all vedic literature.

TEXT NO. 34

भगवानपि गोविन्दो ब्रह्मण्यो भक्तवत्सलः ।

कच्चित्पुरे सुधर्माया सुखमास्ते सुहृद्बृतः ॥

*Bhagwan api govinda brahmanya bhaktavatsalah
Kachchit pure sudharmayam sukham aste suhridbritah.*

ENGLISH SYNONYMS

Bhagwan—the Personality of Godhead Krishna, *Api*—also, *Govinda*—One who enlivens the cows and the senses, *Brahmanya*—devoted to the devotees or the Brahmins, *Bhaktavatsalah*—affectionate for the devotees, *Kachchit*—whether, *Pure*—in the Dwarkapuri, *Sudharmayam*—pious assembly, *Sukham*—happiness, *Aste*—does enjoy, *Suhridbritah*—surrounded by friends.

TRANSLATION

Whether Lord Krishna the Supreme Personality of Godhead Who is pleasure to the cows, senses and the Brahmins, Who is very much affectionate for the devotees, does enjoy in the pious assembly at Dwarkapuri surrounded by friends ?

PURPORT

Here in this particular verse the Lord is described as *Bhagawan*, *Govinda*, *Brahmanya* and *Bhaktavatsal*. He is Bhagwan Swayam or the original Supreme Personality of Godhead full with all opulences, all power, all knowledge, all beauty, all fame and all renunciations. No body is equal or greater than Him. He is Govinda because he is the pleasure of the cows and the senses. Those who have purified their senses in relation with devotional service of the Lord, can render unto Him real service and thereby derive transcendental pleasure out of such purified senses. On the impure condition the living being cannot derive any pleasure from the senses but being illusioned by false pleasure of the senses, becomes servant of the senses. Therefore, we need His protection for our own interest. The Lord is the protector of the cow and the Brahminical culture. In a society which is devoid of cow protection and Brahminical culture, is not under the direct protection of the Lord as much as the prisoners in the jails are not under the protection of the king but under the protection of the severe agent of the king.

Without cow protection and cultivation of the Brahminical qualities in the human society, at least for a section of members of the society, no human civilisation can prosper at any length. By Brahminical culture or developing the dormant quality of goodness namely truthfulness, equanimity, sense-control, forbearance, simplicity, knowledge general, knowledge transcendental and firm faith in the vedic wisdom, one can become Brahmin and thus one can see the Lord as He is. And after surpassing the Brahminical perfection one has to become a devotee of the Lord so that His living affection in the form of the Proprietor, Master, Friend, Son and Lover can be transcendently achieved. The stage of a devotee, which attracts the transcendental affection of the Lord, does not develop unless one has not developed the qualities of a Brahmin as above mentioned. The Lord is inclined to a Brahmin of quality and not of false prestige. Those, who are less than a Brahmin by qualification cannot establish any relation with the Lord as much as fire cannot be kindled in the raw earth except the wood although there is link of relation with wood and the earth. The Lord being thus all perfect in Himself there could not be any question of His welfare and Maharaj Yudhisthir refrained from asking this question. He simply enquired about His residential place Dwaraka puri where pious men assemble. The Lord stays there only where pious men assemble and take pleasure in the matter of glorifying the Supreme Truth. Maharaj Yudhisthir was anxious to know about the pious men and their pious acts in the city of Dwarka.

TEXT No. 35 & 36

मंगलाय च लोकानां क्षेमाय च भवाय च ।

आस्ते यदुकुलाम्मोधावाद्योऽनन्तसखःपुमान् ॥

यद्वाहुदण्डगुप्तायां स्वपुर्यां यद्वोर्चिताः ।

क्रीडन्ति परमानन्दं महापौरुषिका इव ॥

*Mangalaya cha lokanam kshemaya cha bhavaya cha
 Aste yadukulambhodhou adi anantasakhah puman.
 Yad bahu dandaguptayam yadavah uchitah
 kridanti paramanandam mahapourisika iva*

ENGLISH SYNONYMS

Mangalaya—for the matter of all good, *cha*—also, *Lokanam*—of all the planets, *Kshemaya*—for protection, *cha*—and, *Bhavaya*—for elevation, *cha*—also, *Aste*—is there, *Yadukulambodhou*—in the ocean of the Yadu dynasty, *Adi*—the original, *Anantasakhah*—in the company of Ananta (Valarama) *Puman*—The Supreme enjoyer, *Yad*—whose, *Bahudandaguptayam*—being protected by His arms, *Yadavah*—the members of the Yadu family, *Uchita*—deservingly, *Kridanti*—are relishing, *Paramanandam*—transcendental pleasure, *Mahapourisika*—the residents of the spiritual sky, *Iva*—like.

TRANSLATION

The Original Personality of Godhead and Enjoyer is staying along with Valaram who is Primeval Lord Ananta in the ocean of Yadu dynasty for the welfare, protection and all round progress of all the universe. And the members of the Yadu dynasty are enjoying life like the residents of the spiritual sky being protected by the arms of the Lord.

PURPORT

As we have discussed many times, the personality of Godhead Vishnu resides within each and every universe in two capacities namely as the Garbhodaksayee Vishnu and as the Khirodaksayee Vishnu. The Khirodaksayee Vishnu has His own planet on the northern top of the universe and there is a great ocean of milk where the Lord resides on the bed of Anananta incarnation of Valadeva. As such Maharaj Yudhisthira has compared the Yadu dynasty as the ocean of milk and Sri Valaram as the Ananta where the

Lord Krishna was residing. He has compared the citizens of Dwarka with the liberated inhabitants of vaikunthalokas. Beyond the material sky as far as we can see with our eyes and beyond the sevenfold coverings of the universe there is causal ocean in which all the universes are floating like foot balls and beyond causal ocean there is unlimited span of spiritual sky generally known as the effulgence of Brahman. Within this effulgence Brahman there are innumerable spiritual planets and they are known as the Vaikuntha planets. Each and every Vaikuntha planet is many many times bigger than the biggest universe within the material world and in each of them there are innumerable prototype of Vishnu inhabitants exactly looking like Lord Vishnu. These inhabitants of Vaikuntha planets are known as the *Mahapourisikas* or persons directly engaged in the service of the Lord. These Mahapourisikas are happy in those planets without any kind of misery and they live perpetually in full youthfulness enjoying life in full bliss and knowledge without any fear of birth death oldage or diseases or without any influence of the Kala eternal time. Maharaj Yudhisthra has compared the inhabitants of Dwarka with the Mahapourisikas of Vaikunthaloka because they are so happy along with the Lord. In the Bhagwat Geeta there are many references of the Vaikuntha lokas and they are mentioned there as *Maddhama* or the kingdom of the Lord.

TEXT No. 37

यत्पादशुभ्रूषणमुख्यकर्मणा सत्यादयो द्व्यष्टसहस्रयोषितः ।

निर्जित्य संख्ये त्रिदशास्तदाशिषो हरन्ति वज्रायुधवल्लभोचिताः ॥

Yad pada susrusana mukhya karmana

Satyadayo dwyasta sahasra yositah

Nirjiya samkhye tridasam stadasiso

Haranti vajrayudha vallavauchita.

ENGLISH SYNONYMS

Rad—whose, *Pada*—feet, *Susrusana*—administration of comforts
Mukhya—the most important, *Karmana*—by the acts of,
Satyadaya—queens headed by Satyabhama, *Dwayasta*—twice eight,
Sahasra—thousand, *Yositah*—the fair sex, *Nirjitya*—by subduing,
Samkhye—in the battle, *Tridasam*—of the denizens of heaven,
Tadashiso—what are enjoyed by the demigods, *Haranti*—do take
away, *Vajrayudhaballabh*—The better halves of the Personality who
controls over the thunderbolt, *Uchita*—deserving,

TRANSLATION

Queens headed by Satyabhama at Dwarka, simply by
administering comforts at the Lotus feet of the Lord which is
the most important of all services, induced the Lord to conquer
over the demigods and thus the queens enjoyed things which are
only deserving prerogatives of the better halves of the controller
of thunderbolt.

PURPORT

Satyabhama : One of the principal queens of Lord
Sri Krishna at Dwarka. After killing the Narakasura, Lord
Krishna visited the place of Narakasura accompanied by Satya-
bhama. He went to Indraloka also with Satyabhama and She
was received by Sachidevi who introduced her with the mother
of the demigods, Aditi. Aditi was very much pleased with
Satyabhama and she benedicted her with the blessings of perma-
nent youth as long as Lord Krishna remains on the earth. Aditi
also took her with her to show the special prerogatives of the
demigods in the heavenly planets when she saw the parijat flower
and desired to have it in her palace at Dwarka. After that she
came back to Dwarka along with her husband and expressed her
willingness to have the parijat flower at her palace. Satyabhama's
palace was specially bedecked with valuable jewels and even in

the hottest season of summer inside of the palace remained cooled as air-conditioned. She decorated her palace with various flags heralding the news of her great husband's presence there. Some times she met Droupadi along with her husband and she was anxious to be instructed by Droupadi the ways and means of pleasing the husband. Droupadi was expert in this affair because she kept five husbands the Pandavas all very much pleased with her. On receipt of Droupadi's instructions on husband pleasing affairs she was very much pleased with her and offered her good wishes and returned back to Dwarka. She was the daughter of Satrajit. After departure of Lord Krishna when Arjuna visited Dwarka all the queens including Satyabhama and Rukmini lamented for the Lord with great feelings. At the last stage of her life she left for the forest to undergo severe penances.

Satyabhama instigated her husband to get the parijat flower from the heavenly planets and the Lord had it even by force from the demigods as much as a common husband secures things for pleasing his better half. As already explained the Lord had very little to do with so many wives and carry out their orders like ordinary man. But because the queens accepted the high quality of devotional service namely administering the Lord all comforts the Lord played the part of a faithful complete husband. No earthly creature can expect to have things from the heavenly kingdom and specially the Parijat flowers which are simply to be used by the demigods. But due to their becoming the Lord's faithful wives all of them enjoyed the special prerogatives of the great wives of the denizens of heaven. In other words the Lord being the proprietor of everything within His creation it is not very astonishing for the queens of Dwarka to have any rare thing from any part of the universes at any length.

TEXT No. 38

यद्वाहुदण्डाभ्युदयानुजीविनो यदुप्रवीरा ह्यकुतोभया मुहुः ।
अधिक्रमन्त्यङ्घ्रिमिराहूतां बलात् सभां सुधर्मा सुरसत्तमोचिताम् ॥

Yad bahudanda abhyudaya anujivino
Yadu Pravira akutobhaya muhuh.
Adhikramantyam anghribhir ahritam valat
Sabham sundharmam surasattam uchitam.

ENGLISH SYNONYMS

Yad—whose, *Bahudanda*—arms streature, *Abhyudaya*—influenced by, *Anujivino*—aways living, *Yadu*—the members of the Yadu dynasty, *Pravira*—great heroes, *Akutobhayam*—fearless in every respect, *Muhuh*—constantly, *Adhikrantam*—trampling over, *Anghribhir*—by foot, *Ahrita*—brought about, *Valat*—by force, *Sabham*—assembly house *Sudharmam*—of the name, *Surasattama*—the best amongst the demigods, *Uchitam*—deserving.

TRANSLATION

The great heroes of the Yadu dynasty being protected by the arms streature of Lord Sri Krishan always remain fearless in every respect. And as such they are traverssing with their feet on the assembly house of the name Sudharma which is just deserving for the best demigods and was forcibly taken away from them. (demigods)

PURPORT

Those who are directly servitors of the Lord are not only protected by the Lord from all respects of fearfulness but also can enjoy the best of the things even they are forcibly accumulated. The Lord is equal in behaviour with all living beings but He is partial with His pure devotees being too much affectionate upon them. The city of Dwarka was flourishing being enriched with the best of things in the material world. The state assembly house of parliament is constructed according to the dignity of the particular state. In the heavenly planet the state assembly house called by the Sudharma was just deserving the dignity of the best of the demigods. Such assembly house of parliament is never

meant for any state on the globe because the human being on the earth is unable to construct such parliament house however a particular state may be materially advanced. But during the time of Lord Krishna's presence on the earth the members of the Yadu family forcibly brought down the celestial assembly house on earth and fixed it up at Dwarka. They were able to use such force because they were certain of the indulgence and protection of the Supreme Lord Krishna. In other words the Lord is provided with the best thing in the universe by His pure devotees. Lord Krishna was provided with all kinds of comforts and facilities available within the universe by the members of the Yadu dynasty and in return such servitors of the Lord were protected and fearless.

A forgetful conditioned soul is fearful. But a liberated soul is never fearful as much as a small child completely dependent on the mercy of his father is never fearful of any one. Fearfulness is a sort of illusion for the living being when he is in slumber by forgetting his eternal relation with the Lord. As the living being is never to die by his constitution as stated in the Bhagwat Geeta (B. G.2/20) then what is there as the cause of fearfulness. A person in hallucination is fearful of a tiger in dream but another man who is awake by his side sees no tiger there. The tiger is a myth for both of them namely the person dreaming and the person awake because actually there is no tiger: but the man forgetful of his awoken life is fearful where as the man who has not forgotten his position is not at all fearful of the so-called tiger. As such the members of Yadudynasty were fully awake in their service plan of the Lord and therefore they were awoken living beings and there was no tiger for them to be afraid of at any time. Even there was a real tiger the Lord was there to protect them by dint of His arms stretcher.

TEXT No. 39

कच्चित्तेऽनामायं तात भ्रष्टतेजा बिभासि मे ।

अलब्धमानोऽवज्ञातः किं वा तात चिरोषितः ॥

*Kacchit te anamayam tata bhrasta teja vibhasi me
Alabdhamano avajnatah kim va tata chirositah.*

ENGLISH SYNONYMS

Kacchit—whether, *Te*—your, *Anamayam*—health is alright, *Tata*—my dear brother, *Bhrasta*—bereft of, *Teja*—lusture, *Vibhasi*—appear, *Me*—to me, *Alabdhamano*—without any respect, *Avajnatah*—neglected, *Kim*—whether, *Va*—or, *Tata*—my dear brother, *Chirosito*—on account long residence.

TRANSLATION

My brother Arjuna please tell me if you are alright by your health ? You appear to me lost of bodily lusture. Whether it is due to your disrespect or negligence by others due to your long stay at Dwarka ?

PURPORT

From all angles of vision Maharaj enquired from Arjuna about the welfare of Dwarka but he concluded at last that so long the Lord Sri Krishna Himself is there, nothing inauspicious could happen there. But at the same time Arjuna appeared to be bereft of his bodily lusture and thus he enquired about his personal welfare and asked so many vital questions.

EXT No. 40

कच्चिन्नाभिहतोऽभायैः शब्दादिभिरमंगलैः ।

न दत्तमुक्तमर्थिभ्य आशया यत्प्रतिश्रुतम् ॥

*Kacchit abhihito abhavaih sabdadibhir amangatih
Na dattam uktam arthibhya asaya yat pratisrutam*

ENGLISH SYNONYMS

Kacchit—whether, *Abhihito*—addresses by, *Abhavaih*—unfriendly, *Sabadibhir*—by sounds, *Amangalaih*—inauspiciousness, *Na*—

did not, *Dattam*—given in charity, *Arthibhya*—unto one who asked for, *Asaya*—with hope, *Yat*—what, *Pratisrutam*—promised to be paid.

TRANSLATION

Whether somebody has addressed you with unfriendly sounds of inauspiciousness or you could not give in charity to one who asked for it or could not keep up your promise to an expectant receiver ?

PURPORT

A kshatriya royal order or a rich man is sometimes visited by persons who are in need of money. When they come for asking such donation it is the duty of the possessor of wealth to give in charity in consideration of the person place and time. If a Kshatriya or richman fails to comply with such obligation he must be very sorry for this discrepancy. Similarly one should not fail to keep up his promise of giving in charity. These discrepancies are sometimes causes of despondency and thus failing person becomes subjected to criticism with unfriendly and inauspicious words which might be also the cause of Arjuna's plight.

TEXT o. 41

कच्चित्त्वं ब्राह्मणं बालं गां वृद्धं रोगिणं स्त्रियम् ।

शरणोपसृतं सत्त्वं नात्वाक्षीः शरणप्रदः ॥

*Kacchit twam brahmanam valam gam roginam striyam
Saranopasitam sattwam na atyakshih saranapradah.*

ENGLISH SYNONYMS

Kacchit—whether, *Twam*—yourself, *Brahmanam*—the brahmins, *Valam*—the Child, *Gam*—the cow, *Roginam*—the diseased, *Striyam*—the woman, *Saranopstitam*—having appraoched for protection, *Sattwam*—any living being, *Na*—whether, *Atyakshi*—not given shelter, *Saranapradah*—deserving protection.

TRANSLATION

You are always the protector of deserving living beings such as the brahmin, the child, the cow, the woman, the diseased or any other living being deserving to be protected. Could you not give such living beings protection even though approached for shelter ?

PURPORT

The Brahmin who are always engaged in researching knowledge for the society's welfare work both materially and spiritually deserve the protection of the king in all respects. Similarly the children of the state, the cow, the diseased person, the woman and the old man specifically require the protection of the state or Kshatriya King. If such deserving living beings do not get protection by the Kshatriya or the royal order or by the state it is certainly shameful for such degraded Kshatriya or the state. Maharaj Yudhisther was anxious to know about this discrepancy on the part of Arjuna if such things had actually happened.

TEXT NO. 42

कच्चिरवं नागमोऽगम्यां गम्यां वासत्कृतां स्त्रियम् ।
पराजितो वाथ भवान्नोत्तमैर्नासमैः पथि ॥

*Kacchit twam na agamah agamyam gamyam va asatkritam striyam
Parajito va atha bhavan na uttamai na samayih pathi.*

ENGLISH SYNONYMS

Kacchit—whether, *Twam*—yourself, *na*—not *agamah*—did contact, *Agayam*—impeachable, *Gamyam*—acceptable, *Va*—either, *Asatkritam*—improperly treated, *Striyam*—a woman, *Parajito*—defeated by, *Va*—either, *Atha*—after all, *Bhavan*—your goodself *na*—not, *Uttamai*—by superior power, *Na*—neither, *Samayi*—by equals, *Pathi*—on the road.

TRANSLATION

"If you have had contacted any woman of impeachable character or have you not properly have treated a woman deserving contact ? Or have you not had been defeated on the way by some one who is either inferior than you or equal with you ? "

PURPORT

It appears from this verse that during the time of the Pandavas free contact of man and woman was allowed on certain conditions only. The higher castes men namely the Brahmins, Kshatriyas could accept a woman of the Vaishyas and the Sudras community but a man from the lower castes could not contact a woman of the higher caste. Even a Kshatriya could not contact a woman of the Brahmin caste. The wife of a Brahmin is considered one of the seven mothers namely own mother, wife of the spiritual master or teacher, the wife a Brahmin, the wife of the king, the cow, the nurse and earth. Such contact of man and woman was known *Uttam and Adhama*. Contact of the Brahmin with a Kshatriya woman is *Uttama* but the contact of a Kshatriya with the woman of a Brahmin is *Adhama* and therefore condemned. A woman approaching a man for contact should never be refused but at the same time the discretion as above mentioned may also be considered. Bhima was approached by one woman Hirimbi from the community of lower than the Sudras and Yayati refused to marry the Daughter of Sukracharya because of his becoming a Brahmin. Vyasdeva a Brahmin was called to beget Pandu and Dhritaastra. Sayavati belonged to the family of fisherman but Parasara a great Brahmin begot in her Vyasadeva. So there are so many examples of such contacts of woman but in all cases the contacts were not abominable neither the result of such contacts were bad. Free love or contact of man and woman is natural but that also must be carried out under regulated principles so that social consecration may not be disturbed neither unwanted worthless population may be increased for unrest of the world.

It is abominable for a Kshatriya to be defeated by one who is inferior in strength or equal in strength. If one is defeated at all he may be defeated by some superior power. Arjuna was defeated by Bhismadeva and Lord Krishna saved him from the danger. This was not insult for Arjuna because Bhismadeva was far superior than Arjuna in all respects namely age, respect and strength. But Karna was equal with Arjuna and therefore Arjuna was in crisis in fighting with Karna. It was felt by Arjuna and therefore Karna was killed even by crooked means. Such are the engagements of the Kshatriyas and Maharaj Yudhisthir enquired from his brother if anything undesirable have had happened on the way back to home from Dwarka.

TEXT No. 43

अपि स्वित्पर्यभुङ्क्थास्त्वं सम्भोज्यान् वृद्धबालकान् ।
जुगुप्सितं कर्म किंचित्कृतवान्न यदक्षमम् ॥

Api swit parya bhunkthas twam
Sambhojyan briddha valakan.
Jugupsitam karma kimchit
Kritavan na yad akshamam.

ENGLISH SYNONYMS

Apiswit--if it were so that, *Parya*--by leaving aside, *Bhunkthas*--have dined, *Twam*--yourself, *Sambhojyan*--deserving to dine together, *Briddha*--the oldmen, *Valakan*--boys, *Jugupsitam*--abominable, *Karma*--action, *Kimchit*--Something, *Kritavan*--you must have had done, *Na*--not, *Yad*--that which, *Akshyamam*--unpardonable.

TRANSLATION

Is it not so that you had had not taken care of old men and boys who deserve to dine with you together but you had left them and taken your meals alone ? If you had had not committed such

unpardonable mistakes which are considered to be abominable actions.

PURPORT

It is the duty of householder to feed first of all the children and old members of the family, the Brahmins and the invalids. Besides that an ideal householder is required to call for any unknown hungry man to come and dine before he himself goes to take his meals. He is required to call for such hungry man thrice on the road. Any mistake in such prescribed duty of householder specially in the matter of the oldmen and children is unpardonable.

TEXT No. 44

कच्चित्प्रेष्ठतमेनाथ हृदयेनात्मबन्धुना ।
शून्योऽस्मि रहितो नित्यं मन्यसे तेऽन्यथान रुक् ॥

Kacchit presthatame natha hridayena atmabandhuna
Sunya asmi rahito nityam manyase te anyatha na ruk.

ENGLISH SYNONYMS

Kacchit—whether, *Presthatame*—unto the most dear one, *Natha*—my brother Arjuna, *Hridayena*—most intimate, *Atmabandhuna*—own friend Lord Krishna, *Sunya*—void, *Asmi*—I am, *Rahito*—having lost, *Nityam*—for all the time, *Manyase*—you think, *Te*—your, *Anyatha*—otherwise, *Na*—never, *Ruk*—distress of the mind.

TRANSLATION

Is it not so that you are feeling yourself void for all the time being devoid of your most intimate friend Lord Krishna whom you might have lost oh my brother Arjuna? I do not find any other reason for your becoming so much dejected.

PURPORT

All the inquisitiveness of Maharaj Yudhisthira about the

world situation were already conjectured by Maharaj Yudhisthira on the basis of Lord Krishna's disappearance from the vision of the world and this was now disclosed by him on account of acute dejection of Arjuna which could not have been possible without such untoward situation. So even though he was doubtful about it, he was obliged to enquire frankly about it from Arjuna on the basis of Sri Narada's indication.

Thus end the **Bhaktivedanta Purports** of the First Canto Fourteenth Chapter in the matter of Disappearance of Lord Krishna.

FIFTEENTH CHAPTER

The Pandavas Retire Timely

TEXT No. 1

सूतउवाच :

एवं कृष्णसखःकृष्णो भ्रात्रा राज्ञाऽऽविकल्पितः ।
नानाशंकास्पदं रूपं कृष्णविश्लेषकर्षितः ॥

Suta uvacha :

*Evam krishnasakhah krishna bhratra rajna avikalpitah
Nana sankaspadam rupam Krishna vislesha karshitah.*

ENGLISH SYNONYMS

Evam—thus, *Krishnasakhah*—the celebrated friend of Krishna, *Krishna*—Arjuna, *Bhratra*—by his elder brother, *Rajna*—the King Yudhisthir, *Avikalpitah*—speculated, *Nana*—various, *Sankaspadam* based on many doubts, *Rupam*—forms, *Krishna*—lord Sri Krishna, *Vishlesa*—feelings of separation, *Karshitah*—became too much berieved.

TRANSLATION

Arjuna the celebrated friend of Lord Krishna became too much agrieved on account of a strong feeling of separation from Krishna over and above his elderbrother's various doubtful speculations

PURPORT

Being too much agrieved both wise Arjuna practically became choaked up and therefore it was not possible for him to reply properly to the various forms of speculative enquiries of Maharaj Yudhisthira.

TEXT No. 2

शोकेन शुष्यद्वदनहृत्सरोजो हतप्रभः ।
विभुं तमेवानुध्यायन्नाशक्नोत्प्रतिभाषितम् ॥

Sokena Susyadvadana hritsaroja hata prabhah
Vibhum tameva anusmaran na asknot pratibhasitum.

ENGLISH SYNONYMS

Sokena—on account of berievement, *Susyadvadana*—drying up the mouth, *Hritsaroja*—lotus like heart, *Hata*--lost, *Prabhah*—lusture of the body, *Vibhum*—the Supreme, *Tam*--unto Lord Krishna, *Eva*—certainly, *Anusmaran*—thinking within, *Na*—could not, *Asaknot*—be able, *Pratibhasitum*—properly replying.

TRANSLATION

Due to berievement Arjun's mouth and the lotuslike heart had already become dried up and therefore he had lost all lusture of his body. Now remembering the Supreme Lord within himself, he could hardly utter any word for replying.

TEXT No. 3

कृच्छ्रेण संस्तभ्य शुचःपाणिनाऽऽमृज्य नेत्रयोः ।
परोक्षेण समुन्नद्धप्रणयौत्कण्ठयकातरः ॥

Krichhena samstabhya suchah panina amriya netrayoh
Parokshena samunnaddhapranayotkanthya katarah.

ENGLISH SYNONYMS

Krichhena—with great difficulty, *Samstabhya*—by checking the force, *Suchah*—of berievement, *Panina*—by hands, *Amriya*—smea-
ring, *Netrayoh*—the eyes, *Parokshena*—due to out of sight, *Samunn-
addha*—increasingly, *Pranayotkanthya*—eagerly thinking of the
affection, *Katarah*—distressed.

TRANSLATION

With great difficulty he checked up his berievement smeared over the eyes full with tears and became too much distessed on account of Lord Krishna's being out of sight and increasingly feeling the affection for Him.

TEXT NO. 4

सख्यं मैत्रीं सौहृदं च सारथ्यादिषु संस्मरन् ।
नृपमग्रजमित्याह बाष्पगद्गदया गिरा ॥

*Sakhyam maitrim souhridam cha sarthyadisusamsmaran
Nripam agrjam iti aha baspa gadgadaya gira.*

ENGLISH SYNONYMS

Sakhyam—wellwishing, *Maitrim*—benefaction, *Souhridam*—intimately related, *Cha*—also, *Sarathyadisus*—in the matter of becoming the *Chariot*--driver, *Samsmaran*--remembering all these, *Nripam*—unto the King, *Agrajam*—the eldest brother, *Iti*—thus, *Aha*—said, *Baspa*—heavily breathing, *Gadgadaya*—overwhelmingly, *Gira*—by speeches.

TRANSLATION

Remembering about Lord Krishna about His well wishes, benefaction intimate family relations as also about His chariot driving etc he was breathing very heavily and overwhelmingly began to speak.

PURPORT

The Supreme Living Being is perfect in all relation with His pure devotee. Sri Arjuna is one of the typical pure devotees of the Lord reciprocating in the fraternal mellow and the Lord's dealings with Arjuna was the display of friendship of the highest perfect order. He was not only a well wisher of Arjuna but also He was actually

benefactor and to make it still more perfect the Lord tied him in more family relation by arrangement of Subhadra's marriage with him. And above all the Lord agreed to become a chariot Driver of Arjuna in order to protect His friend from warfare risks and the Lord became actually happy when He established the Pandavas to rule over the world. Arjuna remembered all these one after another and thus he became overwhelmed with all such thoughts.

TEXT. No. 5

अर्जुन उवाच :

वच्छितोऽहं महाराज हरिणा बन्धुरूपिणा ।
येन मेऽपहृतं तेजो देवबिस्मापनं महत् ॥

Arjuna Uvacha :

Vanchito' ham maharaja harina bandhuru-pina
Yena me' pahritam tejo deva vismapanam mahat.

ENGLISH SYNONYMS

Arjuna uvacha—Arjuna said, *Vanchita*—left by Him, *Aham*—myself, *Maharaja*—Oh the king, *Harina*—by the Personality of Godhead, *Bandhuru-pina*—as if an intimate friend, *Yena*—by whom *Apahritam*—I have been taken off, *Tejo*—power, *Deva*—the demigods, *Vismapanam*—astonishing, *Mahat*—astounding.

TRANSLATION

Oh the King ! The Supreme Personality of Godhead Hari Who treated with me exactly like an intimate friend has left me alone and thus my astounding power, which were astonishing to the demigods also, is no more with me.

PURPORT

In the Bhagwat Geeta (B. G. 10/41) the Lord says, “Any one specifically powerful and opulent by wealth, strength, beauty,

knowledge and all that is materially desirable,—is to be considered as a product of an insignificant portion of the complete whole (Lord Sri Krishna) of My Energy” No body therefore can be independently powerful of any measure without being endowed by the Lord. When the Lord descends on the earth along with His eternal ever liberated associates, He does not only display the Divine energy possessed by Himself but also He empowers His associate devotees with the required energy for executing His mission of incarnation. This fact is also stated in the Bhagwat Geeta fourth chapter that the Lord and His eternal associates descend on the earth more than many times but the Lord remembers all such different role of incarnations while the associates by His Supreme will do forget them. Similarly the Lord takes away with Him all His associates when He disappears from the earth. The power and energy which was bestowed upon Arjuna were required for fulfilment of the mission of the Lord but when His mission was fulfilled the emergency powers were withdrawn from Arjuna because such astounding powers of Arjuna which were astonishing even to the denizens of the heaven, were no longer required and they were now meant for going back to home back to Godhead. If endowment of powers and withdrawal of powers by the Lord are possible even for a great devotee like Arjuna or even the demigods in heaven then what to speak of the ordinary living beings who are compared like the fig with such great souls. The lesson is therefore that no body should be puffed up for his borrowed powers from the Lord and the sane man should rather feel obliged to the Lord for such benefaction and must utilise such power for the service of the Lord. Such power can be withdrawn at any time by the Lord and the best use of such power and opulence is to engage them in the service of the Lord.

TEXT No. 6

यस्य क्षणवियोगेन लोको ह्यप्रियदर्शनः ।

उत्थेन रहिती ह्येष मृतः प्रोच्यते यथा ॥

*Yasya kshana viyogena loko hi apriyadarshanah
Ukthena rahita hi esha mritakah prochyate yatha.*

ENGLISH SYNONYMS

Yasya—whose, *Kshana*—a moment, *Viyogena*—by separation, *Loko*—all the universe, *Hi*—certainly, *Apriyadarshanah*—everything appears unfavourable, *Ukthena*—by life, *Rahita*—being devoid of. *Hi*—certainly, *Esha*—all these bodies, *Mritakah*—dead bodies, *Prochyate*—are designated, *Yatha*—as it were.

TRANSLATION

(I am just left away by Him) Whose separation by a moment would render all the universes certainly as unfavourable void as it were these bodies would be called corpses only when the living force is away from them.

PURPORT

Factually for a living being there is no one dearer than the Lord. The Lord expands Himself by innumerable parts and parcels as *Samsa* and *Bibhinansa*. Paramatma is the *Samsa* Part of the Lord whereas the *Bibhinansa* parts are the living beings. As the living being is the important factor in the material body or without the living being material body has no value similarly without Paramatma the living being has no *statusqua*. Similarly—*Brahman* or *Paramatman* has no *locus standi* without the Supreme Lord Sri Krishna. These things are thoroughly explained in the Bhagwat Geeta (B.G ११/१४) They are all interlinked with one another or interdependent factors, as such at the ultimate issue the Lord is the Summum Bonum and therefore the vital principle of everything.

TEXT No. 7

यत्संश्रयाद् द्रुपदगेहमुपागतानां राज्ञां स्वयंबरमुखे स्मर दुर्मदानाम् ।
तेजो हतं खलु मयाभिहतश्च मत्स्यः सज्जीकृतेन धनुषाधिगता च कृष्णा ।

Yat samsrayad drupadageham upagatanam
Rajnam swayamvaramukhe smaradurmadanam.
Tejo hritam khalu mayabhihata-scha matsyah
Sajjikritena dhanusadhigatacha Krishna.

ENGLISH SYNONYMS

Yat—by whose merciful, *Samsrayad*—by strength, *Drupadageham*—in the palace of King Drupada, *Upagatanam*—all those assembled, *Rajnam*—the king, *Sayambaramukhe*—on the occasion of selection of bridegroom, *Smaradurmadhanam*—all compact in lusty thought, *Tejo*—power, *Hritam*—vanquished, *Khalu*—as it were, *Maya*—by me, *Abhihastas*—pierced, *Cha*—also, *Matsya*—the fish target, *Sajjikritena*—by equipping the bow, *Danusha*—by that bow also, *Adhigata*—gained, *Cha*—also, *Krishna*—Droupadi.

TRANSLATION

By His merciful strength only I was able to vanquish the power of all the compact in lusty thought princes assembled at the palace of King Drupada on the occasion of selecting bridegroom and by equipping my bow and arrow I could pierce the fish target and thereby gained the hand of Droupadi.

PURPORT

Droupadi was the most beautiful daughter of King Drupad and when she was young girl almost all the princely order desired to achieve her hand. But Drupad Maharaj decided to hand over his daughter to Arjuna only and therefore contrived a peculiar way of target of fish which was hanging on the inner roof of the house under the protection of a wheel. The condition was that out of the princely order one must be able to pierce the target of fish eyes through the wheel of protection and no body would be allowed to look into the target by head upward. On the ground there was a water pot in which the target and wheel reflected and one had to fix up his aim towards the target by looking over the trembling water in

the pot. Maharaj Drupad knew it well that only Arjuna or alternately Karna could successfully carry out the plan. But still he wanted to hand over his daughter to Arjuna. And in the assembly of the princely order when Dhristadumnya the brother of Droupadi introduced all the princes to his grown up sister there was Karna also present in the game. But Droupadi tactfully avoided Karna as the rival of Arjuna and she expressed her desire through her brother Dhristadumna that she was unable to accept any one who was less than Kshatriya. The Vaishyas and the Sudras are less important than the Kshatriya. Karna was known as the son of a carpenter who is a Sudra. So Droupadi avoided Karna by this plea just intelligently of Kshatriya politician's daughter. When Arjuna in the dress of a poor Brahmin pierced the difficult target every one was astonished and all of them specially Karna offered a stiff fight to Arjuna but as usual by the Grace of Lord Krishna he was able to come out very successful in the princely fight and thus gained the valuable hand of Krishna or Droupadi. Arjuna was lamentingly remembering the incidence in the absence of Lord by Whose strength only he was so powerful.

TEXT No. 8

यत्संनिधावहमु खाण्डवमग्नयेऽदामिन्द्रं च सामरगणं तरसा विजित्य ।
लब्धा सभा मयकृताद्भुतशिल्पमाया दिग्भ्योऽहरन्पतयो वलिमध्वरे ते ॥

*Yat sammidhou aham u khandavam agnaye adam
Indram cha sa amaraganam tarasa vijitya.
Labdha sabha mayakrita adbhuta silpa maya
Digbho aharan nripatayo valim adhware te.*

ENGLISH SYNONYMS

Yat—whose, *Sammidhou*—being nearby, *Aham*—myself, *U*—note of astonishment, *Khandavam*—the protected forest of Indra king of heaven, *Agnaye*—unto the fire god, *Adam*—delivered, *Indram*—Indra the king of Heaven, *Cha*—also, *sa*—along with, *Amarag-*

anam—the demigods, *Tarasa*—with all dexterity, *Vijitya*—having conquered. *Labdha*—having obtained, *Sabha*—assembly pandel, *Mayakritam*—built by Maya, *Adbhuta*--very wonderful, *Silpa*--art and workmanship, *Maya*—potency, *Digbhyo*—from all directions, *Aharan*—collecting, *Nripatayo*—all prince, *Valim*—presentations. *Adhware*—brought about, *te*—unto you.

TRANSLATION

On account of His being near by me, it was possible for me to conquer over the powerful King of heaven Indradeva along with his demigod associates with great dexterity and thus to give facility to the Fire God in the matter of devastating the Khandava forest. And by whose Grace only the demon of the name Maya was saved from the blazing Khandava and thus we could build up the wonderful architectural workmanship of our assembly house where all the princes who assembled during the performance of Rajsuya Yajna and all of them paid you tributes.

PURPORT

Demon Mayadanava was an inhabitant of the forest Khnadava and when the Kandava forest was set in fire the said demon asked protection from Arjuna. Arjuna saved his life and as a result of this the demon felt obliged. He responded the obligation by building an wonderful assembly house for the Pandavas which attracted the extraordinary attention of all state princes and they felt the supernatural power of the Pandavas and thus without any grudge all of them submitted and paid tributes to the Emperor. The demons possess wonderful and supernatural powers than man to create material wonders. But they are always disturbing elements of the society. The modern demons are the harmful material scientist who create some material wonders for creating disturbances in the society. For example the creation of the nuclear weapons by the material scientists. It has created some panic in the human society. Maya was also a materialist like that and he know the art of creating

wonderful things. And yet Lord Krishna wanted to kill him. When he was chased both by the fire and the wheel of Lord Krishna intelligently he took shelter of a devotee like Arjuna and he saved him from the wrath of the fire of Lord Sri Krishna. Devotees are therefore more merciful than the Lord and in the devotional service the mercy of a devotee is more valuable than the mercy of the Lord. Both the fire and the Lord ceased from chasing the demon as soon as both of them saw that the demon was given shelter by a devotee like Arjuna. The Demon feeling obliged himself to Arjuna wanted to do him some service to show his gratefulness but Arjuna denied to accept anything from him in exchange of saving him from the wrath of fire and the Lord. Lord Sri Krishna however being pleased with Maya for his taking shelter of a devotee asked to render service unto King Yudhisthira by building an wonderful assembly house. The process is that by the Grace of devotee the mercy of the Lord is obtained while by the mercy of the Lord chance for serving the Lord's devotee is obtained. The club of Bhimasena was also a gift of Mayadanava.

TEXT No. 9

यत्तेजसा नृपशिरोऽङ्घ्रिमहन्खार्थे आर्योऽनुजस्तव गजायुतसत्त्ववीर्यः ।
तेनाहता प्रमथनाथमखाय भूपा यन्मोचितास्तदनयन् बलिमध्वरे ते ॥

Yat tejasa nripasironghrimahat makhartham
Arya anujas tava gajayuta satvaviryah.
Tena ahritah pramathanatha makhaya bhupa
Yanmochitas tadanayan valim adhware te.

ENGLISH SYNONYMS

Yat—whose, *Tejasa*—by influence, *Nripasironghri*—one whose feet is adored by the heads of kings, *Mahat*—the great, *Makharth*—for the matter of sacrifice, *Arya*—respectable, *Anuja*—younger brother, *Tava*—your, *Gajayuta*—ten thousands of elephants,

Satwavirya—powerful existence, *Tena*—by him, *Ahrita*—collected *Pramathanatha*—the Lord of the ghosts (Mahabhairava), *Makhaya*—for sacrifice, *Bhupa*—Kings, *Yanmochitas*—by whom they were released, *Tadanyan*—all of them brought about, *Valim*—taxes, *Adhware*—presented.

TRANSLATION

Your respectable younger brother who possesses the strength of ten thousands of elephants killed, by His Grace only, Jarasandha whose feet was worshipped by many kings, These Kings were brought by him for being sacrificed in the Mahabhairava Yajna performed by Jarasandha but they were thus released and later on paid tributes to your majesty.

PURPORT

Jarasandha was a very powerful king of Magadha and the history of his birth and activities are also very interesting. His father king Vrihadratha was also very prosperous and powerful king of Magadh but he had no son although the king married two daughters of the king of Kashi. Being disappointed in getting a son from either of the two queens the king along with his wives left home for living in the forest for austerities but in the forest he was benedicted by one great Rishi to have a son and he gave him one mango to be eaten by the queens. The queens did so and were very soon pregnant. The king was very happy to see the queens bearing child within the womb but when the ripe time approached the two queens delivered one child in two one parts from each of the queen's womb. The child in two parts were thrown in the forest where a great she-demon used to live and she was glad to have some delicate flesh and blood from the bifarcated newly born child. Out of curiosity she joined the two parts and the child became complete and regained life. The she-demon was known as Jara and she being compassionate with the childless king went to the king and presented him the nice child. The King was very much pleased with the she-demon and wanted to reward her

according to her desire. The she-demon expressed her desire that the child be named after her name and thus the child was surnamed as Jarasandha or one who was joined by Jara the she-demon. In fact this Jarasandha was born as one of the part and parcel of demon Viprachitti. The saint by whose benediction the queens bore the child was chhled Ghanda Kousik who foretold about the child before his father Vrihadratha.

As he possessed demonical qualities from birth naturally he became a great devotee of Lord Shiva Who is the Lord of all ghostly and demoniac men. Ravana was a great devotee of Lord Shiva and so also King Jarasandha. He used to sacrifice all arrested kings before the Lord Mahabhairava and by his military power he defeated many small kings and arrested them for butchering before the Mahabhairava. There are many devotees of the Mhabhairava or Kalabhairava in the province of Bihar formerly called Magadha. He was relative of Kansa the maternal uncle of Krishna and therefore after Kansa's death King Jarasandha became a great enemy of Krishna and there were many fightings between Jarasandha and Krishna. Lord Krishna wanted to kill him but He also wanted that others who served as militarymen for Jarasandha might not be killed. Therefore a plan was adopted to kill him. Krishna, Bhima Arjuna three together went to Jarasandha in the dress of poor Brahmins and begged charitiy from king Jarasandha. Jarasandha never refused charity to any Brahmin and he performed many sacrifices also and still he was not in par with devotional service. Lord Krishna, Bhima and Arjuna asked Jarasaandha the facility of combating with him and it was settled that Jarasandha would fight with Bhima only. So all of them were both guests and combatants of Jarasandha and Bhima and Jarasandha fought every day for several days. Bhima became disappointed in killing Jarasahdha but Krishna gave him hints about Jarasandha's beginning of life being joined together and thus Bhima dissected him again in two parts

and he was killed by Bhima. All the kings who were detained in the concentration camp for being killed before the Mahabhairava, were thus released by Bhima and kings thus feeling obliged to the Pandavas paid tribute to King Yudhishtira.

TEXT No. 10

पत्न्यास्तवाधिमखलृप्तमहाभिषेक ऋषिघिष्टचारुकबरं कितवैः सभायाम् ।
स्पृष्टं विकीर्य पदयोः पतिताश्रुमुख्या यस्तत्स्त्रियोऽकृत हतेशबिमुक्तकेशः॥

Patnyas taba adhimakha klipta mahabhiseka

Slaghista charu kavaram kitabaih sabhayam.

Spristam vikirya padayoh patitasrumukhya

Yas tat striyo krita hatesha vimuktakasha.

ENGLISH SYNONYMS

Patnyas—of the wife, *Taba*—your, *Adhimakha*—during the great sacrificial ceremony, *Klipta*—dressed, *Mahabhiseka*—greatly sanctified, *Slaghista*—thus glorified, *Charu*—beautiful, *Kavaram*—clustered hair, *Kitabaih*—by the miscreants, *Sabhayam*—in the great assembly, *Spristam*—being caught, *Vikirya*—being loosened, *Padayo* on the feet, *Patitasrumukhya*—of the one who fell down with tears in the eyes, *Yas*—He, *Tat*—their, *Striyo*—wives, *Krita*—became, *Hatesa*—bereft of husband, *Vimuktakesha*—loosened hair.

TRANSLATION

It is only He who rendered loosened hair of all the wives of the miscreants who dared to open the cluster of hair of your queen which was dressed nicely being sanctified in the great ceremony of Rajasuya sacrifice when she fell down at the feet of Lord Krishna with tears in her eyes.

PURPORT

Queen Droupadi had a beautiful bunch of hair which was sanctified in the ceremonial function of Rajsuya Yajna. But when she was lost in the bet Duhshasan touched such glorified hair of

Droupadi to insult her. Droupadi then fell down on the lotus feet of Lord Krishna by loosened hair and Lord Krishna decided it that all the wives of Duhsasan and compnay should be rendered into loosened hair being forced by circumstances as the result of the battle of Kurukshetra. And after the battle of Kurukshetra when all the sons and grandsons of Dhritarastra died in the battle then all the wives of the family were obliged to loosen their hairs as widows. In other words all the wives of the Kuru famsly became widows on account of this gross misdeed of Duhsasan by insulting a great devotee of the Lord. The Lord can tolerate insult upon Him by any miscreant because the father tolerates even insults from the son. But He never tolerates insult upon His devotees. By insulting a great soul one has to forego all the results of pious acts and benediction also.

TEXT No. 11

यो नो जुगोप वन एतद् दुरन्त कृच्छ्राद् दुर्वाससोऽरिरचिताद्युताग्रभुग्यः ।
शाकान्नशिष्टमुपयुज्य यतस्त्रिलोकीं तृप्ताममंस्त सलिले विनिमग्नसंग ।

To no jugopa vana etya duranta krichhat
Durvasaso ari rachitat ayuta agrabhug yah.
Shakannasistam upayujya yatas trilokim
Tripta mamnsta salile vinimagnasamga.

ENGLISH SYNONYMS

To—one who, *No*—us, *Jhugopa*—gave protection, *Vana*—forest, *Etya*—getting in, *Duranta*—dangerously, *Krichhat*—trouble, *Durvasaso*—of the Durvasa Muni, *Ari*—enemy, *Rachitat*—fabricated by, *Ayuta*—ten thousands, *Agrabhug*—One who eats before *Yah*—that person, *Shakannasistam*—remnanrs of foodstuff, *Upayujya*—having accepted, *Yatas*—because, *Trilokim*—all the three worlds, *Tripta*—satisfied, *Mamansta*—thought within the mind, *Salile*—while in the water, *Vinimagnamga*—merged into water all of them.

TRANSLATION

During our exile Durvasa Muni, who eats along with ten thousands of his disciples, put us into dangerously trouble under intrigue by our enemies. At that time He (Lord Krishna) simply by accepting the remnant of the particle of foodstuff, saved us. By His doing so the assembly of Munis while taking bath in the river water felt sumptuously fed besides all others in the three worlds.

PURPORT

Durvasa Muni : A powerful mystic Brahmin determined to observe the principles of religiosity with great vow and under strict austerities. His name is associated with many historical events and it appears that the great mystic could both easily be satisfied and annoyed like Lord Shiva. When He was satisfied he could do tremendous good to the servitor but if he was dissatisfied he could bring about the greatest calamity. Kumari Kunti at her father's house used to minister all kinds of services to all such great Brahmins and being satisfied with her good reception Durvasa Muni benedicted her with a power to call for any demigod as she desired. It is understood that he was a plenary incarnation of Lord Shiva and as such he could both easily be satisfied or annoyed. He was a great devotee of Lord Shiva and by his order he accepted the priesthood of King Svetaketu in the matter of the King's performance of sacrifices for one hundred years. Sometimes he used to visit the parliamentary assembly of the heavenly kingdom of Indradeva. He could travel in the space by his great mystic powers and it is understood that he travelled a great distance of space even up to the Vaikuntha planet beyond the material space and he travelled all these long distances within one year during his quarrel with King Amburisha the great devotee Emperor of the world.

He had about ten thousands of disciples and wherever he visited and became guest of the great Kshatirya Kings, he used to do

so accompanied by such hoaray number of followers. Once he visited the house of Duryodhone the enemy cousin brother of Maharaj Yudhisthir. Duryodhone was intelligent enough to satisfy the Brahmin by all means and the great Rishi wanted to give some benediction to Duryodhone. Duryoodhone knew his mystic powers and he knew it also that the mystic Brahmin, if dissatisfied could do some havoc also and as such he designed to engage the Brahmin to show his wrath upon his enemy brothers the Pandavas. When the Rishi wanted to award some benediction to Dupyodhone, the latter wished that he should visit the house of Maharaj Yudhisthir who was the eldest and the chief among all his brothers. But by his request he would go to him after he had finished his meals along with his queen Droupadi. Duryodhone knew it that after Droupadi's dinner it would be impossible for Maharaj Yudhithir to receive such large number of Brahmin guests and thus the Rishi would be annoyed and he would create some trouble for his brother Maharaj Yudhsthir. That was the plan of Duryodhone. Durvasa Muni agreed to this proposal of Duryodhone and once he approached the King in exile according to the plan of Duryodhone after they had finished their meals and Droupadi also had taken her meals.

On his arrival at the door of Maharaj Yudhisthir, he was at once well received and he King requested him to finish his noon time ablutions religious rites in the river and by the time the food stuff may be prepared. Durvasha Muni along with his large number of disciples went to take bath in the river and Maharaj Yudhisthir was in great anxiety for the guests. So long Droupadi would not take her meals the whole foodstuff could be served to any number of guests but the Rishi by the plan of Duryodhone reached there after Droupadi had finished her meals.

When the devotees are put into difficulty it becomes an opportunity for them to recollect the Lord with rapt attention. So Droupadi

was thinking of Lord Krishna in that dangerous position and the all pervading Lord could at once know the dangerous position of His Devotees. He therefore came there on the scene and asked Droupadi to give some food stuff whatever she might have in her stock. On her being so requested by the Lord Droupadi felt too much because the Supreme Lord asked her for some food and she was unable to supply it at that time. She said to the Lord that the mysterious dish which she had received from the Sun-god could supply any ammount foodstuff if she herself had not taken up the meals. But on that day she had already taken her meals and as such they are in danger. By expresing her difficulties she began to cry before the Lord as an woman would do in such position. The Lord however asked Droupadi to bring up the cooking pots if there was any particle of foodstuff and on Droupadi's doing so the Lord found out som-particle of vegetable sticking with the pot. The Lord at once picked it up and ate it. After doing so the Lord asked Droupadi to call for her guests the company of Durvasa.

Bhima was sent to call them from the river. Bhima said, "why you are delaying sirs, come on the sfoodstuffs are ready for you." But the Brahmins on accouht of Lord Krishna's accepting a little paticle of food stuff, felt sumptuosly fed even whilet they were merged within the water. They thought it that had no hunger and Maharaj Yudhisthir must have had prepared many valuable dishes for them so if they could not take any part of the foodstuff the king would be feeling sorry so it was better not togo there but they decided to go away from that place.

This incidence proves that the Lord is the greatest mystic than any other mystic of the world and therefore He is known as the Yogeswara. Another instruction is that every householder must offer the foodstuff to the Lord and the result will be that every body even a company of guests numbering ten thousands would be satisfied on account of the Lord's being satisfied. That is the way of devotional service.

TEXT No. 12

यत्तेजसाथ भगवान् युधि शूलपाणिर्विस्मापितःसगिरिजोऽस्त्रमदान्निजं मे ।
अन्येऽपि चाहममुनैव कलेवरेण प्राप्तो महेन्द्रभवने महदासनार्धम् ॥

*Yat tejasa atha bhagavan yudhi Sulapanir
Bismaṭitah sagirijo astram adat nijam me.
Anyepi cha aham amunaiva kalevarena
Prapto mahendrabhavane mahad asanardham.*

ENGLISH SYNONYMS

Yat—by whose, *Tejasa*—by influence, *atha*—at a time, *Bhagavan*—the personality of God (Lord Shiva), *Yudhi*—in the battle, *Sulapani*—one who has the trident in hand, *Bismaṭitah*—astonished, *Sagirija*—along with the daughter of Mount Himalaya, *Astram*—weapon, *Adat*—awarded, *Nijam*—of His own, *Me*—unto me, *Anyepi*—so also others, *Cha*—and, *Aham*—Myself, *Amuna*—by this, *Eva*—definitely, *Kalevarena*—by the body, *Prapto*—obtained, *Mahendrabhavane*—in the house of Indradeva, *Mahad*—great, *Asanardham*—seat half elevated.

TRANSLATION

It is by His influence only that I was able to astonish the Personality of God Lord Shiva along with His wife the daughter of Mount Himalaya in fight and thus He became pleased with me and awarded His own weapon. Thus other demigods also delivered their respective weapons to me and what to speak more I was able to reach the heavenly planet definitely by this present body and was allowed to the half elevated seat.

PURPORT

By the Grace of the Supreme Personality of Godhead Sri Krishna, all other demigods including Lord Shiva also was pleased with him (Arjuna). The idea is that one who is favoured by Lord

Shiva or any other demigods may not necessarily be favoured by the Supreme Lord Sri Krishna (Godhead). Ravana was certainly a great devotee of the Lord Shiva but he could not be saved from the wrath of the Supreme Personality of Godhead Lord Ramachandra. And there are many instances like that in the histories of the Puranas. But here is an instance where we can see that Lord Shiva became pleased even in the fight with Arjuna. The devotees of the Supreme Lord know how to respect the demigods but the devotees of other demigods sometimes foolishly think that the Supreme Personality of Godhead is as good as other demigods (?) By such conception of the Supreme God and the demigods one becomes an offender and ultimately meets with the same result as Ravana and others had to meet. The instances described by Arjuna during his friendly dealings with Lord Sri Krishna are instructive for all who may be convinced by the lessons that one can achieve all favours simply by pleasing the Supreme Lord Sri Krishna while the devotees or the worshippers of other demigods may achieve only partial benefits of life which are also perishable as much as the demigods themselves are.

Another significance of the present verse is that Arjuna, by the Grace of Lord Sri Krishna, was able to reach the heavenly planet even with the self same body and was honoured by the heavenly demigod Indradeva being seated with him half elevated. One can reach the heavenly planets by pious acts as they are recommended in the Shastras in the category of fruitive activities. And as stated in the Bhagwat Geeta (B.G. 9/21) the reactions of such pious acts being spent up the enjoyer is again degraded to come down to this earthly planets. The Moon planet is also on the level of heavenly planet and only persons who have had performed virtue only namely performing sacrifices, giving in charities and undergone severe austerities etc can be allowed to enter into the heavenly planets after expiry of the duration of life of the body. Arjuna was allowed to enter into the heavenly planets in the self same body simply by the Grace of the Lord otherwise it was not possible to do so. The present attempts to enter into the heavenly

planet by the modern scientists will certainly prove futile because such scientists are not on the level of Arjuna. They are ordinary human beings without any assets of sacrifice, charity or austerities. The material body is influenced by the three modes of material nature namely goodness, passion and ignorance. The present mass of population is more or less influenced by the modes of passion and ignorance and the symptoms for such influence is exhibited in becoming too much lusty and greedy. Such degraded lusty and greedy fellows can hardly approach the higher planetary system namely the heavenly planets or above them. Above the heavenly planets there are many other planets also where only those who are influenced by goodness can reach. In the heavenly and other higher planets within an universe, the inhabitants are all highly intelligent many more times than the human beings and they are all pious in the higher and the highest mode of goodness. They are all devotees of the Lord and although their goodness is not unadulterated still they are known as demigods possessing maximum amount of good qualities possible within the material world.

TEXT No. 13

तत्रैव मे विहरतो भुजदण्डयुग्मं गाण्डीवलक्षणमरातिवधाय देवाः ।
सेन्दाःश्रिता यदनुभावितताजमीढ तेनाहमद्यः मुषितः पुरुषेण भूम्ना ।

Tatra eva me viharato bhujadandayugmam

Gandiba lakshanam arati badhaya devah.

Sa indrah shrita yadnubhavita m ajamidha

Tena aham adya mushitah purusena bhumna.

ENGLISH SYNONYMS

Tatra--in that heavenly planet, *Eva*--certainly, *Me*--myself, *Viharato*--while staying as guest, *Bhujadandayugmam*--the pair of my arms, *Gandiba*--the bow of the name, *Lakshnam*--mark, *Arati*--a demon of the name Nivatakavach, *Badhaya*--for the matter of killing, *Devah*--all the demigods, *Sa*--along with, *Indrah*--the heavenly king of the name, *Shrita*--taken shelter of, *Yad*--by whose, *Anubhavita*--made it possible

tò be powerful, *Ajamidha*-oh the descendant of king Ajamidha, *Tena*-by Him, *Aham*-myself, *Adya* at the present moment, *Mushito*—bereft of, *Purushena*-by the personality, *Bhumua*-the Supreme.

TRANSLATION

When I stayed for some days as guest in the heavenly planet, at that time all the heavenly demigods along with the King Indradeva took shelter of my arms marked with the Gandiba bow for the matter of killing the demon of the name Nivatakavach. Oh the king the descendant of Ajamidha, at the present moment I am bereft of the Supreme Personality of Godhead by whose influence I was so much powerful.

PURPORT

The heavenly demigods are certainly more intelligent powerful beautiful and yet they had to take help from Arjuna on account of his Gandiva bow which was empowered by the Grace of Lord Sri Krishna. The Lord is all powerful and by His Grace His pure devotee also can be as much powerful as He may desire and there is no limit about it. And when the Lord withdraws His power from any one, one is power less by the will of the Lord.

TEXT No. 14

यद्बान्धवः कुरुवलाब्धिमतन्तपारमेको रथेन ततरेऽहमतार्यसत्त्वम् ।
प्रत्याहृतं बहु धनं च मया परेषां तेज स्पदं मणिमयं च हृतं शिरोमयः ॥

yadbandhavah kuruvalabdhim anantaparam
Eko rathena tatara' aham atarya sattwam.
Pratyahritam vahu dhanam chamaya paresham
Tejaspadam manimayam cha hritam sirobhyah.

ENGLISH SYNONYMS

Yadbandhavah—By whose friendship only, *Kuruvalabdhim*—the

ocean of the military strength of the Kurus, *Anantaparam*—which was insurmountable, *Eko*—alone, *Rathena*—being seated on the chariot, *Tatare*—was able to cross over, *Aham*—myself, *Atarya*—invincible, *Sattwam*—existence, *Pratyahritam*—drew back, *Vahu*—very large quantity, *Dhanam*—Wealth, *Cha*—Also, *Maya*—by me, *Paresham*—of the enemy, *Tejaspadam*—source of brilliance, *Manimayam*—bedecked with jewels, *Cha*—also, *Hritam*—taken by force.

TRANSLATION

The military strength of the Kouravas was like a ocean in which there were many invincible existence and thus it was insurmountable. But still on account of His friendship I could cross over the same alone being seated on the chariot. And by His Grace only I was able to draw back (the cows) over and above this I collected by force many helmets of the kings that were bedecked with jewels all sources of brilliance.

PURPORT

On the Kourava side there were many stalwart commanders like Bhishma, Drona, Kripa, Karna, and the military strength was insurmountable like the great ocean. And yet it was due to Lord Krishna's Grace that Arjuna alone and that also sitting on the chariout could manage to vanquish them one after another without any difficulty. There were many changes of commanders on the other side but on the Pandava's side Arjuna alone on the chariot driven by Lord Krishna, could manage the whole responsibility of the great war. Similarly when the Pandavas were living at the Palace of Virata incognito, the Kouravas picked up quarrel with the King Virata and decided to take away his large number of cows. Thus while taking away the cows Arjuna fought with them incognito and was able to draw back the cows along with some booty taken by force the jewel set on the turbans of the royal order. Arjuna remembered all these were possible by the Grace of the Lord.

TEXT No. 15

यो भीष्मकर्णगुरुशूलचमूषवद्भद्रराजन्यवर्यरथमण्डलमण्डितासु ।
अग्रचरो मम विभो रथयूथपानामायुर्मनांसि च दृशा सह ओज आर्च्छत् ॥

*Yo bhisma karna guru salwya chamusu adabhra
Rajanyavarya rathamandala manditasu.
Agrecharo mama vibho rathayuthapanam
Ayur manamsi cha drisha saha ojah archhat.*

ENGLISH SYNONYMS

Yo—It is He only, *Bhisma*—of the name, *Karna*—of the name, *Guru*—Dronacharya *Salya*—of the name. *Chamusu*—in the midst of military phalanx, *Adabhra*—immense *Rajanyavarya*—great royal orders, *Rathamandala*—chain of chariots, *Manditasu*—being decorated with, *Agrecharo*—going forward, *Mama*—of mine, *Vibho*—Oh the great king, *Rathayuthapanam*—all the charioteers, *Ayur*—duration of life or fruitive activities, *Manamsi*—mental upsurges, *Cha*—also, *Drisha*—by glance, *Saha*—along with, *Ojah*—strength, *Archhat*—withdrew.

TRANSLATION

It is He only Who withdrew every one's duration of life, speculative power and strength of enthusiasm in the battlefield of the great military phalanx made by the Kouravas headed by Bhisma, Karana, Drona, Salya etc. Their arrangement was nice and more than enough but He (Lord Sri Krishna) while going forward, did all these.

PURPORT

The Absolute Personality of Godhead Lord Sri Krishna by His plenary Paramatma portion expands Himself in every one's heart and as such He directs every one in the matter of recollection, forgetfulness, knowledge and absence of intelligence and all psychological activities (B. G. 15/15) As the Supreme Lord

He can increase or decrease the duration of life of a living being. As such the Lord conducted the battlefield of Kurukshetra according to His own plan. He wanted that battlefield of Kurukshetra must be owned for the sake of establishing Yudhisthir as the Emperor of this planet and to facilitate this transcendental business He withdrew the duration of life of all who were on the opposite party by His omnipotent will. The other party was equipped with all military strength supported by big generals like Bhishma, Drona, Salya etc and it would have been physically impossible for Arjuna to win over the battle had the Lord not have helped him by every kind of tactics required to win over a great battle. Such tactics are generally followed by every statesman even in the modern warfares but they are all done materially by powerful espionages, military tactics and deplomatic manoeuvres of modern politicians and because Arjuna was the Lord's devotee of great affection, the Lord did them all Himself without personal anxiety by Arjuna. That is the way of devotional service of the Lord.

TEXT No. 16

यदोष्णु मा प्रणिहितं गुरुभीष्म कर्णनपत्रिगर्तशलसैन्धवबाह्लिकाद्यैः ।
अस्त्रण्यमोघमहिमानि निरूपितानि नो पस्पशुनृहरिदासमिवासुराणि ॥

*Yad dohsu ma pranihitam guru bhisma karna
Naptri trigartar sal saindhava balhika adayih.
Astrani amogha mahimani nirupitani
Na upaspisur nriharidasam iva asurani.*

ENGLISH SYNONYMS

Yad—under whose, *Dohsu*—protection of arms, *Ma Pranihitam*—myself being situated, *Guru*—Dronacharya, *Bhisma*—of the name, *Karna*—of the name, *Naptri*—Bhurisrava, *Trigartar*—king Susarma, *Sal*—Salya, *Saindhava*—king Jaidrath, *Balhika*—brother of Maharaj Santanu (Bhisma's father) *Adaih*—Etcetra, *Astrani*—weapons, *Amogha*—invincible, *Mahimani*—very powerful, *Nirupitani*—applied,

Upaprisu—touch, *Nriharidasam*—Servitor of Nrsinghadeva (Prahlada) *Iva*—like, *Asurani*—weapons applied by the demons.

TRANSLATION

Great generals like Bhisma, Drona, Karna, Bhurisrava, Susarma, Salya, Jaidratha, Bahlika, etc all applied their invincible weapons upon me .But by His (Lord Krishna's) grace they could not even touch my hair just as Prahlad Maharaj the supreme devotee of Lord Nrsinghadeva was the least affected by the weapons used by the demons upon him.

PURPORT

The history of Prahlad Maharaj the great devotee of Nrsingha deva is narrated in the seventh canto of Srimad Bhagwatam. Prahlad Maharaj a small child of five years only became the object of enviousness of his great father Hiranya Kashipu for his only fault of becoming a pure devotee of the Lord. The demon father applied all his weapons for killing the devotee son Prahalaad but by the Grace of the Lord he was saved from all sorts of dangerous actions by his father. He was thrown in the fire, in boiling oil, from top of the hill underneath the legs of an elephant, administered poison and at last the father himself took up a chopper to kill his son and thus Nrsinghadeva appeared and killed the heinous father before the son. Thus no body can kill the devotee of Lord and similarly Arjuna was also saved by the Lord although all dangerous weapons were applied on him by his great opponents like Bhisma etc.

Karna:—Born of Kunti by Sun-god prior to her marriage with Maharaj Pandu. Karna took his birth with bangles and ear rings extraordinary signs for undaunted hero. In the beginnig his name was Vasusena but when he grew up he presented his natural bangles and earrings to Indradeva and thence forward his name became famous as Vaikartan. After his birth from maiden Kunti, he was thrown in the Ganges water and later he was picked up by

Adhirat and he and his wife Radha brought up him as their own offspring. Karna was very much munificent in charity and specially for the Brahmins there was nothing which he could not spare for a Brahmin. In the same spirit of charitable disposition he gave in charity his natural bangles and earrings to Indradeva who being very much satisfied with him gave him in return a great weapon of the name Shakti. He was admitted as one of the students of Dronacharya and from the very beginning there was some rivalry between him and Arjuna. Seeing his constant rivalry with Arjuna, Duryodhone picked him up as his companion which gradually grew into greater intimacy. He was also present in the great assembly of Droupadi's Saymvara function and when he attempted to exhibit his talent in that meeting, Droupadi's brother declared in the meeting that Karna could not take part in the competition on account of his becoming the son of Sudra carpenter. Although he was refused in the competition still when Arjuna was successful in pierching the target of fish and wheel on the ceiling and Droupadi bestowed her garland to Arjuna, Karna and others disappointed princes offered an unusual stumbling block to Arjuna while he was taking with him Droupadi. Specifically Karna fought with him very valiantly but all of them were defeated by him. Duryodhone was very much pleased with Karna on account of his constant rivalry with Arjuna and when he was in power of the earthly kingdom, he enthroned Karna in the state of Anga. Being baffled in his atampt to win over Droupadi, he advised Duryodhone to attack King Drupad and after defeating him both Arjuna and Droupadi could be arrested. But Dronacharya rebuked them for such conspiracy and they refrained from the action. Karna was defeated many times not only by Arjuna but also by Bhimsena. He was the king of the then kingdom of Bengal Orissa and Madras combined together. Later on he took active part in the Rajuya sacrifice of Maharaj Yudhisthira and when there was gambling chess between the rival brothers desigened by Sakuni, Karna took part in the game and he was very pleased when Droupadi was offered as bet in the

gambling to feed his old grudge. When Droupadi was in the game he was very enthusiastic in declaring the news and it is he who ordered Duhsasan to take away the garments of both Pandavas and Droupadi. She asked Droupadi to select another husband because being lost by the Pandavas she was rendered a slave of the Kurus. He was always a dead enemy of the Pandavas and whenever there was opportunity he wanted to curb down them by all means. During the battle of Kurukshetra he fore-saw the conclusive result of the battle and he expressed his opinion that due to Lord Krishna being the chariot driver of Arjuna, the battle should be won by him. He was always in difference of opinion with Bhishma and sometimes he said that he would not fight till Bhishma was living. And he was proud enough to say that within five days only he could finish up the Pandavas and fight if Bhishma would not interfere with his plan of action. But he was too much mortified when Bhishma died. He killed Ghatotkach by his Sakti weapon obtained from Indra-deva. His son Brisasena was killed by Arjuna. He killed the largest number of soldiers of the Pandavas. At last there was severe fight with Arjuna and it is he only who was able to drop the hemel of Arjuna. But it so happened that the wheel of his chariot became stuck in the battlefield mud and when he got down to set the wheel right Arjuna took the opportunity and killed him although he requested Arjuna not to do.

Naptri or Bhurisrava :—Bhurisrava was the son of Somadutta a member of the Kuru family. His other brother was Salya. Both the brothers and the father also attained the Sayambara ceremony of Droupadi. All of them appreciated the wonderful strength of Arjuna due to his becoming the devotee friend of the Lord and thus Bhurisrava advised the sons of Dhritarastra not to pick up any quarrel with nor to fight with them. All of them also attended the Rajsuya Yajna of Maharaj Yudhisthira. He possessed full one Akshanini regiment of army. cavalry, elephants, chariots and all these were employed in the battle of Kurukshetra on behalf

of the Duryodhon's party. He was counted by Bhima as one of the Yuthapatis. In the battle of Kurukshetra he was specially engaged in fight with Satyaki and he killed ten sons of Satyaki. Later on Arjuna cut off his hands and he was ultimately killed by Satyaki. After his death he merged into the existence of Viswadeva.

Trigarta or Susarma :—Son of Maharaj Briddhakshetra and the King of Trigarta Desha and he was also present in the Sayambara ceremony of Droupdi. One of the allies of Duryodhone and he advised Duryodhone to attack the Matsadesha (Darbhanga). during the time of cow-stealing in Viratnagar he was able to arrest Maharaj Virat but later on Maharaj Virata was released by Bhima and in the battle of Kurukshetra he also fought very valiantly but at the end he was killed by Arjuna.

Jaidrath :—Another son of Maharaj Briddhakshetra and was the King of Sindhu (modern Sind Pakistan) Desha and his wife's name was Duhsala. He was also present in the Sayamvara ceremony of Droupadi desired very strongly to have the hand of beautiful Droupadi but he failed in the competition game thus failed to have the celebrated princess as his wife. But since then he sought always the opportunity of getting in touch with Droupadi. When he was going to marry in the Salya Desha on the way at Kamyavan he happened to see Droupadi again and was too much attracted by her. The Pandavas and Droupadi were then in exile after losing empire in gambling and Jaidrath thought it wise to send news to Droupadi in an illicit manner through Kotisashya an associate of Jaidrath. Droupadi at once refuted vehemently the proposal of Jaidrath but being too much attracted by the beauty of Droupadi he tried for again and again. Every time being refused by Droupadi he tried to take her away forcibly on his chariot and at first Droupadi gave him a good dashing and he fell like a cut-root tree. But he did not get it disappointed and was able to force Droupadi sit on the Chariot. This incidence was seen by Dhoumya Muni and he strongly protested against the action of Jaidrath. He also followed the

chariot and through Dhatreyak the matter was brought to the notice of Maharaj Yudhisthira. The Pandavas then attacked the soldiers of Jaidrath and killed them all and at last Bhima caught hold of Jaidrath and had beaten him very severely as almost dead. Then he was made bare headed with five hair spot on the skull and was taken to all the kings to introduce him as the slave of Maharaj Yudhisthir. He was forced to admit himself as the slave of Maharaj Yudhisthir before all the princely order and in the same condition he was brought before Maharaj Yudhisthir. Maharaj Yudhisthar was kind enough to order him get released and when he admitted to become a tributary prince only under Maharaj Yudhisthir, Queen Droupadi also desired that he should be released. After this incidence he was allowed to return back to his country. Being too much insulted like this he went to Gongotri in the Himalaya and undertook a severe type of penance to please Lord Shiva and asked His benediction for defeating all the Pandavas at least once a time. Then the battle of Kurukshetra began and he took side with Duryodhona and in the first day's fight he was engaged with Maharaj Drupad then with Virata and then with Abhimanyu. While Abhimanyu was being killed mercilessly surrounded by seven great generals and the boy was fighting alone the Pandavas came to his help but Jaidratha by the mercy of Lord Shiva repulsed them with great ability. On this Arjuna took a vow to kill him and on hearing this he wanted to go away from the warfield and asked permission from the Kouravas for this cowardly action. But he was not allowed to do this act of cowardice but on the contrary he was obliged to fight with Arjuna by all sides and while the fight was going Lord Krishna reminded Arjuna that causing the fall down of the head of Jaidratha means death of the killer. That was the benediction of Shivji upon him that whoever would cut his head would die at once with the falling of Jaidrath's head on the ground. He therefore advised Arjuna to throw the head of Jaidrath directly on the lap of his father who was engaged in penances at Samanta Panchak pilgrimage. This

was actually done by Arjuna. Jaidrath's father was at once surprised to see a cut head on his lap and as soon as he threw it on the ground, the father also died at once on account of his forehead being cracked in seven pieces.

TEXT No. 17

सौत्येवृतः कुमतिनाऽऽत्मद ईश्वरो मे यत्पाद पद्ममभवाय भजन्ति भव्याः ।
मां श्रान्तवाहमरयो रथिनं भुविष्टं न प्राहरन्यदनुभावनिरस्त चित्ताः ॥

*Soutyeh vritah kumatina atmada Isvaro me
Yad pada padmam abhavaya bhajanti bhbyah.
Mam sranta vaham arayo rathinam bhubistam
Na praharan yadanubhava nirasta chittah.*

ENGLISH SYNONYMS

Soutyeh—in the matter of a chariot driver, *Vritah*—engaged, *Kumatina*—by bad consciousness, *Atmada*—one who delivers, *Iswara*—the Supreme Lord, *Me*—mine, *Yad*—whose, *Padapdmam*—lotus feet, *Abhavaya*—in the matter of salvation, *Bhajanti*—do render service, *Bharyah*—the intelligent class of men, *Mam*—unto me, *Sranta*—thirsty, *Vaham*—my horses, *Arayo*—the enemies, *Rathinam*—a great general, *Bhubistam*—while standing on the ground, *Na*—didnot, *Praharan*—attack, *Yad*—whose, *Anubhava*—mercy, *Nirasta*—being absent, *Chitta*—mind.

TRANSLATION

It is by His mercy only that my enemies were unmindful to kill me at a time when I got down from my chariot to bore water for my thirsty horses and it was due to my ill-estimation of my Supreme Lord that I dared to engage Him as my chariot driver although He is worshipped and offered services by the best men for attaining salvation.

PURPORT

The Supreme Lord Personality of Godhead Sri Krishna is the object of worship both by impersonalists as well as the Devotees

of the Lord. The impersonalists worship His glowing effulgence emanating from His transcendental body of eternal form, bliss and knowledge and the Devotees worship Him as the Supreme Personality of Godhead. Those who are below even than the impersonalists consider Him as one of the great historical personalities. The Lord however descends to attract all by his specific transcendental pastimes and as such He plays the part of the most perfect Master, Friend, Son and Lover. His transcendental relation with Arjuna was in the humour of friendship and the Lord therefore played the part of a perfect friend as He did it with His parents lovers and wives. While playing such perfect way of transcendental relation, the devotee forgets, by the internal potency of the Lord, that his friend or son is the Supreme Personality of Godhead although sometimes such devotee is bewildered by the acts of the Lord. After departure of the Lord, Arjuna is conscious about his great friend but there was no mistake on the part of Arjuna or any ill-estimation of the Lord by Arjuna. Such atmosphere was needed by the superior will of the Lord and the best intelligent man may be attracted by such transcendental acting of the Lord with His pure unalloyed devotee like Arjuna.

In the war field scarcity of water is an well known fact. Water is very rare there although both the animal and man working strenuously in the war-field require constantly water for quenching thirst. Especially wounded soldiers and generals feel too much thirsty at the time of death and it sometimes so happens that simply for want of water one has to die unavoidably. But such scarcity of water was solved in the battle of Kurukhetra by means of boring the ground at once. By God's grace water can be easily obtained from any place if there is facility for boring the ground. Modern tubewell system is the same principle of boring the ground but modern engineers are still unable to dig up immediately a tubewell wherever necessary. It appears however from the history of olden days as far back as the days of the Pandavas, big generals like Arjuna could at once supply water even to the horses and what to speak of

human being by drawing water from underneath the hard ground simply by penetrating the stratum with sharp arrow enforced by a method still unknown to the modern scientists.

TEXT No. 18

नर्मण्युदारकरुचिरस्मितशोभितानि हे पार्थ हेऽर्जुन सखे कुरुनन्दनेति ।
संजल्पितानि नरदेव हृदिस्पृशानि स्मर्तुर्लुठन्ति हृदयं मम माधवस्य ॥

Narmani udarani ruchira smitasobhitani

Hay patrha hay arujua sakhe kurunandana iti.

Samjalpitani naradeva hridi sprisani

Smartur luthanti hridayam mama madhavasya.

ENGLISH SYNONYMS

Narmani-conversation in jokes, *Udarani*-talked very frankly, *Ruchira*-pleasing, *Smitasobhitani*-decorated with smiling face, *Hay*-note of address, *Partha*--the son of Pritha, *Hay*—note of address, *Arjuna*-of the name, *Sakhe*-friend, *Kurunandana*—son of the Kuru dynasty, *Iti*-and so on, *Samjadpitani*-such conversations, *Naradeva*-Oh the king, *Hridi*—heart, *Sprisani*—touching, *Smartur*—by remembering them, *Luthanti*—overwhelmes, *Hridayani*—heart and soul, *Mama*—mine, *Madhavasya*—of Madhava (Krishna)

TRANSLATION

Oh the King ! His conversation in jokes which he talked very frankly and was so pleasing and beautiful decorated with smiles and His note of addresses unto me as “oh the son of Pritha, oh friend, oh the son of Kuru dynasty” and all such hearty dealings are now being remembered by me and thus I am overwhelmed.

TEXT NO. 19

शय्यासनादनविकत्थनभोजनादिवैक्याद्वयस्य श्रुतवानिति विप्रलब्धः ।
सख्युः सखेव पितृवत्तनयस्य सर्वं सेहे महान् महितया कुमतेरधं मे ॥

*Sayya asana atana vikathyana bhojana adishu
Aikyad vayasya ritayan iti vipralabdhah.*

*Sakhyuh sakheva pitriyat tanayasya sarvam
Sehe mahan mahitaya kumater agham me.*

ENGLISH SYNONYMS

Sayya—sleeping in one bed, *Asana*—sitting on one seat, *Atana*—walking together, *Vikatthyanam*—self-adoration, *Bhojana*—dinning together, *Adishu*—and in all such dealings, *Aikyad*—on account of oneness, *Vayasya*—oh my friend, *Ritavan*—truthful, *Vipralabdhah*—misbehaved, *Sakhyu*—unto a friend, *Sakheva*—just like a friend, *Pitriyat*—just like the father, *Tanayasya*—of the child, *Sarvam*—all, *Sehe*—tolerated, *Mahan*—great, *Mahitaya*—by glories, *Kumater*—of one who is of low mentality, *Me*—mine.

TRANSLATION

Generally both of us used to live together in the matter of sleeping, sitting, loitering and at the time of advertising oneself for acts of chivalry. Sometimes if there was any irregularity I used to reproach Him by saying “my friend you are very truthful.” Even in those hours of minimising His value, the Supreme Soul as He is, He used to tolerate all those utterings of mine excusing me exactly like a true friend does to a true friend or the father does to his son.

PURPORT

The Supreme Lord Shri Krishna being all perfect His transcendental pastimes with His pure devotees never lack in any respect either as a friend, son or lover. The Lord relishes reproaches of friends, parents or fiancées more palatably than the Vedic hymns which are offered to Him by great learned scholar and religionists in an official fashion.

TEXT No. 20

सोऽहं नृपेन्द्र रहितः पुरुषोत्तमेन सख्या प्रियेण सुहृदा ह्रदयेन शून्यः ।
अध्वन्युरुक्रमपरिग्रहमङ्ग रक्षन् गोपैरसद्भिरबलेव विनिर्जितोऽस्मि ॥

*Sa aham nri pendra rahitah purushottamena
Sakhya priyena suhrida hridayena sunyah.
Adhyanyurukrama parigraham anga rakshan
Gopair asdbhiravaleva vinirjitoshmi.*

ENGLISH SYNONYMS

Sa—that, *Aham*—Myself, *Nri pendra*—oh the emperor, *Rahitam*—bereft of, *Purushottamena*—by the Supreme Lord, *Sakhya*—by my friend, *Priyena*—by my dearmost, *Suhrida*—by the wellwisher, *Hridayena*—by the heart and soul, *Sunyah*—vaccant, *Adhuna*—recently, *Urukrama parigraham*—the wives of the All-powerful, *Anga*—body, *Rakshan*—while protecting, *Gopair*—by the cowherds, *Asdbhir*—by the infidels, *Avalava*—like the weak woman, *Vinirjitoshmi*—I have been defeated.

TRANSLATION

Oh the emperor! thus I have been separated by my such friend, wellwisher, the dearmost Supreme Personality of Godhead and therefore my heart appears to be void of everything. In His absence I have been defeated by a number of infidel cowherdsmen while I was guarding the bodies of all the wives of Krishna.

PURPORT

The important point in this verse is how it was possible that Arjuna could be defeated by a gang of ignoble cowherdsmen and how such mundane cowherdsmen could touch the body of the wives of Lord Krishna who were under the protection of Arjuna. Srila Viswanath Chakravarby Thakur has justified the contradiction by research endeavour in the Vishnu Puranam and Brahma Puranam.

In these Puranas it is said that sometimes the fair denizens of heaven pleased by their service to Astavakra Muni and the latter in return blessed them that they would have the Supreme Lord as their husband. Astavakra Muni was curved in eight joints of his bodily structure and thus he used to move on in a peculiar curved manner. The daughters of the demigods could not check their laughing by seeing the movements of the Muni and thus the Muni being angry upon them cursed them also that they would be kidnapped by rogues even they would get the Lord as their husband. Later on the girls again satisfied the Muni by their prayers and the Muni blessed them that they would regain their husband even after being robbed by the rogues. So in order to keep the words of the great Muni, the Lord Himself kidnapped His wives from the protection of Arjuna otherwise they would have at once vanished from the scene in the very beginning of their being touched by the rogues. Besides that some of the Gopis who prayed for becoming the betterhalves of the Lord and after their desire being fulfilled they returned back to their respective position. After departure of Lord Krishna He wanted all His entourage back to Godhead and they were so called back under different conditions only.

TEXT No. 21

तद्वधनुस्त इषवः स रथो हयास्ते सोऽहं रथो नृपतयो यत आनमन्ति ।
सर्वं क्षणेन तदभूदसदोशरिक्तं भस्मन् हुतं कुहकराद्धमिषोप्तमूष्याम् ॥

*Tad vai dhanusta ishavah sa ratho hayaste
So'aham rathi nripatayo yata anamanti
Sarvam kshanena tad abhut asad ishena riktam
Bhasmam hutam kuhakarabdham iva uptam ushyam.*

ENGLISH SYNONYMS

Tad—the same, *Vai*—certainly, *Dhanusta*—the same bow, *Ishavah*—arrows, *Sa*—the very same, *Ratho*—the chariot, *Hayaste*—

the very same horses, *So'aham*—I am the same Arjuna, *Nripataya*—all the kings, *Anamanti*—offered their respects, *Sarvam*—all, *Kshana*—by a moment's notice, *Tad*—all those, *Abhut*—became, *Asad*—useless, *Ishena*—on account of the Lord, *Riktam*—being void, *Bhasmam*—ashes, *Hutam*—offering butter, *Kuhakarabdham*—money created by magical feats, *Iva*—like that, *Uptam*—seed, *Ushyam*—in the barren land.

TRANSLATION

I have got the very same Gandiba bow, the same arrows the same chariot drawn by the same horses and I use them as the same Arjuna whom all the kings offered their due respects. And in the absence of Lord Krishna all of them have become null and void in a moment's notice. It is exactly like offering clarified butter on the ashes, accumulating money by magic wand and sowing seeds in the barren land.

PURPORT

As we have discussed more than once one should not be puffed up by borrowed plumes. All energies and powers are derived from the Supreme source Lord Krishna and they act as long as He desires and stop to function as soon as He withdraws. As much as all electrical energies are received from the power house and as soon as power house stops supplying energy there is no more use of the bulbs and machine. In a moment's time such energies can be generated or withdrawn by the Supreme Will of the Lord. Material civilization without any connection with the blessing of the Lord is a child's play only. So long the parents allow the child to play it is alright. As soon as the parents withdraw the child has to stop it. Human civilization and all activities thereof must be dovetailed with the supreme blessings of the Lord and without this blessings all advancement of human civilization is like decoration of the dead body. It is said here that dead civilization and its activities are something.

like pouring clarified butter on the ashes, accumulating money by the magic wand and sowing seed in barren land.

TEXT No. 22 & 23

राजंस्त्वयानुपृष्टानां सुहृदां नः सुहृत्पुरे ।
 विप्रशापविमूढानां निघ्नतां मुष्टिभिर्मिथः ॥
 वारुणी मदिरां पीत्वा मदोन्मथितचेतसाम् ।
 अजानतामिवान्योन्यं चतुःपञ्चावशेषिताः ॥

Rajans taya anupristanam suhridam nah suhrit pure
Vipra sapat vimudhanam nighnatam mustibhir mithah.
Varuni madiram pitwa madonmathita chetasam
Ajanatam iva anyonam chatuh panchavaseshitah.

ENGLISH SYNONYMS

Rajans—oh the king, *Taya*—by you, *Anupristanam*—as you enquired of, *Suhridam*—of friends and relatives, *Nah*—our, *Suhritpure*—in the city of Dwarka, *Vipra*—the Brahmins, *Sapat*—by the curse of, *Vimudhanam*—of the befooled, *Nighnatam*—of the killed, *Mustibhir*—by bunch of sticks, *Mitha*—between themselves, *Varuni*—purified rice, *Madira*—wine, *Pitwa*—having drunk up, *Madonmathita*—being intoxicated, *Chetasam*—of that mental situation, *Ajanantam*—of the unrecognised, *Iva*—like, *Anyonyam*—one another, *Chatuh*—four, *Pancha*—five, *Avaseshitah*—now remaining.

TRANSLATION

Oh the king! as you have enquired from me about our friends and relatives in the city of Dwarka, I may inform you that all of them were cursed by the Brahmins and as a result of that all of them became intoxicated by drinking wine made of purified rice and fought between one another with sticks and blows unrecognised by themselves. Except four or five all of them are now dead and gone.

TEXT No. 24

प्रायेणैतद्भगवत ईश्वरस्य विचेष्टितम् ।
मिथो निघ्नन्ति भूतानि भावयन्ति च यन्मिथः ॥

Prayanaitad bhagawata iswarasya vichestitam
Mitho nighnanti bhutani bhavayanti cha yam mithah.

ENGLISH SYNONYMS

Prayanaitad—it is almost by, *Bhagawata*—of the Personality of Godhead, *Iswarasya*—of the Lord, *Vichestitam*—by the will of, *Mitho*—between one another, *Nighnanti*—do kill, *Bhutani*—the living beings, *Bhavayanti*—as also protects, *Cha*—also, *Yam*—of whom, *Mithah*—one another.

TRANSLATION

In fact these are all under the supreme will of the Lord Personality of Godhead that sometimes people kill one another as also protect one another at another time.

PURPORT

According to the anthropologist there is the nature's law of struggle for existence and survival of the fittest. But they do not know that behind the law of nature there is the supreme direction of the Supreme Lord Personality of Godhead. In the Bhagwat Geeta it is confirmed that the law of nature is executed under the direction of the Lord. Whenever therefore there is peace in the world it must be known that it is due to the good will of the Lord. And whenever there is upheaval in the world it is also due to the Supreme will of the Lord. Not a blade of grass moves without the will of the Lord. Whenever therefore there is disobedience to the established rules enacted by the Lord there is war between man to man nation to nation. The surest way to the path of peace is therefore dovetailing everything with the established rule of the Lord.

The established rule is that whatever we do, whatever we eat, whatever we sacrifice or whatever we give in charity must be done to the full satisfaction of the Lord. No body should do anything, eat anything, sacrifice anything or give in charity anything against the will of the Lord. Discretion is the best part of valour and one must learn how to discriminate between actions which may be pleasing to the Lord or which may not be pleasing to the Lord. An action is thus judged by the end in the matter of the Lord's pleasure or displeasure. There is no room for personal whims we must always be guided by the pleasure of the Lord and this action is called *Yoga karmasya kousalam* or actions may be performed keeping link with the Supreme Lord. That is the art of doing a thing perfectly.

TEXT No. 25, 26

जलौकसां जले यद्वन्महांतोऽदंत्यणीयसः ।
 दुर्बलान् बलिनो राजन् महांतो बलिनो मिथः ॥
 एवं बलिष्ठैर्यदूभिर्महद्भिरितरान् विभुः ।
 यदून् यदुभिरन्योन्यं भूमारान् संजहार ह ॥

Jaloukasam jale yadbat mahanto'danti aniyasah
Druvalan Valino rajan mahanto valino mitho
Evam valisthair yadubhi mahadbhir itaran bibhuh
Yadun yadubhir anyonyam bhubharan samjahara.

ENGLISH SYNONYMS

Jaloukasam—of the acuquatics, *Jale*—in the water, *Yadbat*—as it is, *Mahanto*—the larger one, *Odanti*—swallows, *Aniyasah*—smallers ones, *Durvalan*—the weak, *Valino*—the stronger, *Rajan*—oh the king, *Mahanto*—the strongest, *Valino*—lesser strong, *Mitho*—in duel, *Evam*—thus, *Valisthair*—by the strongest, *Yadubhir*—by the descendants of Yadu, *Mahadbhir*—one who has greater strength, *Itaran*—the common ones, *Bibhuh*—the Supreme Personality of Godhead,

Yadun—all the Yadus, *Yadubhir*—by the Yadus,¹ *Anyonyam*—between one another, *Bhubharan*—the burden of the world, *Samjahara*—has unloaded, *Ha*—in the past.

TRANSLATION

Oh the King! as it is in the ocean the stronger aquatic swallows up the weaker ones, the bigger one swallows up the smaller ones so also the Supreme Personality of Godhead has unloaded the burden on the earth by engaging the stronger Yadu for killing weaker and bigger Yadu in killing the smaller.

PURPORT

In the material world the law of struggle for existence and survival of the fittest work for the reason that in the material world there is disparity between the conditioned souls on account of every one's desire to lord it over the material resources. This very mentality of lording it over the material nature is the root cause of conditioned life. And to give facility to such imitation sense of lordship the illusary energy of the Lord has created a disparity between conditioned living beings by creating the stronger and the weaker in every species of life. The mentality of lording it over the material nature and the creation of the strong and the weak has naturally created a disparity and therefore the law of struggle for existence. In the spiritual world there is no such disparity neither there is such struggle for existence. In the spiritual world there is no struggle for existence because every one there exists eternally. There is no disparity because every one wants to render service to the Supreme Lord and no body wants to imitate the Lord in the matter of becoming the beneficiary. The Lord being creator of everything including the living beings, factually He is the proprietor and enjoyer of everything that be but in the material world by the spell of Maya or illusion this sense of eternal relation with the Supreme Personality of Godhead being forgotten the living being is

conditioned under the law of struggle for existence and survival of the fittest.

TEXT No. 27

देशकालार्थयुक्तानि हृत्तापोपशमानि च ।
हरन्ति स्मरतश्चित्तं गोविन्दाभिहितानि मे ॥

*Desha kala artha yuktani hrit tapo upasamani cha
Haranti smaratas chittam govinda abhihitani me.*

ENGLISH SYNONYMS

Desha—space, *Kala*—time, *Artha*—importance, *Yuktani*—impregnated with, *Hrit*—the heart, *Tapa*—burning, *Upasamani*—extinguishing, *Cha*—and, *Haranti*—are attracting, *Smaratas*—by remembering, *Chittam*—mind, *Govinda*—the Supreme Lord of pleasure, *Abhihitani*—narrated by, *Me*—unto me.

TRANSLATION

Now I am being attracted by the instructions which were imparted to me by the Personality of Godhead because they are always impregnated with instruction for relief to the burning heart of all in all circumstances of space and time.

PURPORT

Herein Arjuna refers to the instruction of the Bhagwat Geeta which was imparted to him by the Lord in the battle field of Kurukshetra. The Lord left behind Him the instructions of the Bhagwat Geeta not only for the benefit of Arjuna alone, but also it is useful for all at all time and in all climate or space. The Bhagwat Geeta being spoken by the Supreme Personality of Godhead, it is the essence of all vedic wisdom. It is nicely presented by the Lord Himself for all who have very little time for going through the vast vedic-literatures like the Upanishads, Puranas and Vedanta Sutras,

It is put within the study of the great historical epic Mahabharata which was specially prepared for the less intelligent class of men namely the women, the labourer class of men and those who are worthless descendants of the higher class men of the society namely the Brahmins, Kshatriyas and higher section of the Vaishyas. The problem, which arose some times in the heart of Arjuna in the battle field of Kurukshetra, was solved by the teachings of the Bhagwat Geeta and again after the departure of the Lord from the vision of the earthly people, when Arjuna was face to face with another problem of being vanquished in his acquired power and prominence, he wanted again to remember the great teachings of the Bhagwat Geeta just to teach all concerned that the Bhagwat Geeta could be consulted in all critical time not only to be solaced from all kinds of mental agonies but also to find out the way out of the great entanglement which might have embarrassed one in some critical hour.

The merciful Lord left behind Him the great teachings of the Bhagwat Geeta for the only reason that one could take the instructions of the Lord even during the time of His not being visible to the material eyesight. Material senses cannot have any estimation of the Supreme Lord but by his inconceivable power, the Lord can incarnate Himself to the sense-perception of the conditioned souls in a suitable manner through the agency of matter which is also another form of Lord's energy of manifestation. As such the Bhagwat Geeta or any such authentic scriptural sound representation of the Lord is also incarnation of the Lord. There is no difference between such sound representation of the Lord and Himself and one can derive the same benefit from the Bhagwat Geeta as Arjuna had it done in the personal presence of the Lord.

Faithful human being who is desirous of being liberated from the clutches of the illusory energy of material existence, can take very easily the transcendental advantage of the Bhagwat Geeta and with this mission in view the Lord instructed Arjuna as if

Arjuna was in need of it. In the Bhagwat Geeta five important factors of knowledge have been delineated pertaining to the (1) Supreme Lord, (2) the living being, (3) the Nature, (4) the time and space and (5) the process of activity. Out of these, the Supreme Lord and the living being, being qualitatively one, the difference between the two have been analysed as the whole and the part and parcel. The nature is inert matter displaying the interaction of three different modes and the eternal time and unlimited space are considered to be beyond the existence of the material nature. Activities of the living being are different varieties of aptitudes which can entrap or liberate the living being within or without the material nature. All these subject matters are concisely discussed in the Bhagwat Geeta and later the subject matters are elaborated in the Srimad Bhagwatam for further enlightenment. Out of the five subjects, the Supreme Lord, the living entity, the Nature and time and space all are external but the living entity, nature and time all of them are under the direction of the Supreme Lord who is Absolute and completely independent of any other control. The Supreme Lord is the supreme controller. Activity of the living being is beginningless but it can be rectified by transferred epithet into spiritual quality and thus cease its material qualitative reactions. Both the Lord and the living entity are cognisant and both have the sense of identification of being conscious as living force. But the living being under the condition of the material nature called the Mahat Tattwa misidentifies himself as different from the Lord and the whole scheme of vedic wisdom is targetted to this aim of eradicating such misconception of the living being and thus to liberate him from the illusion of material identification. When such illusion is eradicated by knowledge and renunciation the living being revives his real identification as interested individual being in the transcendental position of the Lord. As conscious beings both the Lord and the living being are responsible actors and enjoyer also. The sense of enjoyment in the Lord is real but such sense in the living being

is a sort of wishful desire only. This difference in consciousness is the criterion of two identities namely the Lord and the living being. Otherwise there is no difference between the Lord and the living being. The living being is therefore, eternally one and different simultaneously. The whole instructions of the Bhagwat Geeta stand on the basis of this principle.

In the Bhagwat Geeta the Lord and the living being both have been described as Sanatan or eternal and the Lord's abode far beyond the range of material sky is also described as Sanatan. The living being is invited to live in the Sanatan existence of the Lord and the process which can help a living being to approach the Lord's abode as abovementioned, is called the **Sanatan Dharma** or the place where the liberated activity of the soul is exhibited. One cannot, however, reach the eternal abode of the lord without being free from the misconception of material identification and the Bhagwat Geeta gives us the clue how to achieve this stage of perfection. The process of being liberated from the misconception of material identification is called, in different stages, as fruitive activity, emperic philosophy and devotional services up in the matter of transcendental realisation. Such transcendental realisation is made possible by dovetailing all the above items in relation with the Lord. Prescribed duties of the human being as they are directed in the Vedas, can gradually purify the sinful mind of the conditioned soul and raise him to the stage of knowledge. Such purified stage of acquiring knowledge becomes the basis of devotional service of the Lord. So long one is engaged in the matter of researching the solution of the problems life, it is called *Jnana* or purified knowledge but on the stage of realising the actual solution of life, one is called as situated in the dovotional service of the Lord. The Bhagwat Geeta begins with the problems of life by discreminating the soul from the elements of matter and proves it by all reasons and arguments that the soul is indestructible at all circumstances and the outercover of matter the body and the mind change covering for another term of mate-

rial existence which is full of miseries. The Bhagwat Geeta is therefore meant for terminating all different types of miseries and Arjuna took shelter of the great knowledge which was imparted to him before, during the time of Kurukshetra battle.

TEXT NO. 28

सूत उवाच :

एवं चिन्तयतो जिष्णोः कृष्णपादसरोरुहम् ।
सौहार्देनातिगाढेन शान्ताऽऽसीद् विमला मतिः ॥

Suta uvacha :

*Evam chintayato jishnoh krishnaṭada saroruham
Souhardena atigadhena santa asit vimala matih.*

ENGLISH SYNONYMS

Suta uvacha—Suta Goswami said, *Evam*—thus, *Chintayato*—while thinking of the instructions, *Jishnoh*—of the Supreme Personality of Godhead, *Krishnaṭada*—feet of Krishna, *Saroruham*—resembling the lotus, *Souhardena*—by deep friendship, *Atigadhena*—in great intimacy, *Santa*—pacified, *Asit*—it so became, *Vimala*—without any tinge of material contamination, *Matih*—mind.

TRANSLATION

Suta Goswami said, “Thus being deeply absorbed in thinking of the instructions of the Lord in great intimacy of friendship and of His Lotus feet Arjuna’s mind became pacified and free from all contamination of material tinges.”

PURPORT

The Lord being Absolute, thinking about Him in deep meditation is as good as trance of the Yogins. The Lord is non-different from His Name, Form, Quality, Pastimes, Entourage, and specific actions. Arjuna began to think of the Lord’s instructions to Him

in the battlefield of Kurukshetra and those instructions only began to eliminate the tinges of material contaminations in the mind of Arjuna. The Lord is like the sun and the sun's appearance means dissipation of darkness at once. Material contamination is like darkness or ignorance and the Lord's appearance within the mind of the devotee in any category as above mentioned can at once drive away the miserable material effects. Lord Chaitanya has, therefore, recommended constant chanting of the Name of the Lord and thus be protected from all contamination of the material world. The feelings of separation from the Lord is undoubtedly a sorry plight of the devotee but because it is in connection with the Lord it has got a specific transcendental effect which pacifies the heart. Such feelings of separation is also a source of transcendental bliss and it is never equal to contaminated material feelings of separation.

TEXT No. 29

वासुदेवाङ्घ्रयनुध्यानपरिबृंहितरंहसा ।
भक्त्या निर्मथिताशेषकषायधिषणोऽर्जुनः ॥

*Vasudevanghra anudhyana paribringhita ranghasa
Bhaktya nirmathita ashesha kashaya dhisana Arjuna.*

ENGLISH SYNONYMS

Vasudevanghra—the lotus feet of the Lord, *Anudhyana*—by constant remembrance, *Paribringhita*—expanded, *Ranghasa*—with great velocity, *Bhaktya*—in devotion, *Nirmathita*—subsided, *Ashesa*—unlimited, *Kashaya*—trash, *Dhisana*—conception, *Arjuna*—of the name.

TRANSLATION

Arjuna's constant remembrances of the lotus feet of Lord Sri Krishna expanded his devotion with great velocity and as a result of this all trashes of his conception became subsided,

PURPORT

Material desires of the mind are trashes of material contamination. By such contaminations the living being is faced with so many compatible and incompatible things that upstage the very existence of spiritual identity. Birth after birth the conditioned soul is entrapped with so many pleasing and non-pleasing elements which are all false and temporary. They accumulate on account of our reaction of material desires but when we get into touch with the transcendental Lord in His variegated energies by devotional service the naked forms of all material desires become manifest and the intelligence of the living being is pacified in its true colour. As soon as Arjuna turned his attention towards the instructions of the Lord as they are inculcated in the Bhagwat Geeta, his true colour of eternal association of the Lord became manifest and thus felt freed from all material contaminations.

TEXT No. 30

गीतं भगवता ज्ञानं यत्तत्संग्राममूर्धनि ।
कालकर्मतमोरुद्धं पुनरभ्यगमद् विभुः ।

*Geetam bhagawata jnanam yat tat samgramamurdhani
Kalakarma tomaruddham punaradhyagamat prabhuh.*

ENGLISH SYNONYMS

Geetam--instructed, *Bhagawata*--by the Personality of Godhead, *Jnanam*--knowledge, transcendental, *Yat*--which, *Tat*--that, *Samgramamurdhani*--in the midst of battle, *Kalakarma*--time and actions, *Tomaruddham*--enwrapped by such darkness, *Punaradhyagamat*--revived them again, *Prabhuh*--the Lord of his senses.

TRANSLATION

On account of the Lord's pastime and activities thereof and the sense of separation from the Lord it so appeared that Arjuna

forgot the instructions left by the Personality of Godhead; but factually it did not so happen and again he became the Lord of the senses.

PURPORT

A conditioned soul is enwrapped in his fruitive activities by the force of eternal time. But the Supreme Lord when He incarnates on the earth, His activities are not enforced by *Kala* or the material conception of past present and future significances. Such activities of the Lord are eternal and they are manifestation of His *Atmamaya* or internal potency. All such pastimes or activities of the Lord are spiritual in nature but to the laymen they appear to be on the same level of material activities. It so appeared that the Arjuna and the Lord were engaged in the battle-field of Kurukshetra as the other party was also engaged: but factually the Lord was executing His mission of incarnation in association with His eternal friend Arjuna. Therefore such apparent material activities of Arjuna did not drive him away from his transcendental position but on the contrary revived his consciousness about the songs of the Lord as He sung it personally. This revival of consciousness is assured by the Lord in the Bhagwat Geeta as follows:

*Manmana bhava madbhakto madyaji mam namaskuru
Mameva aisyasi satyam te pratijane priosi me.*

One should become in the mood of thinking the Lord always and the mind may not be void of His thinking. One should, therefore, become a devotee of the Lord and offer obeisances unto Him. One, who lives in that fashion, becomes undoubtedly endowed with the blessing of the Lord by achieving the shelter of His lotus feet. There is nothing to be doubtful about this eternal truth and because Arjuna was His confidential friend the secret was disclosed to him.

Arjuna had no desire to fight with his relatives but he fought on the mission of the Lord. He was always engaged in the execution of

His mission only and therefore after His departure he remained in the same transcendental position even though it appeared that he forgot all the instructions of the Bhagwat Geeta. One should, therefore, adjust the activities of life in pace with the mission of the Lord and by doing this one is sure to return back to home return back to Godhead the highest perfection of life.

TEXT No. 31.

विशोको ब्रह्मसम्पत्त्या संछिन्नद्वैतसंशयः ।
लीनप्रकृतिनैर्गुण्यादलिङ्गत्वादसम्भवः ॥

*Visoka brahmasamṣṭatya samchhinna dwitasamsayah
Leena prakriti nairgunyat alingatwat asambhavaḥ.*

ENGLISH SYNONYMS

Visoka—free from berievement, *Brahmasamṣṭatya*—by possession of spiritual assets, *Samchhinna*—being completely cut off, *Dwita-samsayah*—from the doubts of relativity, *Leena*—merged in, *Prakriti*—material nature, *Nairgunyat*—due to being in transcendence, *Alingatwat*—on account of being void of material body, *Asambhavaḥ*—free from birth and death.

TRANSLATION

On account of possessing spiritual assets the doubts of duality was completely cut off. Thus being freed from the three modes of material nature and placed in transcendence there was no more any chance of birth and death being freed from material form.

PURPORT

Doubts of duality begins from the misconception of the material body which is accepted as self by less intelligent persons. The most foolish part of our ignorance is when we identify this material body as self and every thing in relation with the body is

ignorantly accepted as our own. This doubts of misconception as myself and mine, in other words my body, my relatives, my property, my wife, my children, my wealth, my country, my community, and hundreds and thousands of such illusory contemplations, are different bewilderment for the conditioned soul. By assimilating the instructions of the Bhagwat Geeta one is sure to become released from such bewilderment because real knowledge is to know that the Supreme Personality of Godhead Vasudeva Lord Krishna is everything including myself. Everything is a manifestation of His potency as part and parcel and the potency and the potent being non-different the conception of duality is at once mitigated by attainment of perfect knowledge. As soon as Arjuna took himself to the instructions of the Bhagwat Geeta, expert as he was, he could at once eradicate the material conception of Lord Krishna his eternal friend. He could realise that the Lord was still present before him by His instruction, by His Form, by Pastimes, by His Qualities and everything in relation with Him. He could realise that Lord Krishna his friend was still present before him by His transcendental presence in different non-dual energies and there was no question of attainment of the association of the Lord by another change of body under the influence of time and space. By attainment of Absolute knowledge one can be in association of the Lord constantly even in the very present life simply by hearing, chanting, thinking and worshipping the Supreme Lord. One can see Him, one can feel His presence even in the present life simply by understanding "*the adwaya jnan*" Lord or the Absolute Lord through the processes of devotional service which begins with hearing about him. Lord Chaitanya says that simply by chanting the holy Name of the Lord one can at once wash off the dust on the mirror of pure consciousness and as soon as the dust is removed one is at once freed from all material conditions. To become free from material conditions means liberation of the soul. As soon as one is, therefore, situated in the Absolute knowledge his material conception of life becomes removed or becomes emerged out from such false conception of life and the function of the pure

soul is revived in spiritual realisaion. This practical realisation of the living being is made possible on account of his becoming free from the reaction of the three modes of material qualities namely goodness, passion and ignorance. By the Grace of the Lord a pure devotee is atonce raised to the plane of the Absolute and there is no more chance of the devotee to become materially entangled called by the name conditioned life. No body is able to feel the presence of the Lord at all circumstances untill one is not endowed with the required transcendental vision made possible by devotional service prescribed in the revealed scriptures. Arjuna attained this stage long before in the battlefiled of Kurukshetra and as he apparently felt the absence of the Lord he at once took shelter of the instructions of the Bhagwat Geeta and thus again he was placed in his original position. This is the position of *Visoka* or the stage of being freed from all berievement and anxieties.

TEXT NO. 32

निशम्य भगवन्मार्गं संस्था यदुकुलस्य च ।
स्वः पथाय मतिं चक्रे निभृतात्मा युधिष्ठिरः ॥

*Nisamya bhagawat margam samstham yadukulasya cha
Swah pathaya matim chakre nibhritatma yudhisthirah.*

ENGLISH SYNONYMS

Nisamya—deliberating, *Bhagawat*—in the matter of the Lord, *Margam*—the ways of his appearance and disappearance, *Samstham*—end, *Yadukulasya*—of the dynasty of King Yadu, *Cha*—also, *Swah*—the abode of the Lord, *Pathaya*—on the way of, *Chakre*—gave attention, *Nibhritatma*—lonely and alone, *Rudhisthirah*—the king of the name.

TRANSLATION

Just hearing about Lord Krishna's returuing back to His abode and on understanding of the end of Yadudynasty's

earthly manifestation, Maharaj Yudhisthir decided alone for going back to Home back to Godhead.

PURPORT

Maharaj Yudhisthir also turned His attention on the instructions of the Bhagwat Geeta after hearing about Lord's departure from the vision of the earthly people. He began to deliberate on the matter of the Lord's way of appearance and departure. The mission of the Lord's appearance and disappearance in the mortal universe is completely dependent on His Supreme will. He does not appear or disappear forced by any other superior energy as the living beings do appear and disappear being forced by the laws of nature. Whenever the Lord likes, He can appear Himself from anywhere and everywhere with-out disturbing His appearance and disappearance is any other place. He is like the sun. The sun appears and disappears by its own accord at any place without disturbing its presence in other place. The sun appears in the morning of India without disappearing itself in the western hemisphere. The sun is present everywhere and anywhere all over the universe but it so appears in a particular place that the sun appeared in the morning at some fixed time and also disappeared at some fixed time. The time limitation even of the sun has no concern with it and then what so speak about the Supreme Lord Who is the creator and controller of the sun. Therefore, in the Bhagwat Geeta it is stated as follows about the appearance and disappearance of the Lord by the Lord Himself. He says there that any one who understands factually about the transcendental appearance and disappearance of the Lord by His inconcievable energy, becomes liberated from the laws of birth and death and is placed in the eternal spiritual sky wherein the Vaikuntha planets are there and such liberaed persons can eternally live there without the pangs of birth, death, old age and diseases. In the spiritual sky the Lord and those

who are eternally engaged in the transcendental loving service of the Lord, all are eternally *young* because there is no oldage and diseases and therefore there is no death also. Because there is no death there is no birth also. It is concluded therefore that simply by understanding about the Lord's appearance and disappearance in truth one can attain such perfectional stage of eternal life and therefore, Maharaj Yudhisthir also began to consider about his going back to Godhead. The Lord appears on the earth or any other mortal planet along with His associates who live with Him eternally and the members of the Yadu family who were engaged in suppling the pastimes of the Lord are no other than His eternal associates and so also Maharaj Yudhisthir and his brothers and mother etc. As appearance and disappearance of the Lord and His eternal associates are all transcendental, so one may not be bewildered by the external features of such appearance and disappearance.

TEXT No. 33

पृथाप्यनुश्रुत्य धनंजयोदितं नाशं यदूनां भगवद्गतिं च ताम् ।
एकान्तमक्त्या भगवत्यधोक्षजे निवेशितात्मोपरराम संसृतेः ॥

*Pritha api anusrutya dhananjaya uditam
Nasham yadunam bhagabat gatim chatam.
Ekanta bhaktiya bhagavati abhoksoje
Niveshitatma uparame samsriteh.*

ENGLISH SYNONYMS

Pritha—Kunti, *Api*—also, *Anusrutya*—overhearing, *Dhananjaya*—Arjuna, *Uditam*—uttered by, *Nasham*—end, *Yadunam*—of the Yadudynasty, *Bhagwat*—of the personality of Godhead, *Gatim*—disappearance, *Cha*—also, *Tam*—all those, *Ekanta*—unalloyed, *Bhaktiya*—devotion, *Bhagwati*—unto the Supreme, Lord Sri Krishna *Adhokshaje*—transcendence, *Niveshitatma*—with full attention, *Upararama*—became released from, *Samsriteh*—material existence,

TRANSLATION

Kunti also after overhearing from Arjuna all about the end of the Yadu dynasty and disappearance of Lord Krishna, engaged herself with full attention in the devotional service of the transcendence Personality of Godhead and thus became released from the course of material existence.

PURPORT

Setting of the Sun does not mean end of the sun. It means that the sun is out of our sight. Similarly the end of the mission of the Lord in a particular planet or universe does not mean the end of it but it is out of our sight. The end of the Yadu dynasty also does not mean its annihilation but its disappearance along with the Lord's being away from our sight. As Maharaj Yudhisthir decided to prepare for going back to Godhead so also Kunti decided and thus she fully engaged herself in the transcendental devotional service of the Lord which guarantees passport for going back to Godhead after quitting this present material body. The beginning of devotional service of the Lord is the beginning of spiritualising the present body and thus an unalloyed devotee of the Lord loses all material significance of the present body. The abode of the Lord is not a myth as it is said by the unbelievers or ignorant people but one cannot reach there by any material means like sputnik or others. But one can certainly reach there after leaving this present body and one must prepare himself for going back to Godhead by practising the devotional service. That guarantees a passport of going back to Godhead and Kunti adopted it.

TEXT No. 34

ययाहरद् भुवो भारं तां तनुं विजहावजः ।

कण्टकं कण्केनेव द्वयं चापीशितुः समम् ॥

*Yaya harad bhuvo bharam tam tanum vijahavajah
Kantakam kantakena eva dwayam cha api isituh samam.*

ENGLISH SYNONYMS

Yaya—that by which, *Harad*—took away, *Bhuwo*—of the world, *Bharam*—burden, *Tam*—that, *Tanum*—body, *Vijahou*—relinquished, *Ajah*—the unborn, *Kantakam*—thorn, *Kantakena*—by the thorn, *Eva*—like that, *Dwayam*—both, *Cha*—also, *Api*—although, *Isituh*—controlling, *Samam*—equal.

TRANSLATION

The Supreme unborn Lord Sri Krishna caused the members of the Yadu dynasty relinquishing the body by which He took away the burden of the world. The action was like picking out the thorn by a thorn although both of them are equal to the controller.

PURPORT

Srila Viswanath Chakrabarty Thakur suggests that the Rishis like Sounaka and others who were hearing Srimad Bhagwatam from Suta Goswami at Naimisaranya, were not happy to hear about the Yadus dying in madness of intoxication. To give them relief from this mental agony, Suta Goswami assured them that the Lord caused the members of the Yadu dynasty to relinquish the body by which they had to take away the burden of the world. The Lord and His eternal associates appeared on earth to help the administrative demigods in eradicating the burden of the world all disturbing elements. He, therefore, called for some of the confidential demigods to appear in the Yadu family and serve Him in His great mission. After the mission was fulfilled such demigods by the will of the Lord relinquished their corporal body by a show of fighting amongst themselves in madness of intoxication. The demigods are accustomed to drink *Somerasa* beverage and therefore drinking of wine and intoxication thereof, are not unknown to such demigods. Sometimes they were put into trouble for indulging in such intoxicating habit. Sometimes the sons of Kuvera fell in the wrath of Narada for being intoxicated; but afterwards they regained their original forms by the Grace of the Lord Sri Krishna.

We shall find this story in the 10th canto. For the Supreme Lord both the Ashuras and the demigods are equal but yet the demigods are obedient to the Lord whereas the Ashuras are not so. Therefore, the example of picking out a thorn by another thorn is quite befitting. One thorn which causes pinpricks on the leg of the Lord is certainly disturbing to the Lord and the other thorn which takes out the disturbing elements certainly gives service to the Lord. So although every living being is a part and parcel of the Lord still one, who is a pinprick of the Lord, is called the Ashura and one who is voluntary servitor of the Lord is called the Devata or the demigod. In the material World the Devatas and Ashuras are always at loggerhead and the Devatas are saved from the hands of the Ashuras always by the Lord. Both of them are under the control of the Lord. The world is full with such two kinds of living beings and the Lord's mission is always to protect the Devatas and destroy the Ashuras, whenever there is such need in the world, to do good to both of them.

TEXT No. 35

यथा मत्स्यादिरूपाणि धत्ते जह्याद् यथा नटः ।
भूमारः क्षयितो येन जहौ तच्च कलेवरम् ॥

*Yatha matsyadi rupani dhatte jahyat yatha natah
Bhubhara kshayito yena jahou tatcha kalevaram.*

ENGLISH SYNONYMS

Yatha—as much as, *Matsyadi*—incarnation of Fish ete, *Rupani*—forms, *Dhatte*—eternally accepts, *Jahyat*—apparently relinquishes, *Yatha*—exactly like, *Nata*—magician, *Bhubhara*—burden of the world, *Kshayito*—relieved, *Yena*—by which, *Jahou*—let go, *tat*—that, *cha*—also, *Kalevaram*—body.

TRANSLATION

The Supreme Lord let go that body which was manifested by

Him in the matter of diminishing the burden of the earth as much as He relinquishes His body like the magician in the matter of accepting different bodies like incarnation of Fish etc.

PURPORT

The Supreme Lord Personality of Godhead in neither impersonal nor Formless but His body is non different from Him and therefore He is known as the embodiment of eternity, knowledge and bliss. In the *BrihadvaishnavaTantra* it is clearly mentioned that any one who considers the Form of Lord Krishna as made of material energy must be ostracised by all means of Vedas and the Puranas and if by chance the face of such infidel is seen one must clean himself deeping in the river with clothings. The Lord is described as Amrita or the deathless because He has no material body. Under the circumstances the so called manifestation of the Lord as dying or quitting the body is nothing but jugglery of the magician. The magician shows by his tricks that he is cut into pieces, he is burnt into ashes or he becomes unconscious by hypnotic influence etc are all false shows only but factually the magician himself is neither burnt into ashes nor he is cut into pieces nor he becomes dead unconscious at any stage of his magical demonstration. Similarly the Lord has His eternal forms of unlimited varieties of which the incarnation Fish as was exhibited within this universe is also one. Because there are innumerable universes, somewhere or other such incarnation of Fish must be manifesting His pastimes without any cessation of the Form. In this verse the particular word *Dhatte* (eternally accepted and not the word *Dhatwa* accepted for the occasion) is used. The idea is that the Lord does not create such incarnation of Fish but He has eternally such form and the appearance and disappearance of such causal Forms or incarnation, is to serve particular purpose of the Lord, as the magician displays varieties of such conditions to serve some purpose. In the Bhagwat Geeta the Lord says (B.G. 7/24/35), "The impersonalists think that I have no form and that I was formless but at present I have accepted one

form to serve some purpose and now I am manifested. But such speculators are factually without any sharp intelligence. However they may be good scholars in the vedic literatures, they are practically ignorant about My inconcievble energies and about My eternal Forms of Personality. The reason is that I reserve the power of not being exposed to the nondevotees on account of My mystic curtain. The less intelligent fools are therefore unaware of My eternal Form never to be vanquished and I am unborn." In the Padmapurana it is said that those who are envious and always angry upon the Lord are unfit to know the actual and eternal form of the Lord. In the Bhagwatam also it is said that Lord appeared like the thunder bolt to those who were wrestlers. Sisupala also at the time of being killed by the Lord could not see Him as Krishna, being dazzled by the glare of the Brahmajyoti. Therefore, the temporary manifestation of the Lord as thunderbolt to the wrestlers appointed by Kansa or the glaring appearance of the Lord before Sisupala etc were relinquished by the Lord but the Lord as magican is eternally existent and is never vanquished at any circumstances. Such casual forms are temporarily shown to the Ashuras only and when such exhibitions are withbrawn the Ashuras only think that the Lord is no more existent as much as the foolish audience think of the magician as burnt into ashes or cut into pieces. The conclusion is that the Lord has no material body and therefore He is never to be killed or changed by His transcendental body.

TEXT No. 36

यदा मुकुन्दो भगवानिमां सही जहौ स्वतन्वा श्रवणोयसत्कथः ।

तदाहरेवाप्रतिबुद्धचेतसामभद्रहेतुः कलिरन्ववर्तत ॥

Yada mukundo bhagawan iman mahim

Jahou satanwa sravanasatkathah

Tadahareva apratibuddhachetasam

Abhadrahetuh kaliranwawartatah,

ENGLISH SYNONYMS

Yada—when, *Mukunda*—Lord Krishna, *Bhagawan*—the Personality of Godhead, *Imam*—this, *Mahim*—earth, *Jahou*—left, *Satanwa*—with His self-same body, *Srawaniasatkahah*—Hearing about Him is worthwhile, *Tada*—at that time, *Ahareva*—from the very day, *Apratibuddhachetasam*—of those whose mind is not sufficiently developed, *Abhadrahetuh*—cause of all inauspiciousness, *Kaliranwavaratah*—The Kali fully manifested.

TRANSLATION

When the Personality of Godhead Lord Krishna left this earthly planet in His self-same form, from that date verily Kali who appeared slightly before, became fully manifested for creating inauspiciousness for those who are endowed with poor fund of knowledge.

PURPORT

The influence of Kali could be enforced only upon those who are not fully developed with Godconsciousness. One can neutralise the effects of Kali by keeping oneself fully under the Supreme Pare of the personality of Godhead. The age of Kali ensued just after the battle of Kurukshetra but it could not exert its influence on account of the presence of the Lord. The Lord however left this earthly planet in His own transcendental body and as soon as He left, the symptoms of the Kali Yuga as was visioned by Maharaj Yudhisthir prior to Arjun's arrival from Dwarka, began to manifest and Maharaj Yudhisthir rightly conjectured on departure of the Lord from earth. As we have already explained the Lord left, means He became out of our sight as much as sun sets means the sun is out of our sight.

TEXT No. 37

युधिष्ठिरस्तत्परिसर्पणं बुधः पुरे च राष्ट्रे च गूहे तथाऽऽत्मनि ।
विभाव्य लोभानृतजिह्वाहिंसनाद्यधर्मचक्रं गमनाय पर्यधात् ॥

Yudhisthiras tat parisarpanam budhah
Pure cha rastre cha grihe तथा atmani.
Vibhavya lobha anrita jimbhva himsanadi
Adharma chakram gamanaya paryadhat

ENGLISH SYNONYMS

Yudhisthiras—Maharaj Yudhisthir, *Tat*—that, *Parisarpanam*—expansion, *Budhah*—thoroughly experienced, *Pure*—in the capital, *Cha*—as also, *Rastre*—in the State, *Cha*—and, *Grihe*—at home, *Tatha*—as also, *Atmani*—in person, *Vibhavya*—in creating, *Lobha*—avarice, *Anrita*—untruth, *Jimbhva*—diplomacy, *Himsanadi*—violence enviousness, *Adharmam*—irreligiosity, *Chakram*—a vicious circle, *Gamanaya*—for departure, *Paryadhat*—dressed himself accordingly.

TRANSLATION

Maharaj Yudhisthir was intelligent enough to understand about the influence of the age of Kali gradually expanding avarice, falsehood, cheating and violence all over the capital, state, home and individual person and wisely he prepared himself for starting from home and he dressed himself likewise.

PURPORT

The present age is influenced by the specific qualities of the Kali and since the days of the battle of Kurkshetra about five thousands of years past the influence of the age of Kali began manifesting and from authentic scriptures it is learnt that the age of Kali is still to run on for 427000 four lacs and twenty seven thousands of years. The symptoms of the Kaliyuga as mentioned above namely avarice, falsehood, diplomacy, cheating, nepotism, violence and all such things are already in vogue and no body can think of what is going to happen gradually with further increase of the influence of Kali till the day of annihilation. We have already come to know that the influence of the age of Kali is meant for godless so called civilised man, otherwise those who are under the protection of the

Lord has nothing to fear of the horrible age. Maharaj Yudhisthir was a great devotee of the Lord and there was no necessity of his being afraid of the age of Kali but he preferred to retire from active household life and prepare himself to go back to home back to God-head. The Pandavas are eternal companion of the Lord and therefore they are more interested in the company of the Lord than anything else. Besides that, being an ideal king he wanted to retire just to set examples for others that as soon as there is some young chap to look after the household affairs, one should at once retire from family life for uplifting oneself to spiritual realisation and no body should rot in the dark well of household life till one is dragged by the will of the Yamaraj. Modern politicians should take lessons from Maharaj Yudhisthir about voluntary retirement from active life making room for the younger generation. So also retired old gentlemen also may take lesson from him and leave home for spiritual realisation before one is forcefully dragged away to meet death.

TEXT NO. 38

सम्राट् पौत्रं विनयितमात्मनःसुसमंगुणैः ।
तोयनीव्याः पतिं भूमेरभ्यषिच्छाद् गजाह्वये ॥

*Samrat poutram viniyatam atmanah susammam gunaih
Toyanibyah patim bhumier abhyasinchad gajahwaye.*

ENGLISH SYNONYMS

Samrat—the emperor, *Poutram*—into the grandson, *Viniyatam*—properly trained up, *Atmanah*—his ownself, *Susamam*—equal in all respects, *Gunaih*—by the qualities, *Toyanibyah*—outskirted by the seas, *Patim*—master, *Bhumer*—of the land. *Abhyasinchad*—enthroned, *Gajahwaye*—in the capital of Hastinapur.

TRANSLATION

Thereafter he enthroned his grandson who was equally quali-

fied and trained up, in the capital of Hastinapur as the emperor and master of all the land outskirted by the seas.

PURPORT

The land outskirted by the seas means the total land on the earth bordered by the seas was under the subjugation of the King of Hastinapur. Maharaj Yudhisthir trained up his grandson Maharaj Parikshit equally qualified like him in the matter of state administration in terms of the king's obligation upon the citizens and thus Parikshit was enthroned on the seat of Maharaj Yudhisthir prior to his departure for Supreme place back to Godhead. About Maharaj Parikshit the specific word used is Viniyatam is significant. Why the king of Hastinapur at least till the time of Maharaj Parikshit was accepted as the emperor of the world? The only reason is that the people of the world were happy on account of good administration of the emperor. The happiness of the citizens was due to ample production of natural produce such as grains, fruits, milk, herbs, valuable stones, minerals and everything that the people needed and this was the cause of peoples satisfaction. Even they were free from all miseries due to the body, anxieties of mind, distrubances by natural phenomenon and other living beings and because every one was happy in all respects there was no resentment by the citizens although there was sometimes patched battles between the state-kings on political reasons for supremacy. Every one was trained up for attainment of the highest goal of life and therefore the people were also enlightened enough not to mind any trifle matter and quarrel for that. The influence of the age of Kali gradually infiltrated the good qualities of both the kings and the citizens and therefore tense situation developed between the ruler and the ruled but still, even in this age of disparity between the ruler and the ruled, it can be cemented by spiritual emolument of God consciousness. That is a special prerogative.

TEXT NO. 39

मथुरायौ तथा वज्रं शूरसेनपतिं ततः ।
प्राजापत्यां निरुप्येष्टिमग्रीनपिवदीश्वरः ॥

*Mathurayam tatha vajram surasenapatim tatah
Prajapatyam nirupya istam agnim apivat iswarah.*

ENGLISH SYNONYMS

Mathurayam—at Mathura. *Tatha*—also, *Vajram*—of the name, *Surasenapatim*—King of the Surasenas, *Tatah*—thereafter, *Prajapatyam*—Sacrifice of the name, *Nirupya*—having performed, *Istam*—goal, *Agnim*—fire, *Apivat*—placed in himself, *Iwsarah*—capable.

TRANSLATION

Then he posted Vajra the son of Aniruddha (grandson of Lord Krishna) at Mathura as the King of Surasena and afterwards capable Maharaj Yudhisthir performed sacrifice of the name Prajapati and placed in himself the fire for quitting household life.

PURPORT

Maharaj Yudhirthir after placing Maharaj Parikshit on the imperial throne of Hastinapur and after posting Vajra the great-grandson of Lord Krishna as the King of Mathura accepted the renounced order of life. The system of four orders of life and four castes in terms of quality and work known as Varnashram Dharma, is the beginning of real human life and Maharaj Yudhisthira as the protector of this system of human activities, timely retired from active life as a Sannyasi handing over the charge of the administration to a trained up younger prince like Maharaj Parikshit. The scientific system of Varnashram Dharma divides the human life in four divisions of occupation and four orders of the duration of life. The four orders of the duration of life as Brahmachari, Grihastha, Vanaprastha and Sanyas are to be followed by all irrespective of the occupational division. Modern politicians do not wish to retire from active life even they are old enough but Maharaj as an ideal king voluntarily retired from active administrative life, for preparing himself for the next life. Every one's life must be so arranged that at the last stage of life say at least 15 to 20 years of the last stage of life prior to death,

may be absolutely devoted in the matter of devotional service of the Lord to attain the highest perfection of life. It is really foolishness to engage oneself all the days of life in the matter of material enjoyment and fruitive activities; because as long as the mind shall remain absorbed in the matter of fruitive work for material enjoyment there is no chance of getting out from conditioned life material bondage. No body may follow a suicidal policy of neglecting the supreme task of attaining the highest perfection of life namely back to home, back-to-Godhead.

TEXT No. 40

विसृज्य तत्र तत्सर्वं दुकूलवल्यादिकम् ।
निर्ममो निरहंकारः संछिन्नाशेषबन्धनः ॥

*Visrija tatra tat sarvam dukula valayadikam
Nirmamo nirahamkarah samchhinna asesabandhanah.*

ENGLISH SYNONYMS

Visrija—relinquishing, *Tatra*—all those, *Tat*—that, *Sarvam*—everything, *Dukula*—belt, *Valayadikam*—and bangles, *Nirmamo*—uninterested, *Nirahamkarah*—unattached, *Samchhinna*—perfectly cut off, *Asesavandhanah*—unlimited attachment.

TRANSLATION

Maharaj at once relinquished all his garment belt and ornaments of a royal order and became completely uninterested unattached to all sorts of attachment.

PURPORT

To become purified of material contamination is the necessary qualification for becoming one of the associates of the Lord. No body can become an associate of the Lord or can go back to home back to Godhead without such purification. Maharaj Yudhisthir, therefore, to become spiritually pure at once gave up his royal

opulence by dress and garments. The kashaya or saffron loins of a Sanyasi means free from all attractive material garments and thus he changed his dress accordingly. He became uninterested to his kingdom and family attachment and thus became free from all material contamination or material designation. People are generally attached to various kinds of designations namely the designation of family, society, country, occupation, wealth, position and so many others. So long one is attached to such designations he is considered materially impure. The so called leaders of men of the modern age are attached by national consciousness but they do not know that such false consciousness is also another designation of the materially conditioned soul; and one has to relinquish such designations before one can become eligible for going back to home back to Godhead. Foolish people, however adore such men who die in national consciousness but here is an example by a royal order like Maharaj Yudhishthir who prepared himself for leaving this world without such national consciousness. And yet he is remembered by all men even up to date because he was a great pious king almost on the same level of the Personality of Godhead Sri Rama. And because people of the world were dominated by such pious kings, they were happy in all respects and it was quite possible for such great emperors to rule over the world.

TEXT No. 41

वाचं जुहाव मनसि तत्प्राण इतरे च तम् ।

मृत्यावपानं सोत्सर्गं तं पञ्चत्वे ह्यजोहवीत् ॥

Vacham juhava manasi tatprana itarecha tam

Mrityava panam sotsargam tam panchatwe hi ajohobit.

ENGLISH SYNONYMS

Vacham—speeches, *Juhava*—relinquished, *Manasi*—unto the mind, *Tatprana*—mind into breathing, *Itarecha*—other senses also,

Tam—unto that, *Mrityau*—unto death, *Apanam*—breathing, *Sotsa-rgam*—with all dedication, *Tam*—that, *Panchatwa*—unto the body made of five elements, *Hi*—certainly, *Ajohabit*—made it amalgamated.

TRANSLATION

Thus he amalgamated all the organs of senses in to the mind, then mind into life, life into breathing, the total existence into the embodiment of five elements and body unto the death and as pure self, he was free from material conception of life.

PURPORT

Maharaj Yudhisthira also exactly like his brother Arjuna began to concentrate in himself gradually being freed from all material bondage as they are performed by mystic performances. First of all he concentrated all actions of the senses amalgamated in the mind or in other words he turned his mind towards transcendental service of the Lord. He prayed to mind that all material activities were performed by the mind the action and reactions of the material senses and since he was going back to home and back to Godhead the mind may wind up its material activities and be turned towards the transcendental service of the Lord. There was no more necessity of material activities. Actually the activities of the mind cannot be stopped because it is the reflection of the eternal soul but the quality of the activities can be changed from matter to transcendental service of the Lord. The material colour of the mind is changed by washing it off from the contamination of life-breathing and thereby getting it freed from the contamination of repetition of birth and death being situated in pure spiritual life. The whole thing is manifested by the temporary embodiment of material body which is a production of mind at the time of death and if the mind is purified by practice of transcendental loving service of the Lord, and the same is constantly engaged in the service of the Lotus Feet of the Lord, there is no more any chance

of the mind's producing another material body after death, but being freed from the absorption of material contamination the pure soul is able to return back to home back to Godhead.

TEXT No. 42

त्रित्वे हुत्वाच पञ्चात्वं तच्चैकत्वेऽजुहोन्मुनिः ।

सर्वमात्मन्यजुहोद् ब्रह्मण्यात्मानमव्यये ॥

*Tritwe hutwa cha panchatwam tat cha ekatwe juhoh munih
Sarvam atmani ajuhobit brahmani atmanam avyaye.*

ENGLISH SYNONYMS

Tritwe—unto the trio qualities, *hutwa*—having offered, *Cha*—also, *Panchatwam*—five elements, *Tat*—that, *Cha*—also, *Ekatwe*—in one nescience, *Juhoh*—amalgamated, *Munih*—the thoughtful, *Sarvam*—the Sumtotal, *Atmani*—in the Soul, *Ajuhobit*—fixed up, *Brahmani*—unto the spirit, *Avyaye*—unto the inexhaustible.

TRANSLATION

Thus conceiving annihilation of the gross body of five elements in the three qualitative modes of material nature merged them in one nescience and then again he absorbed nescience in self Brahman which is inexhaustible at all circumstances.

PURPORT

All that we have manifested in the material world are different production of the *Mahat Tattwa Avyakta* and things that are visible in our material vision are nothing but combination and permutation of such variegated material products. But the living entity is different from such material products. It is due to the forgetfulness of the living entity of his eternal nature as eternal servitor of the Lord and on account of his false conception of becoming a so called Lord of the material nature, that he is obliged to enter into existence of false sense enjoyment and a concomi-

tant generation of material energy are two principal causes of the mind being materially affected and thus the gross body of five elements produced. Maharaj Yudhisthir thus reverted the action that he merged the five elements of the body in the three modes of material nature. The qualitative distinction of the body as being good, bad or via media thus extinguished and again such qualitative manifestations also became merged in material energy which was produced from a false sense of the pure living being. When one is thus inclined to become an associate of the Supreme Lord the Personality of Godhead in one of the innumerable planets of the spiritual sky specially in Goloka Vrindaban, one has to think always that he is different from the material energy, he has nothing to do with them and he has to pose himself as pure spirit or Brahman qualitatively equal with the Supreme Brahman (*Parameswara*). Maharaj Yudhisthir after distributing his kingdom to Parikhit and Vajra thought himself not the emperor of the world or the head of the Kurudynasty. This sense of freedom from material relations as well as getting free from material encagement of the gross and subtle encirclement makes one free to act as the servitor of the Lord even though one is in the material world and this stage is called *Jivanmukta* stage or the liberated stage while remaining even in the material world. That is the process of ending material existence not only by thinking that he is Brahman, but also by acting like Brahman. One who thinks only as Brahman is the impersonalist. And one who acts like a Brahman is the pure devotee.

TEXT o. 43

चीरवासा निराहारो बद्धबाङ् मुक्तमूर्धजः ।
 दर्शयन्नात्मनो रूपं जडोन्मत्तपिशाचवत् ।
 अनपेक्षमाणो निरगादश्रुण्वन् बधिरो यथा ॥

*Cheeravasa niraharo baddhabang muktamurdhajah
 Darshayan atmano rupamjada unmatta pisachavat
 Anapekshamano niragad asrinwan badhirayatha.*

ENGLISH SYNONYMS

Cheeravasa--accepted torn clothings, *Niraharo*—gave up all solid foodstuff, *Baddhvang*—stopped talking, *Muktamurdhajah*—unlocked the bunch of hairs, *Darshayan*—began to show, *Atmano*—of himself, *Rupam*—feature of the body, *Jada*—inert, *Unmatta*—mad, *Pisachavat*—just like an urchin, *Anabekshamana*—without waiting for, *Asrinwan*—without hearing, *Badhira*—just like a deaf, *yatha*—as if.

TRANSLATION

After that Maharaj Yudhisthir dressed himself by torn clothings gave up eating of all solid foodstuff, voluntarily became dumb and unlocked his bunch of hairs. All these combined he was seen just like an urchin mad man without any activity. He did not any more depend for anything upon his brothers neither did he hear anything just like a deafman.

PURPORT

Thus being freed from all external affairs he had nothing to do with imperial or family prestige and for all practical purposes he posed himself exactly like an inert mad urchin without any talkativeness in terms of material affairs. Neither he had any kind of dependence upon his brothers who had all along been helping hand to him. This stage of complete independence of everything is also called the purified stage of fearlessness.

TEXT No. 44

उदीचीं प्रविवेशाशां गतपूर्वां महात्मभिः ।

हृदि ब्रह्म परं ध्यायन्नावर्तेतयतो गतः ॥

Udichim pravibesasam-gata-purvam mahatamabhih

Hridi Brahman param dhyanna avarteta yato gatah.

ENGLISH SYNONYMS

Udichim—the northern side, *Pravibesasam*—those who wanted

to enter there, *Gatapurvam*—the path accepted by his forefathers, *Mahatmabhi*—by the broad minded, *Hridi*—within the heart, *Brahman*—the Supreme, *Param*—Godhead, *Dhyayan*—constantly thinking of, *Barteta*—passed days, *Yato*—wherever, *Gatah*—went.

TRANSLATION

He then started towards the northern side the path which was accepted by his forefathers and great man just to devote himself completely in the thought of the Supreme Personality of Godhead. And he lived in that way wherever he went.

PURPORT

It is understood from this verse that Maharaj Yudhisthir followed the foot prints of his forefathers and the great devotees of the Lord. We have discussed many times before, the system of Varnashram Dharma, as it was strictly followed by the inhabitants of the world, specifically by those who inhabited the Aryavarta province of the world, emphasises on the very important point of leaving all household connection at a certain stage of life. The training and education was so imparted and as such a respectable person like Maharaj Yudhisthir must would have left all family connection for self realisation and going back to home going back to Godhead. No king or respectable gentleman would continue family affected life till the end because that was considered suicidal and against the interest of perfection of human life. In order to be free from all family encumbrances and devote oneself cent per cent in the devotional service of the Lord Krishna this system is ever recommended for every one because that is the path of authority. The Lord instructs in the Bhagwat Geeta (B.G. 18/62) that one must become a devotee of the Lord at least at the last stage of one's life and one sincere soul like that of Maharaj Yudhisthir must abide this instruction of the Lord for his own interest.

The specific words Brahman Param means Lord Sri Krishna. This is corroborated in the Bhagwat Geeta (B.G. 10/12) by Arjuna

with reference to the context of other great authorities like Asita, Devala, Narada, Vyasa etc. As such Maharaj Yudhisthir while leaving home for the northern side, he constantly remembered Lord Sri Krishna within himself following the foot prints of his forefather as well as great devotees of all times.

TEXT No. 45

सर्वे तमनु निर्जग्मुर्भ्रातरः कृतनिश्चयाः ।
कलिनाधर्ममित्रेण दृष्ट्वा स्पृष्टाः प्रजाभुवि ॥

*Sarvetam anunirjamur bhratarah kritanischayah
Kalina adharam mitrena dristwa pristwah praja bhuvi*

ENGLISH SYNONYMS

Sarve—all his younger brothers, *Tam*—him, *Anunirjamur*—get out from home by following the elder, *Bhratarah*—brothers, *Kritanischayah*—decidedly, *Kalina*—by the age of Kali, *Adharma*—principle of irreligiosity, *Mitrena*—by the friend, *Dristwa*—observing, *Spristwa*—having overtaken, *Praja*—all citizens, *Bhuvi*—on the earth.

TRANSLATION

The younger brothers of Maharaj Yudhisthir observed it also that the age of Kali had already ushered in all the world over and the citizens of the kingdom were already affected by the influence of irreligiosity. They, therefore, decidedly followed the foot prints of their elder brother.

PURPORT

The younger brothers of Maharaj Yudhisthir were already most obedient followers of the great emperor and they had sufficiently training about the ultimate goal of life. They therefore decidedly followed their eldest brother in the matter of rendering devotional service to Lord Sri Krishna more than fruitive activities,

philosophical speculations or mystic powers. According to the principles of Sanatan Dharma one must retire from family life after half the duration of life is finished and must engage himself in the matter of self realisation. But the question of engaging oneself is not always decided. Some times such retired men are bewildered how to engage oneself for the last days of life. Here is a decision by the authorities like the Pandavas that all of them engaged themselves in the matter of culturing favourably the devotional service of the Lord Sri Krishna the Supreme Personality of Godhead. According to Swami Sridhar, Dharma, Artha, Kama and Moksha or fruitive activities, philosophical speculations or salvation as they are conceived by several persons, are not the ultimate goal of life. They are more or less practised by persons who have no decision for the ultimate goal of life. The ultimate goal of life is already indicated by the Lord Himself in the Bhagwat Geeta (B.G.18/64) and the Pandavas were intelligent although to follow it without any hesitation.

TEXT No. 46

तेसाधु कृतसर्वार्था ज्ञात्वाऽऽत्यन्तिकमात्मनः ।

मनसा धारयामासुर्वैकुण्ठचरणाम्बुजम् ॥

Te sadhukrita sarbartha jnatwa atyantika atmanah

Manasa dharayamasur vaikuntha charanambujam.

ENGLISH SYNONYMS

Te—all of them, *Sadhukrita*—having performed everything worth for a saint, *Sarbartha*—that which includes everything worthy, *Jnatwa*—knowing it well, *Atyantika*—the ultimate, *Atmanah*—of the living being, *Manasa*—within the mind, *Dharayamasur*—sustained, *Vaikuntha*—the Lord of the spiritual sky, *Charanambujam*—Lotus feet.

TRANSLATION

They had all performed all the principles of religiosities and

as a result of this, rightly they decided that the lotus feet of Lord Sri Krishna is the Supreme goal of everytime and therefore they sustained within their mind uninteruptedly.

PURPORT

In the Bhagwat Geeta the Lord says (B.G.7/28) that only those who have had done pious deeds in previous life and thus have become freed from the results of all impious acts can only concentrate upon the Lotus feet of the Supreme Lord Sri Krishna. The Pandavas not only in this life but also in their previous life, they had always performed the supreme pious work and as such they are ever-free from all the reactions of impious work. It is quite reasonable, therefore, that they concentrated their mind unto the lotus feet of the Supreme Lord Sri Krishna. According to Sri Viswanath Chaktavarty *Dharma, Artha, Kama and Moksha* principles are accepted by persons who are not free from the results of impious action. Such persons affected with the contaminations of the above four principles cannot at once accept the lotus feet of the Lord of the spiritual sky. Vaikuntha world is situated far beyond the material sky. The material sky is under the management of Durga Devi or material energy of the Lord but the Vaikuntha world is managed by the Personal energy of the Lord. The cover-jacket of this book is an explanation of the Vaikuntha world and the material world.

TEXT No. 47, 48

तद्ध्यानोद्विक्तव्या भवत्या विशुद्धधिषणाः परे ।
तस्मिन्नारायणपदे एकान्तमतयो गतिम् ॥
अवापुर्दुर्वापां ते असद्भिर्विषयात्मभिः ।
विधूतकल्मषदस्थानं विरजेनात्मनैव हि ॥

*Tad dhyano dviktaya bhaktya visuddha dhisana pare
Tasmin narayana pade ekanta mataye gatim.
Avapur durvapam te asadbhir visayatmabhih
Vidhuta kalmasa sthanamvirajena atmanaiva hi.*

ENGLISH SYNONYMS

Ted—That, *Dhyānot*—positive meditation, *Riktaya*—being freed from, *Bhaktya*—by devotional attitude, *Visuddha*—purified, *Dhisaana*—by intelligence, *Pare*—unto the transcendence, *Tasmin*—in that, *Narayana*—the Personality of Godhead Sri Krishna, *Pade*—unto the lotus feet, *Ekantamataye*—of those who are fixed up in the Supreme Who is one, *Gatim*—destination, *Avapur*—attained, *Durvaam*—very difficult to obtain, *Te*—by them, *Asadbhir*—by the materialists, *Viśayatmabhir*—absorbed in the matter of material needs, *Vidhuta*—washed off, *Kalmasa*—material contaminations, *Sthanam*—abode, *Virajena*—without any material passion, *Atma-naiva*—by the self same body, *Hi*—certainly.

TRANSLATION

They attained the spiritual sky which is dominated by the Supreme Narayana Lord Krishna by pure consciousness due to constant remembrance in devotion. This is attained by them only who are fixed up in one supreme Lord without deviation. Such abode of the Lord Sri Krishna, known as Goloka Vrindaban, is not attainable by persons who are absorbed in material conception of life but the Pandavas being completely washed off from all material contamination attained the place in the very self-same body.

PURPORT

According to Srila Jiva Goswami a person freed from the three modes of material qualities namely goodness, passion and ignorance and situated in transcendence can reach the highest perfection of life without any change of the body. Srila Sanatan Goswami also in his *Haribhaktivilas* says that person whatever he may be, can attain the perfection of a twice-born Brahmin by undergoing the spiritual disciplinary actions under the guidance of a bonafide spiritual master exactly like a chemist who can turn gunmetal into gold by chemical manipulation. It is therefore, the

actual guidance that matters in the process of becoming a Brahmin even without any change of body or to go back to home Godhead without any change of body. Srila Jiva Goswami remarks that the word 'His' used in this connection positively affirms this truth and there is no doubt about this factual position. The Bhagwat Geeta also affirms this statement of Srila Jiva Goswami when the Lord says (B. G 14/26) that any one, who executes the devotional service systematically without any deviation can attain the perfection of Brahman by surpassing the contamination of the three modes of material nature and when the Brahman-perfection is still more advanced by the self-same execution of devotional service, there is no doubt at all that one can attain the Supreme spiritual planet Goloka Vrindaban without any change of body as we have already discussed in the matter of the Lord, returning in His abode without any change of body (page 931)

TEXT No. 49

विदुरोऽपि परित्यज्य प्रभासे देहमात्मनः ।
कृष्णावेशेन तच्चित्तः पितृभिः स्वक्षयं ययौ ॥

*Vidura api paritajya prabhase dehamatmanah
Krishna avesena tat chittah pitribhih sakshayam yayou.*

ENGLISH SYNONYMS

Vidura—uncle of Maharaj Yudhisthira, *Api*—also, *Paritajya*—after quitting the body, *Prabhase*—in the pilgrimage of Prabhasa, *Dehamatmanah*—his body, *Krishna*—the Personality of Godhead, *Avesena*—being absorbed in that thought, *Tat*—his, *Chittah*—thoughts and actions. *Pitribhih*—along with the residents of Pitriloka, *Sakshayan*—his own abode, *Yayou*—departed.

TRANSLATION

Vidura, also while he was on pilgrimage, left his body at

Pravash; and because he was full in thought of Lord Krishna he was received by the denizens of Pitriloka planet where he returned back in his original post.

PURPORT

The difference between the Pandavas and Vidura is that the formers are eternal associates of the Lord Personality of Godhead, whereas Vidura is one of the administrative demigods in charge of the Pitriloka planet as Yamaraja. Every one is afraid of Yamaraja because it is he only who awards punishments to the miscreants of the material world but those who are devotees of the Lord have nothing to fear from him. To the devotees he is a cordial friend but to the non-devotees he is the fear personified. As we have already discussed about Vidura, it is understood that Yam Raja was cursed by Manduk Muni to be degraded as Sudra and therefore Vidura was incarnation of Yamaraj. As eternal servitor of the Lord he displayed his devotional activities very ardently and lived a life of a high class pious man so much so that a materialistic man like Dhritarastra also got salvation by his instruction. So by his pious activities in devotional service of the Lord he was able to remember always about the lotus feet of the Lord by which he became washed off from all contamination of a Sudra born-life and at the end he was again received by the denizens of pitriloka and posted on his original place. The demigods are also associates of the Lord without any personal touch while the direct associates of the Lord are in constant personal touch with Him. The Lord and the personal associates do incarnate in many universes without any stoppage. The Lord remembers them all while the associates forget due to their being very minute parts and parcel of the Lord; they are apt to forget such incidences on account of being infinitesimal. This is corroborated in the Bhagwat Geeta (B. G. 4/5)

TEXT No. 50

द्रौपदी च तदाऽऽज्ञाय पतीनामनपेक्षताम् ।

वासुदेवे भगवती ह्येकान्तमतिराप तम् ॥

Droupadi tada ajnaya patinam anapekshatam

Vasudeve bhagawati hi ekanta matir apa tam.

ENGLISH SYNONYMS

Droupadi—the wife of the Pandavas, *Tada*—at that time, *Ajnaya*—knowing Lord Krishna fully well, *Patinam*—of the husbands, *Anapekshatam*—who did not care for her, *Vasudeva*—unto Lord Vasudeva Krishna, *Bhagawati*—the Personality of Godhead, *Hi*—exactly, *Ekanta*—absolutely, *Moti*—concentration, *Apa*—got, *Tam*—Him the Lord.

TRANSLATION

Droupadi also saw it that her husbands without caring for her were leaving home and she knew well about Lord Vasudeva Krishna the Personality of Godhead; she and Subhadra also became absorbed in thoughts of Krishna and got the same result like their husbands.

PURPORT

One has to fly areoplane in the outer space and no body can take care of other planes. Every one has to take care of his own plane and if there is any danger no other plane can help in that condition. Similarly at the end of life when one has to go back to home, go back to Godhead every one has to take care of himself without any help rendered to other. The help is however, offered on the ground before flying in the space. Similarly the spiritual master, the father, the mother, the relatives, the husband etc all can render help during the life time how one can cross over the ocean of birth and death, but while crossing the sea one has to take care of himself and utilise the instructions formerly received. Droupadi had five husbands and no body asked

Droupadi to come with him or them but Droupadi had to take care of herself without waiting for the great husbands Pandavas. And because she was already trained up she, at once took up to the concentration of the Lotus feet of Lord Vasudeva Krishna the Personality of Godhead, and the wives also got the same result as their husbands in the same manner that is to say without any change of the body they reached the destination of back to home back to Godhead. Srila Visvsnath Chakravarty Thakur suggests that both Droupadi and Subhadra, although her name is not mentioned herein, got the same result. None of them had the necessity of quitting the body.

TEXT No. 51

यः श्रद्धयेतद् भगवत्प्रियाणां पाण्डोः सुतानामिति सम्प्रयाणम् ।
श्रूणोत्पूजं स्वस्त्ययनं पवित्रं लब्ध्वा हरौ भक्तिमुपैति सिद्धिम् ॥

*Yah sraddhaya etad bhagwatprīanam
Pandoh sutanam iti sampra yanam.
Srinoti alam swastayanam pavitram
Labdha harou bhaktim upaiti siddhim*

ENGLISH SYNONYMS

Yah—anyone, *Sraddhaya*—with devotion, *Etad*—this, *Bhagwatprīanam*—of those who are very dear to the Personality of Godhead, *Pandoh*—of the Pandu, *Sutanam*—of the sons, *Iti*—thus, *Sampra yanam*—departure for the ultimate goal, *Srinoti*—hears, *Alam*—only, *Swastayanam*—auspiciousness, *Pavitram*—perfectly pure, *Labdha*—by obtaining, *Harou*—unto the Supreme Lord, *Bhaktim*—devotional service, *Upaiti*—gains over, *Siddhim*—perfection.

TRANSLATION

The statement of the departure of the sons of Pandu for the ultimate goal of life back to home back to Godhead is full of auspiciousness and perfectly pure. Any one who therefore, hears

this narration with devotional faith do certainly over gains devotional service of the Lord, the highest perfection of life.

PURPORT

Srimad Bhagwatam means narration about the Personality of Godhead and that of the devotees of the Lord like the Pandavas and others. Such narration of the Personality of Godhead and devotees are Absolute in themselves and as such to hear about them with devotional attitude means to associate with the Lord and constant companionship of the Lord by the hearing process of Srimad Bhagwatam helps one to attain the highest perfection of life namely to go back to home' back to Godhead without failure.

Thus end the **Bhaktivedanta Purports** of the Fifteenth Chapter First Canto in the matter of **The Pandavas Retire Timely.**

SIXTEENTH CHAPTER

How Parikshit Received the Age of Kali

TEXT No. 1

सूत उवाच :

ततः परोक्षिद् द्विजवर्यशिक्षया महीं महामागवतः शशास ह ।
यथा हि सुत्यामचिजातकोविदाः समादिशन् विप्रमहद्गुणस्तथा ॥

Suta Uvacha :

*Tatah parikshit dwijavarya siksaya
Mahim mahabhagwatah sasahsha ha.*

*Tatha hi sutyam abhijat akovidah
Samadishan vipra mahadgun as tatha.*

ENGLISH SYNONYMS

Suta Uycha : Suata Goswami Said, *Tatah*—thereafter, *Parikshit*—Maharaj Parikshit, *Dwijavarya*—the great twice born Brahmins, *Sikshaya*—by their instructions, *Mahim*—the earth, *Mahabhagawatah*—the great devotee, *Sasasha*—ruled, *Ha*—in the past, *Tatha*—as they told it, *Hi*—Certainly, *Sutyam*—at the time of his birth, *Abhijatakavidah*—Expert astrologers at the time of birth, *Samadishan*—gave their opinions, *Vipra*—oh the Brahmins, *Mahadgunas*—great qualities, *Tatha*—true to that.

TRANSLATION

Suta Goswami said, oh the learned Brahmins, Maharaj Parikshit then began to rule over the world just as a great devotee of the Lord, under the instructions of the best of the twice born Brahmins and exactly by those great qualities as was foretold by the expert astrologers at the time of his birth,

PURPORT

At the time of Maharaj Parikshit's birth the expert astrologer Brahmins foretold some of his great Qualities and Maharaj Parikshit developed all those qualities as great devotee of the Lord he was. The real qualification is to become a devotee of the Lord and gradually all the good qualities, worth to possess develop in the person of the devotee. Maharaj Parikshit was a Mahabhagwat or the first class devotee who is not only well versed in the science of devotion but also able to convert others to become a devotee by transcendental instructions. Maharaj parikshit was, therefore, a devotee of the first order and as such he used to consult great sages and learned Brahmins who could advise him in terms of the *Shastras* in the matter of executing the State administration. Such great Kings were more responsible than the modern elected executive head because they obliged the great authorities by following their instructions standard in terms of the instructions left in Vedic literatures. There was no need of enacting daily a new legislature bill by impractical fools and alter it again and again conveniently to serve some purpose. The rules and regulations were already done by great sages like Manu, Yajñvalkyā, Parasara and other liberated great sages and the enactments were all suitable for all the ages in all the places. Therefore the rules and regulations were standard to the point without any flaw defect or mistake. Kings like Maharaj Parikshit had their council of advisers and all the members of those council were either great sages or Brahmins of the first order. They did not accept any salary nor they had any necessity for such salaries. **The state would get the best advice without any expenditure of exchequer.** They were themselves *Samadarsi* equal to every one both man and animal. They would not advise the king to give protection to man member of the state and instruct him to kill the poor animals. Such council members were not fools or representatives to compose a fool's paradise; but they were all self-realised souls and they knew perfectly well how all living beings in the state would be happy both in this life as well as

in the next. They were not concerned with the hedonic philosophy of pleasure hunters to eat drink be merry and enjoy. They were philosophers in the real sense and they knew it well what is the mission of human life. Under all these obligations the advisory council of the King would give correct direction and the King or executive head being himself a qualified devotee of the Lord would scrupulously follow them for the welfare of the state. The state in the days of Maharaj Yudhisthir or that of Maharaj Parikshit were welfare state in the real sense of the term because no body was unhappy in that state may he be a man or animal. Maharaj Parikshit was an ideal king of an welfare state of the world.

TEXT No. 2

स उत्तरस्य तनयामुपयेमे इरावतीम् ।

जनमेजयादींचतुरस्तस्यामुत्पादयत् सुतान ॥

*Sa uttarasya tanayam upayeme irabatim
Janmejandins chaturas tasyam upapadayat sutan.*

ENGLISH SYNONYMS

Sa—he, *Uttarasya*—of king Uttar, *Tanayam*—daughter, *Upayeme*—married, *Iravatim*—of the name, *Janmejaydins*,—headed by, Maharaj Janmejaya, *Chaturas*—four in number, *Sutam*—sons.

TRANSLATION

King Parikshit married the daughter of King Uttara and begot four sons headed by Maharaj Janmejaya by his wife.

PURPORT

Maharaj Uttar was the son of Virata and maternal uncle of Maharaj Parikshit. Iravati being the daughter of Maharaj Uttar, she was the cousin sister of Maharaj Parikshit but such cousin brothers and sisters are allowed to get married because they do not belong to the same Gotra or family. In the Vedic system of

marriage impotency on different Gotra or family is stressed. Arjun also married Subhadra although she was his maternal cousin sister.

Janmejaya.—One of the Rajarshi kings and the famous-son of Maharaj Parikshit. His mother's name is Iravati or according to some Madravati. Maharaj Janmejaya begot two sons only of the names Jnatanika and Sankukarna. He celebrated several sacrifices in the Kurukshetra pilgrimage and he had three younger brothers of the names Srutasena, Ugrasena and Bhimsena II. He invaded Taxshila (Ajanta) and he decided to retaliate the unlawful curse upon his great father Maharaj Parikshit and performed a great sacrifice of the name *Sarpa Yajna* to kill the race of serpents including the Takshak who had bitten his father to death. On request from many influential demigods and sages he had to change his decision for finishing the race of the snakes but in spite of stopping the sacrifice he satisfied every one concerned in the sacrifice by rewarding them properly and stopped further procedure of the sacrifices. In the ceremony Mahamuni Vyasdeva also was present and he personally narrated the history of battle of Kurukshetra before the king. Later on by the order of Vyasdeva his disciple Vaisampayana narrated before the king about the subject matter of Mahabharata. He was much afflicted by his great father's untimely death and was too much anxious to see him again and he expressed his desire before the great sage Vyasdeva. Vyasdeva also fulfilled his desire. His father being present before him he worshipped both his father and Vyasdeva with great respect and pomp. Being fully satisfied about his great father he made charities most munificently to the Brahmins present in the sacrifice.

TEXT No. 3

आजहाराश्चमेधांस्त्रीन् गंगायां भूरिदक्षिणान् ।
शारद्वर्तं गुरुं कृत्वा देवा यत्रक्षिणोचराः ॥

*Ajahara aswamedhan strin gangayam bhuri dakshinan
Sawdbatam gurum kritwa devayatra akshigocharah.*

ENGLISH SYNONYMS

Ajahara—performed, *Aswamedhan*--horse-sacrifices, *Strin*—three
Gangayam—the bank of the Ganges, *Bhuri*—sufficiently, *Dakshi-*
nam—rewards, *Sardbatam*—unto Kripacharya, *Gurnm*—Spiritual
master, *Kritwa*—having selected, *Deva*—the demigods, *Yatra*—whe-
rein, *Akshi*—eyes, *Gocharah*—within the purview.

TRANSLATION

Maharaj Parikshit after having selected Kripacharya as his spiritual master, for guidance, performed three horse-sacrifices on the bank of the Ganges executed with sufficient rewards for the attendants. And in these sacrifices even the common man could see demigods within the purview of their vision.

PURPORT

It appears from this verse that interplanetary travel by the denizens of higher planets is easier than that of the inhabitants of this earth. In many places in the statements of Bhagwatam, we have observed that the demigods from heaven used to visit this earth to attend sacrifices performed by influential kings and emperors. Herein also we find that during the time of horsesacrifice ceremony of Maharaj Parikshst the demigods from other planets were visible even for the common man on account of the sacrificial ceremony. The demigods are not generally visible to common as much as the Lord is not visible. But as the Lord also, by His causeless mercy, descends to be visible by the common man, similarly the demigods also become visible to the common man by their own grace. Although Celestial beings are not visible to the naked eyes of the inhabitants of this earth, it was due to the influence of Maharaj Parikshit that the demigods also agreed to be visible. The kings used to spend very lavishly during such

sacrifices as much as the cloud distribute rains. The cloud is nothing but another state of the reservoirs of waters or in other words the sea waters of the earth transform into cloud, similarly the charity made by the kings in such sacrifices is but another form of the taxes collected from the citizens. But as the rains fall down very lavishly and it appears to be more than the necessity, similarly the charity made by such kings, do also seem to be more than what the citizen needs. Such satisfied citizens of the state can never organise any sort of agitation against the king and thus there was no need of changing the monarchical state into an oligarchical state of a few deplomats.

Even for a king like Maharaj Yudhisthir there was need of the spiritual master for guidance. Without such guidance no body can make any progress in spiritual values. The spiritual master must be bonafide and one who wants to have self-realisation must approach and take shelter of such bonafide spiritual master for achieving real success.

TEXT No. 4

निजग्राहौजसा वीरः कलिं दिग्विजये क्वचित् ।

नृपालिधर शूद्र घ्नन्तं गोमिथुनं पदा ॥

Nijagraha ojasa virah kalim digvi jeye kwacnit
Nripalingadharam sudram ghnantam gomithunam pada.

ENGLISH SYNONYMS

Nijagraha—sufficiently punished, *Ojasa*—by prowess, *Virah*—valient hero, *Kalim*—unto kali the master of the age, *Digvijaye*—on his way for conquering the world, *Kwachit*—once upon a time, *Nripalingadharam*—one who passes on in the dress of a king, *Sudram*—the lower class, *Ghnantam*—hurting, *Gomithunam*—a pair of cow and bull, *Pada*—by the leg.

TRANSLATION

Once upon a time when Maharaj Parikshit was on his way to

conquering the world he saw the master of Kali Age as lower as a Sudra but in the dress of a king hunting a pair of cow and bull by the leg. The king at once caught hold of him and sufficiently punished.

PURPORT

The purpose of a king's going out for conquering the world is not for self-aggrandisement. Maharaj Parikshit went out for conquering the world after his ascendance on the throne, was not for the purpose of aggression on other states. He was the emperor of the world and all small states were already under his regime. His purpose of going out for conquering the world was to see how things were going on in terms of Godly-state. The king being the representative of the Lord, he has to execute the will of the Lord duly and there was no question of self-aggrandisement. As such Maharaj Parikshit as soon as, saw it that a lower class man in the dress of a king was hurting by leg to the pair of cow and bull at once he arrested him and punished. The king cannot tolerate insult to the most important animal the cow as much as he cannot tolerate disrespect for the most important man the Brahmin. Human civilization means to advance the cause of Brahminical culture and to maintain it, protection of cow is essential. There is a miracle in the milk as it contains all the necessary vitamins for sustaining the human physiological conditions for higher achievements. Brahminical culture can only be advanced when man is educated to develop the quality of goodness and for this there is prime necessity of foodstuff prepared with milk, fruits and grains. Maharaj Parikshit was astonished to see that a black *Sudra* dressed himself like a ruler but was attempting to insult the cow the most important animal in the human society.

The age of *Kali* means mismanagement and quarrel. And the root cause of all mismanagement and quarrel is that worthless men qualified with the modes of lower class of men, without any higher ambition of life becomes on the helm of the state management to

represent falsely the ruler. Such lower class of man on the post of a king is sure to hurt first the cow and the Brahminical culture and thereby to push the whole society towards hell. Maharaj Parikshit, trained up as he was, got scent of this root cause of all quarrel in the world and thus he wanted to stop it in the very beginning of the affairs.

TEXT No. 5

शौनक उवाच :

कस्य हेतोर्निजग्राह कलि दिग्विजये नृपः ।
नृदेवचिह्नघृक शूद्रकोऽसौ गायः पदाहनत् ।
तत्कथ्यतां महाभाग यद्वि कृष्णकथाश्रयम् ॥

Sounaka uvacha :—

*Kasya hetor nijagraha kalim digvijaye nripah
Nrideha chinhadhrik sudraka asou gam yah padahanat
Tat katthatam mahabhaga yadi krishna kathasrayam.*

ENGLISH SYNONYMS

Sounakauvacha--Sounka Rishi said, *Kasya*--for what, *Hetor*--reason, *Nijagraha*--sufficiently punished, *Kalim*--the master of the age of Kali, *Digvijaye*--during the time of his world tour, *Nripah*--the king, *Nrideha*--royal person, *Chinhadhrik*--decorated like, *Sudraka*--lowest of the Sudra, *Asou*--he, *Gam*--cow, *Yah*--one who, *Padahanta*--struck by the leg, *Tat*--all that, *Katthatam*--please describe, *Mahabhaga*--Oh the great fortunate, *Yadi*--if however, *Krishna*--about Krishna, *Kathasrayam*--related with his topics.

TRANSLATION

Sounaka Rishi enquired, "Why did, Maharaj Parikshit simply punished him although he was the lowest of the Sudra because he dressed himself like a king and at the same time struck a cow by

the leg ?" and said " please describe all those incidences if they are related with the topics of Lord Krishna.

PURPORT

Sounakadi rishis were astonished to hear that the pious king Maharaj Parikshit simply punished the culprit sufficiently and not killed him. This suggests that a pious king like Maharaj Parikshit should have at once killed an offender who wanted to cheat the public being dressed like a king and at the same time dare to insult the purest of the animal like a cow ! The Rishis of those days, however could not even imagine that in the advanced days of the age of Kali lowest of the Sudras shall be elected as administrators and open organised slaughter houses for killing the cow (?) Any way although such topics, as to hear about a *Sudraka* who was cheat and insulter of a cow, were not very much interesting for the great rishis still they wanted to hear about it if the event had any connection with the topics of Lord Krishna. They were simply interested in the topics of Lord Krishna and any thing that is dovetailed with the narration of Krishna was worth hearing for them. There are many topics in the Bhagwatam about sociology, politics, economy, cultural affairs etc but all of them are in relation with Krishna and therefore all of them are worth hearing. Krishna is the purifying ingredient in all matters never mind what it is. In the mundane world everything is impure on account of its being product of three mundane qualities. The purifying process is, however Krishna.

TEXT No. 6

अथवास्य पदाम्भोजमकरन्दलिहां सताम् ।

किमन्यैरसदालापैरायुषो यदसद्व्ययः ॥

Athava asya padambhoja makarandaliham satam

Kimanyaih asada alapair ayuso yad asadvyam.

ENGLISH SYNONYMS

Athaba—otherwise, *Asya*—of Him (Lord Krishna's) *Pad-ambhoia*—lotus feet, *Makaaradaliham*—of the those who lick up the honey out of such lotus flower, *Satam*—of those who are to exist eternally. *Kimanyair*—what is the use of anything else, *Asad*—illusory, *Alapair*—topics, *Ayuso*—of the duration of life, *Yad*—that which is, *Asadhyam*—unnecessary waste of life.

TRANSLATION

Alternatively if they are related with the devotess of the Lord who are accustomed to lick up the honey available from the lotus feet of the Lord ; otherwise what is the use of such topics which are simply meant for waste of the duration of valuable life.

PURPORT

Lord Krishna and His devotees both are on the transcendental plane therefore, the quality of the topics of Lord Krishna or that of his pure devotess are equally good. The battle of Kuruksnetra is full of politics and deplomacy but because the topics are related with Lord Krishna therefore the Bhagwat Geeta is adored all over the world. There is no need of eradicating politics economics sociology etc which are mundane to the mundaners but to a pure devotee who is actually related with the Lord, such mundane things are transcendental if dovetailed with the Lord or with his pure devotee. We have so far heard and talked about the activities of the Pandavas and we are dealing with the topics of Maharaj Parikshit but because all such topics are related with the Lord Sri Krishna they are all transcendental talks and pure devotees have every interest in hearing them. We have already discussed this matter in connection with the prayers of Bhismadeva.

Our duration of life is not very long and there is no certainty when we shall be ordered to leave everything for the next stage. As such it is our duty to see that not a moment even of our life is

wasted in topic which are not related with Lord Krishna. Any topics however pleasant is not worth hearing if such topic is devoid of the relation of Krishna.

Explanation of the lotus feet of Lord Krishna is that the spiritual planet Goloka Vrindaban, eternal abode of Lord Krishna, is shaped like a the whorl of a lotus flower, Even when the Lord descends on any one of the mundane planes, He does so by manifesting His own abode as it is. As such His feet remain always on the same big whorl of lotus flower and His feet are also as beautiful as the lotus flower.

A living being is eternal by constitution. He is so to say in the whirlpool of birth and death on account of his contact with material energy. Freed from such material energy a living entity is liberated and is eligible for returning back to home back to Godhead. Those who want to live for ever without any change of material body, may not waste valuable time of life in any other topics except in those relating to Lord Krishna and His devotees.

TEXT No. 7

क्षुद्रायुषां नृणामंग मर्त्यानाममृतमिच्छताम् ।

इहोपहतो भगवान् मृत्युः शामित्रकर्मणि ॥

Kshudra ayusam nrinam anga martanam amritam ichhatam

Iha upahrito bhagavan mrityu samitra karmani.

ENGLISH SYNONYMS

Kshudra—Very small, *Ayusaam*—of the duration of life, *Nrinam*—of the human being, *Anga*—Oh suta Goswami. *Martanam*—of those who are sure to meet death, *Amritam*—eternal life, *Ichhatam*—of those who desire for it, *Iha*—Herein, *Upahrito*—called for being present, *Bhagawan*—representing the Lord, *Mrityu*—Controller of death Yamraj, *Samitra*—Supressing, *Karma*—performances,

TRANSLATION

Oh Suta Goswami, there are persons amongst the human being who desire freedom from death and get eternal life instead of short duration of life and to save them from such slaughtering process the controller of death Yama Raja is also called herein.

PURPORT

The living entity as it develops from lower animal life to higher human beings and gradually to higher intelligence, becomes anxious to get rid from the clutches of death. Modern scientists try to avoid death by physio-chemical advancement of knowledge but alas the controller of death Yamaraj is so cruel that he does not spare even the very life of the scientist himself. The scientist who puts forward the theory of stopping death by advancement of scientific knowledge, becomes himself a victim of death when he is called by the Yamaraja. What to speak of stopping death no body can even enhance the short period of life even by a fraction of moment. The only hope of suspending the cruel slaughtering process of Yamaraj is to call him for being in the matter of hearing and chanting the holy Name of the Lord. Yamaraj is a great devotee of the Lord and he likes to be invited by the pure devotees who are constantly engaged in devotional service of the Lord. Thus the great sages headed by Sounaka and others invited Yamaraja to attend the sacrifice performed at Naimisaranya and it was good for those who did not want to die.

TEXT No. 8

न कश्चिन्नियते तावद यावदास्त इहान्तकः ।

एतदर्थं हि भगवानाहुतः परमर्षिभिः ।

अहो नृलोके पीयेत हरिलीलामृतं बचः ॥

Na kaschit mriyate tavat yavat asta iha antakah

Etad artham hi bhagwan ahutam paramarsibhih

Aho nriloke piyeta harilila amritam vachah,

ENGLISH SYNONYMS

Na—no, *Kaschit*—any body, *Mriyate*—will die, *Tavat*—so long, *Yavat*—as long as, *Asta*—is present, *Iha*—herein, *Antakah*—one who causes end of life, *Etad*—this, *Artham*—reason, *Hi*—certainly, *Bhagawan*—the representative of the Lord, *Ahutam*—invited *Paramarsibhih*—by the great sages, *Aho*—alas, *Nriloke*—in the human society, *Piyeta*—let them drink, *Harilila*—transcendental pastimes of the Lord, *Amritam*—nectarine for eternal life, *Vachah*—narrations.

TRANSLATION

So long the Yamaraj who causes the end of every one's life, is present here no body shall meet with his death. The great sages had invited the controller of death Yamaraj, who is representative of the Lord, and living beings who are under the grip of him, may take advantage of hearing the deathless nectarine in the form of narration of the transcendental pastimes of the Lord.

PURPORT

Every human being, unless he is not on par with the animal or even the animal also does not like to meet death but he does not know how to get rid of the surest possible death. The surest remedy for avoiding death is to get oneself accustomed to hearing the nectarine of the pastimes of the Lord as they are systematically narrated in the text of Srimad Bhagwatam. It is advised herein, therefore, that any human being who desires freedom from death may take to this course of life as practically recommended by the rishis headed by Sounaka etc.

TEXT No. 9

मन्दस्य मन्दप्रज्ञस्य वयो मन्दायुषश्च वै ।

निद्रया ह्रियते नत्वं दिवा च व्यर्थकर्मभिः ॥

*Mandasya manda prajnasya vaya manda ayuscha vai
Nidraya hrigate naktam diva cha byartha karmabhih.*

ENGLISH SYNONYMS

Mandasya—of the lazy, *Manda*—paltry, *Prajnasya*—of intelligence, *Vayo*—age, *Manda*—short, *Ayushah*—of duration of life, *Vai*—exactly, *Nidraya*—by sleeping, *Hriyate*—passes away, *Naktam*—night, *diva*—day time, *Cha*—also, *Byartha*—for nothing, *Karmabhih*—by activities.

TRANSLATION

Lazy human being with paltry intelligence and short duration of life passes away the night exactly by sleeping and day time by activities meant for nothing.

PURPORT

Less intelligent person does not know the real value of human form of life. The human form of life is a special gift of the material nature in course of her enforcing stringent laws of miseries upon the living being. It is a chance for achieving the highest boon of life namely to get out of the entanglement of repeated birth and death and intelligent persons only take care of this important gift of life by strenuously endeavouring for getting out of the entanglement. But less intelligent person is lazy enough and is unable to evaluate the prima facie value of the human body. Instead of employing the reserved energy of the human body in the matter of achieving liberation from the material bondage the less intelligent person becomes more interested in the matter of so called economic development and works very hard throughout the life simply for sense enjoyment of this temporary body. Sense enjoyment is also allowed to the lower animals by the law of nature and as such a human being is also destined to a certain standard of sense of enjoyment according to his past or present assessment of life. But one should definitely try to understand it that sense enjoyment is not

the ultimate goal of human life. Here in it is said that during day time one works 'for nothing' because the aim is nothing but sense enjoyment. We can particularly observe it how the human being is engaged 'for nothing' in great cities and industrial towns. There are so many things manufactured by the human energy but they are all meant for sense enjoyment and nothing for getting out of the material bondage. And after working hard during day time the tired man either sleeps or engages in sex habits at night. That is the programme of materialistic civilized life for the less intelligent class of person and as such he is designated herein as the lazy, unfortunate with short duration of life.

TEXT NO. 10

सूतउवाच ।

यदा परीक्षित् कुरुजाङ्गलेऽवसन् कलिं प्रविष्टं निजचक्रवर्तिते ।
निश्म्य वार्तामनतिप्रियां ततः शरासनं संयुगशौण्डिराददे ॥

Suta uvacha :

Yada parikshit kurujangale vasan

Kalim prabistam nijachakravartite.

Nisamya vartam anati priam tatah

Sarasanam samyuga soundiradade.

ENGLISH SYNONYMS

Suta uvacha—Suta Goswami said, *Yada*—When, *Parikshit*—Maharaj Parikshit, *Kurujangale*—in the capital of Kuru's empire, *Vasan*—was residing, *Kalim*—the symptoms of the age of Kali, *Prabstam*—entered into, *Nijachakravartite*—within his jurisdiction, *Nisamya*—thus hearing, *Vartam*—news, *Anati priam*—not very palatable, *Tatah*—thereafter, *Sarasanam*—arrows and bow, *Samyuge*—having got a chance for, *Soundir*—marshal activities, *Adade*—took up.

TRANSLATION

Sri Suta Goswami continued that while Maharaj Parikshit was

residing in the capital of the Kuru empire the symptoms of the age of Kali began to infiltrate within the jurisdiction of his state and when he learnt about it he did not take the matter as very much palatable. He, however, having got a chance for fighting prepared himself for military activities and took up his arrows and bow.

The state administration of Maharaj Parikshit was so perfect that he was sitting in his capital peacefully. But he got news that the symptoms of the age of Kali has had already infiltrated into the jurisdiction of his state and he did not like the news as palatable. What are the symptoms of the age of Kali? They are 1. illicit connection with woman, 2. indulgence in meat-eating, 3. encouraging intoxicating habit and 4. taking pleasure in sporting and gambling excursions. The age of Kali literally means the age of quarrel and the above mentioned four symptoms in the human society are the root causes for all kinds of quarrel. Parikshit Maharaj heard it that some of the people of the state have already had taken to those symptoms and he wanted to take immediate steps against such causes of unrest. It means at least up to the regime of Maharaj Parikshit such symptoms of public life was practically unknown and as soon as they were slightly in vogue he wanted to fight out the symptoms forthwith. The news was not palatable for him but it was palatable also because Maharaj Parikshit got a chance for fighting on such occasion. There was no need for fighting with the small states because every one was peacefully under his subordination but the miscreants of the above symptoms gave his fighting spirit a chance for exhibition. A perfect Kshatriya king is always jubilant as soon as he gets chance for fighting as much as a sportsman is encouraged when there is a chance for sporting match. It is no argument that in the age of Kali such symptoms of the social animals were predestined and then why there was preparation for fighting out such symptoms? Such argument is offered by the lazy and unfortunate man. In the rainy season rain is predestined and yet people take precautions to protect themselves from not being moistened by such rain. Similarly in the age of Kali the

symptoms as above mentioned are sure to infiltrate in the social life but it is the duty of the state to save the citizens from the association of the agents of the age of Kali. Parikshit Maharaj wanted to punish the miscreants indulging in the above symptoms of Kali and thus save the innocent citizens (who were pure in habit by culture of religion and social usages. It is the duty of the king to give such protection and Maharaj Parikshit was perfectly right when he prepared himself to give a fight.

TEXT NO. 11

स्वलंकृत श्यामतुरंगयोजितं रथं मृगेन्द्रध्वजमाश्रितः पुरात् ।
वृतो रथाश्चद्विपपत्तियुक्तया स्वसेनया दिग्विधाय निर्गतः ।

Swalamkritam shyama turanga yojitam

Ratham mrigendra dhvajam asritah purat.

Vrito ratha aswa dwipapatti yuktaya

Swasenaya digvijayaya nirgatah.

ENGLISH SYNONYMS

Swalamkritam—very well decorated, *Shyama*—black, *Turanga*—horses, *Yojitam*—tackled, *Ratha*—Chariot, *Mrigendra*—lion, *Dhwajam*—flag-staffed, *Asritah*—under the protection, *Purat*—from the capital, *Vrito*—surrounded by, *Ratha*—charioteers, *Aswa*—cavalry, *Dwipapatti*—elephants, *Yuktaya*—thus being equipped, *Swasenaya*—along with infantry, *Digvijayaya*—for the purpose of conquering, *Nirgatah*—went out.

TRANSLATION

Maharaj Parikshit was seated on chariot which was tackled with black horses, flag staffed with the sign of a lion and thus being well decorated he was surrounded by charioteers, cavalry, elephants and infantry soldiers he went out of the capital for conquering all directions,

PURPORT

Maharaj Parikshit is distinguished from his grand father Arjuna as he tackled black horses in his chariot instead of white horses of his grand father. He ensigned his flag staff with the mark of a lion than his grand father who ensigned the flag with mark of Hanumanji. A royal procession like that of Maharaj Parikshit surrounded by well decorated chariots, cavalry, elephants, infantry and band is not only pleasing to the eyes but also they were signs of aesthetic sense of a civilization used to be manifested even in the fighting front.

TEXT No. 12

भद्राश्वं केतुमालं च भारतं चोत्तरान् कुरुन् ।
किम्पुरुषादीनि वर्षाणि विजित्य जगृहे बलिम् ॥

*Bhadraswam ketumalam cha bharatam chottaran kurun
Kimpurusndini varsani vijitya jagrihe valim.*

ENGLISH SYNONYMS

Bhadraswam—country of the name, *Ketumalam*—country of the name, *Cha*—also, *Bharatam*—country of the name, *Chottaran*—northern countries, *Kurun*—king-dom of the kuru dynasty, *Kim-purushadini*—country beyond the northern side of Himalaya, *Varsani*—parts of the earthly planet, *Vijitya*—conquering, *Jagrihe*—exacted.

TRANSLATION

Maharaj Parikshit then conquered all parts of the earthly planet of the names Bhadraswa, Ketumala, Bharat, Northern portion of Kurujangal, Kimpurusha etc. and thus exacted tributes from the respective rulers.

PURPORT

Bhadraswa : It is an island near about the Meru Par-

vat. And about this island there is a description in the Mahabharatam (Bhisma Parva 7/16-18). The description was narrated by Samjaya to Dhritarastra.

Maharaj Yudhisthir also conquered this island and thus the province was included within the jurisdiction of his empire. Maharaj Parikshit was formerly declared to be the emperor of all lands ruled by his grand-father but still he had to establish his supermacy while he was out of his capital for exacting tributes from such states.

Ketumala : This earth planet is divided into seven parts and according to others it is divided into nine parts. This earth is called Jambudwipa and is divided into nine Varsas. Bharat Varsha is one of the abovementioned nine varsas. Such Varsas are known as continents in the modern geographical context. Ketumala is described to be one of the above Varsas. It is said that in this varsha the women as a class are the most beautiful species of fair sex and it was conquered by Arjuna also. Description of this part of the world is available in the Mahabharata (Sabha 28/6)

It is said that this part of world is situated on the western side of the Meru Parvat and inhabitants of this province used to live up to ten thousands of years (Bhisma Parva 6/16.31-32) Human being living in this part of the globe are of golden colour and the women resemble the angels of heaven. The inhabitants are free from all kinds of diseases and berievements.

Bharatvarsha : This part of the world is also one of the nine Varsas of the Jambudwipa earthly planet. Each planet is also some times called as Dwipa on account of its being an island in the fathomless outer space. Each planet is factually an island in the airy ocean of outer space. Jambudwipa is one of such countless islands in the airy ocean of the outer space. Description of Bharatvarsha is given in the Mahabharata (Bhisma Parva chapters 9 to 10)

Uttaran—According to Sridharswami these parts of the world is called Ilavrita Varsa or the Meditarian countries of Europe. The description of the Ilavritavarsa is given in the Mahabarata (Sabha 28/6-7) as follows ;—

Nagarascha vanamcha va nadischa vimalodakah

Purushan deva kalpanscha **Narischa priyadarshanah**

×

×

×

×

Adristapurvan subhagan sa dadarsa dhananjayah

Sadanamcha subhrami **Narischa apsasasamnibha**

It is twice mentoned here about the women as all beautiful and some of them equal to the *Apsaras* as the heavenly women. Therefore the countries mentioned are roundabout the Meditarian coasts.

Kimpurisavarsa. Is stated to be situated beyond the northern side of Darjeeling Dhavala Giri and probably may be the countries like Nepal Bhutan Tibet and China. These parts of the world was also conquered by Arjuna (Sabha 28/1-2) The Kimpurusas are descendants of the daughter of Daksha. When Maharaj Yudhishthir performed horse sacrifice Yajna the inhabitants of these countries were also present to take part in the festival and they paid tributes to the emperor. This part of the world is called Kimpurusavarsa or sometimes the Himaalayan provinces (Haimavat) It is said Sukdeva Goswami was born in these Himalayan provinces and he came to Bharatvarsa after crossing the Himalayan countries.

In other words Maharaj Parikshit conquered all over the world namely all the continents adjoining all the seas and oceans in all direction namely the east, west, north and southern parts of the world.

TEXT No. 13—15

तत्र तत्रोपशृण्वानः स्वपूर्वेषां महात्मनाम् ।

प्रगीयमानं च यशः कृष्णमाहात्म्यसूचकम् ॥

आत्मानं च परित्रातमश्रत्थाम्नोऽल्लतेजसः ।

स्नेहं च वृष्णिपार्थानां तेषां भक्तिं च केशवे ॥

तेभ्यः परम संनुष्टः प्रीत्युज्जृम्भितलोचनः ।

महाधनानि वासांसि ददौ हारान महामनाः ।

*Tatratatra upasrinwanah swapurvesam mahatmanam
Parigiamanam cha yasah krishna mahatma suchakam.
Atmanam cha paritratam aswatthamno astra tejasah
Sneham cha Vrishni parthanam tesam bhaktim cha kesave
Tebhyah parama samtustah priti ujjrimbhita lochanah
Mahadhanani vasansi dadou haran mahamanah.*

ENGLISH SYNONYMS

Tatra tatra—everywhere the King visited, *Upasrinwanah*—continuously he heard, *Swapurvesam*—about his own forefathers, *Mahatmanam*—who were all great devotees of the Lord, *Parigiamanam*—unto those who were thus addressing, *Cha*—also, *Yasah*—glories, *Krishna*—lord Krishna, *Mahatma*—glorious acts. *Suchakam*—indicating, *Atmanam*—his personal self, *Cha*—also, *Paritratam*—delivered, *Aswatthamno*—of Aswatthama, *Astra*—weapon, *Tejasah*—powerful rays, *Sneham*—affection, *Cha*—also, *Vrishniparthanam*—between the descendants of Vrishni and that of Pritha, *Tesam*—of all of them, *Bhaktim*—devotion, *Cha*—Also, *Kesave*—Unto lord Krishna, *Tebhyah*—unto them, *Parama*—extremely, *Santustah*—pleased, *Priti*—attraction, *Ujjrimbhita*—pleasingly open, *Iochanah*—one who has such eyes, *Mahadhanai*—valuable riches, *Vasanani*—clothings, *Dadou*—gave in charity, *Haran*—necklace, *Mahamanah*—one who has broader outlook.

TRANSLATION

Wherever the king visited, continuously he heard about the glories of his great forefathers who were all devotees of the Lord indicating herein about the glorious acts of Lord Krishna also. He also heard about his personal self as to how he was protected by the Lord from the powerful heat of the weapon of Aswatthama. The addressers also mentioned about the great

affection between the descendants of Vrishni and that of Pritha on account of the latter's great devotion for the Lord Keshava. The king thus being very much pleased upon the singers of such glories had his eyes open in great satisfaction and he was pleased to award upon the singers very valuable necklaces and clothings by his magnanimous mind.

PURPORT

Kings and the like great personalities of the state are presented with welcome addresses, is a system from time immemorial and Maharaj Parikshit, as he was one of the well known emperors of the world, was also presented with addresses of welcome every where in all parts of the world as he visited those places. The subject matter of those welcome addresses was Krishna. Krishana means Krishna and His eternal devotees as much the king means the king and his confidential associates.

Krishna and His unalloyed devotees cannot be separated and therefore glorifying the devotee means glorifying the Lord and vice versa. Maharaj Parikshit would not have been too glad to hear about the glories of his forefathers like Maharaj Yudhisthir and Arjuna etc had it not been so done in connection with the acts of Lord Krishna. The Lord descends specifically for deliverance of His devotees (*paritranaya sadhunam*) and the devotees are glorified by the presence of the Lord because such devotees cannot live for a moment without the presence of the Lord by His different energies. The Lord is present for the devotee by His acts and glories and therefore Maharaj Parikshit felt the presence of the Lord when He was glorified by His acts specially in the matter of his personal self as he was saved by the Lord in the womb of his mother. The devotees of the Lord are never in danger; but in the material world which is full of dangers in every step, the devotees are apparently placed into dangerous position and thus being saved by the Lord the Lord is glorified. Lord Krishna would not have

been glorified as the speaker of the Bhagwat Geeta had his devotees like the Pandavas were not entangled in the battlefield of Kurukshetra. All such acts of the Lord were mentioned in the addresses of welcome and Maharaj Parikshit, in full satisfaction, rewarded those who presented such addresses. The difference between the presentation of welcome addresses in the modern days and that in the days gone by is that formerly the welcome addresses were presented to a person like Maharaj Parikshit; the welcome addresses were full of facts and figures and those who presented such addresses were sufficiently rewarded; whereas in the present days the welcome address is presented not always with factual statements but to please the postholder and sometimes they are full with untruth for flattering the object but alas rarely such presentations of welcome addresses are rewarded by the poor receiver.

TEXT No. 16

सारथ्यपारषदसेवनसख्यदौत्यवीरासनानुगमनस्तवनप्रणामान् ।
स्निग्धेषु पाण्डुषु जगत्प्रणतिं च विष्णोर्भक्तिं करोति नृपतिश्चरणारविन्दे ।

Sarathya parsada sevana sakhya dautya
Veerasanugamanam stavanam pranaman
Snigdhesu pandusu jagat pranatim cha vishno
Bhaktim karoti nripatis charanarvinde.

ENGLISH SYNONYMS

Sarathya—acceptance of the post of a chariot driver, *Parsada*—acceptance of presidentship in the assembly of Rajsuya sacrifice, *Sevana*—engaging the mind constantly in the service of the Lord, *Sakhya*—to think of the Lord as friend, *Doutya*—acceptance of the post of a messenger, *Veerasana*—acceptance of the post of an watchman with open sword at night, *Anugamanam*—following the foot prints, *Stavanam*—offering of prayers, *Pranaman*—offering obeisances, *Snigdhesu*—unto them who are malleable to the will of the Lord

Pandusu—unto the sons of Pandu, *Jagat*—the universal, *Pranatim*—one who is obeyed, *Vishno*—of Vishnu, *Bhaktim*—devotion, *Nripatis*—the king *Charanarvinde*—unto his lotus feet.

TRANSLATION.

When Maharaj Parikshit heard it that Lord Krishna (Vishnu), who is universally obeyed, out of His causeless mercy upon the malleable sons of Pandu, rendered all kinds of service in the matter of acceptance of the post of a chariot driver, to that of the presidentship according to the will of the Pandavas including the messengership, friendship, watchmanship at night, obeying like a servant and offering obeisances like one younger in age etc; at that time the king Maharaj Parikshit became overwhelmed with devotion unto the lotus feet of the Lord.

PURPORT

Lord Krishna is everything to the unalloyed devotees like the Pandavas. The Lord was for them the Supreme Lord, the spiritual master, the worshipable deity, the guide, the chariot driver, the friend, the servant, the messenger and everything as they could conceive of Him; and thus the Lord also reciprocated the feeling of the Pandavas. Maharaj Parikshit as a pure devotee of the Lord could only appreciate Lord's transcendental reciprocation of the feeling of His devotees and thus he himself also became overwhelmed with the dealings of the Lord. Simply by appreciating the dealings of the Lord with His pure devotees one can attain to salvation. The Lord's dealings with His devotees appear to be ordinary human-dealings but one who knows it in truth becomes at once eligible for going back to home back to Godhead. The Pandavas were so much malleable to the will of the Lord that they could sacrifice any amount of their energy for the service of the Lord and by such unalloyed determination only they could secure the Lord's mercy in any shape they desired.

TEXT No. 17

तस्यैवं वर्तमानस्य पूर्वेषां वृत्तिमन्वहम् ।
नातिदूरे किलाश्चर्यं यदासीत तन्निबोध मे ॥

*Tasya evam vartaman asya purvesam vrittim anwaham
Na atidure kila ascharyam yad asit tat nibodhame.*

ENGLISH SYNONYMS

Tasya—of Maharaja Parikshit, *Evam*—thus, *Vartamanasya*—remaining in absorption of such thought, *Purvesam*—of his forefathers, *Vrittim*—good engagement, *Anwaham*—day after day, *Na*—not, *Atidure*—far off, *Kila*—verily, *Ascharyam*—astonishing, *Yad*—that *Tat*—which, *Nibodha*—know it, *Me*—from me.

TRANSLATION

While Maharaj Parikshit was passing his days hearing about the good occupations of his forefathers and he was absorbed in that thought verily what happened not far away from him you may know it from me.

PURPORT

Not far away from his camp what happend is now stated by Suta Goswami.

TEXT No. 18

धर्मः पदेकेन चरन विच्छायामुपलभ्य गाम् ।
पृच्छति साश्रुवदनां विवत्सामिव मातरम् ॥

*Dharmah pada ekena charan vichhayam up alabhya gam
Prichhati sa ashruvadanam vivatsam iva mataram.*

ENGLISH SYNONYMS

Dharma—The Personality of religious principle, *Pada*—leg, *Ekena*—by one only, *Charan*—wandering, *Vichhaynm*—overtaken

by the shadow of grief, *Upalabhya*—having met, *Gam*—the cow, *Prichhati*—asking, *Sa*—with, *Ashruvadanam*—with tears on face, *Vivatsam*—one who has lost her offspring, *Iva*—like, *Mataram*—the mother.

TRANSLATION

The Personality of religious principle Dharma in the form of a bull was wandering. And he met the Personality of earth in the form of a cow who appeared to be aggrieved like a mother who had lost her child and thus she looked with tears on her face. She lost the beauty of her bodily feature and thus Dharma asked the earth as follows.

PURPORT

Bull is the emblem of moral principle and the cow is the representative of the earth. When the bull and the cow are happy in joyful mood it is to be understood that the people of the world are also happy and are in joyful mood. The reason is that the bull helps production of grains in the agricultural field and the cow delivers milk the miracle of aggregate food values. The human society therefore maintains, these two important animals very carefully so that they can wander every where in cheerfulness. But at the present moment in this age of Kali both the bull and the cow are now meant for being slaughtered and eaten up as foodstuff by a class of men who do not know what is the Brahminical culture. The bull and the cow can be protected for the good of all human society simply by spreading the Brahminical culture is the topmost perfection of all cultural affairs because by advancement of such culture only morale of the society is properly maintained where by peace and prosperity of the society attained without any extraneous effort for them. When Brahminical culture deteriorates the picture is televisioned by the above description of the cow and bull and the resultant action is prominent by the following symptoms.

TEXT No. 19

धर्म उवाच :

कच्चिद्भूद्रेऽनामयमात्मनस्ते विच्छायासि म्लायतेषन्मुखेन ।
आलक्षये भवतीमन्तरार्थी दूरे बन्धुं शोचसि कंचिनाम्ब ॥

Dharma uvacha :

Kachchit bhadre anamayam atmanaste
Vichhayasi mlayate isat mukhena
Alaksaye bhavatim antaradhim
Dure bandhun sochasi kamchit amba.

ENGLISH SYNONYMS

Dharma uvacha—Dharma enquired, *Kachchit*—whether, *Bhadre*—madam, *Anamayam*—quite hail and hearty, *Te*—unto you, *Vichhayasi*—appear to be covered with shadow of grief, *Mlayate*—which darkens, *Isat*—slightly, *Mukhena*—by the face, *Alakshaye*—you look, *Bhavatim*—unto yourself, *Antaradhim*—some disease within, *Dure*—long distant, *Bandhum*—friend, *Sochasi*—thinking of, *Amba*—Oh mother.

TRANSLATION

Dharma or the bull representing the Personality of religious principles enquired, “Madam are you quite hail and hearty ? Why are you looking to be covered with shadow of grief ? It appears that you have become black by your face. Are you suffering from some internal disease or are you thinking of some relative who is away to distant place ?”

PURPORT

The symptoms of the people of the world in this age of Kali are that they are always full of anxieties and every one is diseased by some kind of ailment. From the very face of the people of this age one can find out the index of the mind and every one

feels the absence of his relative who is away from home. The particular symptom of the age of Kali is that no family is now blessed to live together. To earn livelihood the father lives at a place far away from the son or the wife lives far away from husband and so on. There are sufferings from some internal disease, separation from the near and dear and anxieties for maintaining the status quo are some of the important factors which make the people of this age always unhappy.

TEXT No. 20

पादैर्न्यूनं शोचसि मँकपादमात्मानं वावुषलैर्मोक्ष्यमाणम् ।
आहो सुरादीन् हृतयज्ञभागान् प्रजा उत स्विन्मघवत्यवर्षति ॥

Padaiar nyunam sochasi ekapodam
Atmanam va vrisalair bhakshamanam
Aho suradin hritayajna bhagan
Praja uta swit maghavati avarsai.

ENGLISH SYNONYMS

Padair—by three legs, *Nyunam*—diminished, *Sochasi*—if you are lamenting for that, *Ekapadam*—only one leg, *Atmanam*—own body, *Vrisalair*—by the unlawful meat eaters, *Bhakshamanam*—to be exploited, *Aho*—in the sacrifice, *Suradin*—the authorised demigods, *Hritayajna*—devoid of sacrificial, *Bhagan*—share, *Praja*—the living beings, *Uta*—increasing *Swit*—wheter, *Maghavati*—in famineh and scarcity, *Avarsati*—on account of rainlessness.

TRANSLATION

I have lost my three legs and am standing on one leg only. Are you lamenting for my this state of existence ? Or you are in great anxiety because henceforward the unlawful meat eaters will exploit you ? Or you are in sorry plight because the demi gods are now bereft of the share of sacrificial offerings on account of no sacrifice being performed at present ? Or you are aggrieved for the

living being on account of their suffering due to famine and rainlessness.

PURPORT

With the progress of the age of Kali four things particularly namely duration of life, mercy, power of recollection, and moral or religious principles will gradually diminish. Dharma or the principles of religion being lost in the proportion of three out of four the symbolical representation bull was standing on one leg only. When three fourth of the population of the whole world become irreligious the situation is practically converted into the haunting place for the animals. In the age of Kali godless civilization will create so many so called religious societies in which the personality of Godhead will be directly or indirectly defied. And thus faithless societies of man will turn the world inhabitable for the saner section of people. There is gradation of human being in terms of proportionate faith in the supreme Personality of Godhead. The first class faithful men are the Vaishnavas and the Brahmins, then the Ksatriyas, then the Vaisyas, then the Sudras, then Mlechhas, then the Yavanas and at last the Gandalas. Degradation of the human instinct begins from the stage of the Mlechhas and the Chandala state of life is the last word in the matter of human degradation. All the above terms of nomenclature mentioned in the Vedic literatures are never meant for any particular community by birth. They are different qualifications of the human being in general. There is no question of birth right community but one can acquire the respective qualifications by a one's own effort and as such the son of a Vaishnava can become a Mlechha or the son of a Chandala can become more than a Brahmin in terms of his association and intimate relation with the supreme Lord.

The meat eaters are generally called the Mlechhas. But all meat eaters are not Mlechhas. Those who accept meat in terms of scriptural injunctions are not Mlechhas but those who accept meat without restriction are called Mlechhas. Beef is forbidden in the scrip

tures and the bulls and cows are offered special protection by followers of the Vedas. But in this age of Kali people will exploit the body of the bull and the cow as they like and thus they will invite sufferings of various types.

The people of this age will not perform any sacrifice. The Mlechha type of population will care very little for performances of Sacrifices although performance of Sacrifice is essential for persons who are materially engaged in the matter of sense enjoyment. In the Bhagwat Geeta such performance of sacrifices are strongly recommended (B. G. 3/14-16)

The living beings are created by the creator Brahma and just to maintain the created living being progressively towards the path of back to home back to Gdhead the system of performing sacrifice is also created by him. The system is that the living being lives on the produce of grains and vegetables and by eating such foodstuff they get vital powers of the body in the shape of blood and semina and from the blood and semina one living being is able to create other living being. But the production of food grains grass etc become possible by rains and this rain is made possible to shower properly by performances of the recommended sacrifice. Such sacrifices are directed by the rites of the Vedas namely Sama Yaju Rik and Atharva. In the Manusmiriti it is recommended that by offering sacrifice on the alter of the Fire the sun-god is pleased. When the Sun-god is pleased he properly collects water from the sea and thus sufficient cloud collected on the horizon and rains fall down. After sufficient rain falls there is sufficient production of food grains for men and all animals and thus there is energy in the living being for progressive activity. The Mlechhas however make plans for installing slaughthr houses for killing the bulls and the cow along with other animals thinking that they would prosper by increasing the number of factories and live on animal food without caring for performance of sacrifices and production of food grains. But they must know that even for the animals they must pro-

duce grass and vegetables otherwise hardly they can live on animal food only. And even for producing grass for the animals they must require sufficient rains from the horizon and therefore they have to depend ultimately on the mercy of the demigods like the Sun, Indra, Chandra etc. and such demigods must be satisfied by performances of sacrifice.

This Material world is a sort of prison house and we have several times mentioned this fact. The demigods are servants of the Lord to see to the proper upkeep of the prison house. Such demigods want to see that the rebel living beings, who want to survive faithlessly, may gradually be turned towards the Supreme power of the Lord. Therefore, the system of offering sacrifice is there recommended in the scriptures.

The materialistic men want to work hard and enjoy the fruitive result in the matter of sense enjoyment. As such they are committing many types of sins at every step of life. Those who are however consciously engaged in the devotional service of the Lord are transcendental to all varieties of sins and virtues. Such activities are free from the contamination of the three modes material qualities. For the devotees there is no need of performances of prescribed sacrifices because the very life of the devotee is a symbol of sacrifice. But persons who are engaged in fruitive activities for sense enjoyment must perform the prescribed sacrifices because that is the only means for getting free from the reactions of all sins committed by the fruitive workers. Sacrifice is the means for counteracting such accumulated sins. The demigods are pleased when such sacrifices are performed as much as prison-officers are satisfied when the prisoners are turned into obedient subjects to the state laws. Lord Chaitanya however has recommended only one Yajna or sacrifice called the Samkirtan Yajna in which every one can take part and thus both devotees and the fruitive workers can derive equal benefit from such performances of Samkirtan Yajna.

TEXT NO. 21

अरक्ष्यमाणाः स्त्रिय उर्वि बालानशोचस्यथो पुरुषादेरिवार्तन् ।
वाचं देवौ ब्रह्मकुले कुकर्माण्यब्रह्मण्ये राजकुले कुलाग्रयान् ॥

Arakshamanah striya urvi valan

Sochasi atho purusadair iva artan.

Vacham devim brahmakule kukarmani

Abrahmanyē rajkule kulagryan.

ENGLISH SYNONYMS

Arakshamanah—unprotected, *Striya*—women, *Urvi*—on the earth, *Valan*—children, *Sochasi*—you are feeling compunction, *Atho*—as such, *Purusadair*—by men, *Iva*—like that, *Artan*—those who are unhappy, *Vacham*—vocabulary, *Devim*—the Goddess, *Brahmakul*—in the family of the Brahmin, *Kukarmani*—acts against the principles of religion, *Abrahmanyē*—persons against the Brahminical culture, *Rajkule*—in the administrative family, *Kulagryan*—most of all the families (the Brahmins)

TRANSLATION

If you are feeling compunction in the matter of the unhappy women and children who are left forlorn by unscrupulous persons? Or you are unhappy for the matter of the goddess of learning being handled by Brahmins addicted to acts against the principles of religiosity? Or you may be sorry to see that the Brahmins have taken shelter of the administrative family where Brahminical culture is not respected.

PURPORT

It is a plight for the people of the earth that in the age of Kali the women and the children along with Brahmins and cow will be neglected grossly in the matter of their protection. In this age illicit connection with women will render many women and

children uncared for. Circumstancially the women will try to become independent of the protection of man and marriage will be performed as a matter of formal agreement between man and woman resulting in most cases the children will be not taken care of properly. The Brahmins are traditionally intelligent class of men in the society and as such they will be able to pick up modern education to the topmost rank but so far moral and religious principles are concerned they shall be the fallen number one. Education and fallen in character go ill together but such things will go on as parallel to one another. The administrative heads as a class will condemn the tenets of vedic wisdom and will prefer to conduct a so called secular state and yet the so called educated Brahmins will be purchased by such unscrupulous administrators. Even a philosopher and writer of many books on religious principles may also accept an exalted post in a government which denies all moral codes in the shastras the Brahmins are specifically restricted in acceptance of service. But in this age they will not only accept service but they will do so even it is of the meanest quality. These are some of the symptoms of the Kali age. And they are harmful to the general welfare of the human society.

TEXT No. 22

कि क्षत्रबन्धून कलिनोपसृष्टा राष्ट्राणि वा तैरवरोपितानि ।
इतस्ततो वाशनपानवासः स्नानव्यवायो म्मुखजोवलोकम् ॥

Kim kashatra bandhun kalina upasristah
Rastrani va tair avaropitani
Itas tato vasanapana vasah
Snana vyavaonn mukha jiyaolkan.

ENGLISH SYNONYMS

Kim—whether, *Kshatarabandhun*—the unworthy administrators,
Kalina—by the influence of the age of Kali, *Upasristah*—bewildered

Asrani—state affairs, *Va*—or, *Tair*—by them, *Avarapitani*—put into disorder, *Itas*—here, *Tatas*—there, *Va*—or, *Asana*—accepting foodstuff, *Pana*—drink, *Vasa*—residence, *Snana*—bath, *Vyavayo*—sexual intercourse, *Unnmukha*—Inclined, *Jivalokam*—human society.

TRANSLATION

The so called administrators are now bewildered by the influence of this age of Kali and thus they have put into disorders all state affairs. Whether you are lamenting such disorderly things ? The people in general now do not follow the rules and regulations for eating, sleeping, drinking, mating etc and now they are inclined to do such things any where and every where. If you are unhapay for this ?

PURPORT

There are, some necessities of life on par with the lower animals and they are eating sleeping fearing and mating. These bodily demands are equally good both for the human being and the animals. But the human being has to fulfil such desires not like animals but like a human being. A dog can mate with a bitch before the public eyes without hesitation but if a human being does so the act will be considered as public nuisance and the person doing so will be criminally prosecuted. Therefore for the human being there are some rules and regulations even for fulfilling common demands. When the human society will avoid such rules and regulations it will be so done bewildered by the influence of the age of Kali. In this age the people are indulging in such necessities of life without following the rules and regulations and this deterioration of social and moral rules is certainly lamentable on account of the harmful effects of such beastly behaviour. In this age the fathers and the guardians are not happy with the behaviour of their wards but they must know that so many innocent children are victims of bad association awarded by the influence of this age of Kali. We know it from Srimad Bhagwatam that Ajamil an innocent son of a

Brahmin was passing the road and he saw a Sudra pair sexually embraced. This attracted the boy, and later on the boy became a victim of all debaucheries in the later days of his life. From a pure Brahmin he fell down to the position of a wretched urchin and it was all due to the bad association. There was one victim like Ajamil in those days gone by but in this age of Kali the poor innocent body and students are daily victims of the cinema shows which attract men only for the matter of sex indulgence. The so called administrators are all untrained in the affairs of a Kashatriya. The Katriyas are meant for administration as the Brahmins are meant for knowledge and guidance. The word *kshatriyabandhu* means the so called administuator or persons promoted to the post of the adminittrator without prpper training by culture and tradition. Now a days they are promoted to such exhalted posts by the votes of people who are themselves fallen in the rules and regulations of life. How they can select a proper man who are themselves fallen in the standard of life. Therefore, by the influence of the age of Kali everywhere politically, socially or religiously everything is topsyturvied and therefore for the sane man they are all regretable factors looking forward to the general welfare of the human society.

TEXT No. 23

यद्वाम्ब ते भूरिभारवतारकृतावतारस्य हरेर्धरित्रि ।
अन्तर्हितस्य स्मरती विसृष्टा कर्माणि निर्वाणविलम्बितानि ॥

*Yad va amba te bhuri bharavatara
Krita avatarasya harer dharitri
Antahritasya smarati visrista
Karmāni nirvan vilambitani.*

ENGLISH SYNONYMS

Yad—that, *Va*—may be, *Amba*—oh mother, *Te*—your, *Bhuri*—heavy, *Bhara*—Load, *Vatara*—decreasing the load, *Krita*—done, *Avatarasya*—one

who incarnated, *Harer*—of Lord Sri Krishna *Dharitri*—oh the earth, *Antarhritasya*—of him who is now out of sight, *Smarati*—while thinking of, *Visrista*—all that were performed, *Karmani*—activities, *Nirvan*—salvation, *Vilambitani*—that which entails.

TRANSLATION

Oh mother earth, the Supreme Personality of Godhead Hari incarnated Himself as Lord Sri Krishna just to unload your heavy burden whatever He has had done here they are all transcendental activities cementing the path of liberation. You are now bereft of His presence and probably you are thinking of those activities and feeling sorry in their absence.

PURPORT

The activities of the Lord includes liberation but they are more relishable than the pleasure derived from Nirvana or liberation. According to Srila Jiva Goswami and Visvsnath Chakravarty Thakur the word used here is **Nirvanabidambitani** that which minimises the value of liberation. To attain *nivana* or liberation one has to undergo severe type of *Tapasya* austerities but the Lord is so merciful that He incarnates to diminish the overburden of the earth and simply by remembering such activities one can defy the pleasure derived from Nirvana and reaches the transcendental abode of the Lord to associate with Him eternally engaged in His blissful loving service.

TEXT No. 24

इदं ममाचक्ष्व तवाधिमूलं वसुन्धरे येन विकशितासि ।
कालेन वा ते बलिना बलीयसा सुरार्चितं किं हृतमम्ब सौभागम् ॥

Idan mama achaksba tava adhimulam

Vasundhare yena vikarsitasi.

Kalena vate valina valiyasa

Surarchtiam king hritam amba sonbhagam.

ENGLISH SYNONYMS

Idam--this, *Mama*--unto me, *Achaksha*--Kindly inform, *Taba*--your, *Adhimulam*--the root cause of your tribulations, *Vasundhare*--the reservoir of all riches, *Yena*--dy which, *Vikarsitasi*--reduced to much weakness, *Kalena*--by the influence of time, *Va*--or, *Te*--your, *Valina*--very powerful, *Valiyasa*--more powerful, *Surarchitam*--adored by the demigods, *Kim*--whether, *Hritam*--taken away. *Amba*--mother, *Soubhagam*--fortune.

TRANSLATION

Mother, you are the reservoir of all riches, you may inform me about the root cause of your tribulations by which you have been reduced to so much weakness. I think that the powerful influence of time, which conquer over the most powerful, might have forcibly taken away all your fortune which was adored even by the demigods.

PURPORT

By the Grace of the Lord each and every planet is created fully equipped. So this earth is not only fully equipped with all the riches for the maintenance of the inhabitants but also when the Lord descends by His incarnation on the earth the whole atmosphere becomes so much enriched with all kinds of opulences that even the denizens of heaven worship it with all attention. But by the will of the Lord the whole thing can at once be changed into a different condition. He can do and undo a thing at His sweet will and as such no body should consider himself as self-sufficient or independent of the Lord.

TEXT No. 25

धरण्युवाच :

मवान हि वेद तत्सर्वं यन्मां धर्मानुपृच्छसि ।

चतुर्भिर्धर्तसे येन पादेलोकसुखावहे ॥

Sri Dharani uvacha :

*Bhavan hi veda tatsarvamyet mam dharma anuprichhasi
Chaturbhir vartase yena padair loka sukhabahai.*

ENGLISH SYNONYMS

Sri Dharaniuvacha—Mother earth replied, *Bhavan*— your goodself, *Hi*—certainly, *Veda*—know, *Tatsarva*—all that you have enquired from me, *Tat*—that *Mam*—from me, *Dharma*—Oh the Personality of religious principle, *Anuprichhasi*—You have enquired one after another, *Chaturbhir*—by four, *Vartase*—do you exist, *Yena*—by which, *Padair*—by the legs, *Loka*—in each and every planet, *Sukhabahai*—increasing the happiness.

TRANSLATION

The earthly deity in the form of a cow thus replied to the Personality of religious principles in the form of a bull, “Oh Dharma whatever you have enquired from me they are all known to you and yet I shall try to reply all those. You too also maintained your four legs and increased the happiness of all over the universe by the mercy of the Lord”

PURPORT

The principles of religions are laid down by the Lord Himself, and the executor of such laws is the Dharamraj or Yamraj. Such principles do work on fully in the age of Satya Yuga; in the Treta Yuga and they are reduced by a fraction of one-fourth, in the Dwapara they are reduced to one-half and in the Kali Yuga they are reduced to one fourth gradually diminishing to the zero point; and then devastation takes place. Happiness of the world depends proportionately on the maintenance of the religious principles individually or collectively. The best part of valour is to maintain the principles inspite of all kinds of odds and thus be happy during the span of life ultimately returning back to home back to Godhead.

सत्यं शौचंदया क्षान्ति स्त्यागः संतोष आर्जवम् ।
 शमो वमस्तपः साम्यं तितिक्षोपरतिःश्रुतम् ॥
 ज्ञानं विरक्तिरैश्वर्यं शौर्यं तेजो बलं स्मृतिः ।
 स्वातन्त्र्यं कौशलं कान्तिर्धैर्यं मार्दवमेव च ॥
 प्रागल्भ्यं प्रश्रयः शीलं सह ओजो बलं मगः ।
 गाम्भीर्यं स्थैर्यमास्तिक्यं कीर्त्तमानोऽनहकृतिः ॥
 एते चान्ये च भगवन्नित्या यत्र महागुणाः ।
 प्रार्थ्या महत्त्वमिच्छद्भिरनं विद्यन्ति स्म कहिचित् ॥
 तेनाहं गुणपात्रेण श्रीनिवासेन साम्प्रतम् ।
 शोचामि रहितं लोकं पाप्मना कलिनेक्षितम् ॥

*Satyam spucham daya kshantis tyagah santosha arjavam
 Samo damas tapah samyam titiksha uparatim srutam.
 Jnanam virakti aischaryam souryam tejo valams smritih
 Swatantram kousalam kantir dhairyam ardavam eva cha.
 Pragalbhyam prasrayah seelam saha ejah va'am dhagah
 Gambhiryam sthairyam astikyam kirtimano anahamkritih.
 Yete cha anye cha bhagawan nitya yatra mahagunah
 Prathya mahatwam ichhatbhir na viyanti sma karhichit.
 Tena ham guna patrena sri nivasena sampratam
 Sochami rahitam lokam papmana kalina ikshitam.*

ENGLISH SYNONYMS

Satyam—truthfulness, *Soucham*—cleanliness, *Daya*—not to tolerate other's unhappiness, *Kshanti*—To control oneself even there is cause of anger, *Tyagah*—Magnanimity, *Santosha*—self-satisfaction, *Arjavam*—straight forwardness, *Samo*—fixed up by the mind, *Damas*—firmness of the sense organs, *Tapah*—true to one's responsibility, *Samyam*—indiscrimination of friend and foe, *Titiksha*—tolerate offence by others, *Uparatim*—indifferent to loss and gain, *Srutam*—following scriptural injunctions, *Jnanam*—knowledge (self-realisation)

ion), *Virakti*—unattached to sense enjoyment, *Aischaryam*—leadership, *Souryam*—chivalry, *Tejo*—influence, *Valam*—to render possible what is impossible, *Smritih*—to find out proper duty, *Swatantram*—not to depend on other, *Kousalam*—dexterity in all activities. *Kantir*—beauty, *Dhairyam*—undisturbed, *Ardavam*—soft or kindhearted, *Eva*—thus, *Cha*—also, *Pragalbhyam*—ingenuity, *Prasayah*—gentility, *Seelam*—mannerly, *Saha*—determination, *Ojah*—perfect knowledge, *Valam*—proper execution, *Bhagah*—object of enjoyment, *Gambhiryam*—ever joyful, *Sthairyam*—immovable, *Astikyam*—faithfulness, *Kritir*—fame, *Manah*—worshipable, *Anahamkritih*—pridelessness, *Yete*—all these, *Anye cha*—also others many, *Bhagawan*—the Personality of Godhead, *Nitya*—everlastingly, *Yatra*—where, *Mahagunah*—great qualities, *Prarthya*—worth to possess, *Mahatwam*—greatness, *Ichhatam*—those who desire so, *Na*—never, *Viyanti*—deteriorates, *Sma*—ever, *Karhichit*—at any time, *Tena*—by Him, *Aham*—myself, *Gunapatrena*—the reservoir of all qualities, *Sri*—goddess of fortune, *Nivasena*—by the resting place, *Sampratam*—very recently, *Sochami*—I am thinking of, *Rahitam*—bereft of, *Lokam*—planets, *Paṭmana*—by the store of all sins, *Kalina*—by the Kali, *Ikshitam*—purviewed by.

TRANSLATION

“And in whom, 1. truthfulness, 2. cleanliness, 3. intolerance of other's unhappiness, 4. the power of controlling anger, 5. self-satisfaction. 6. straightforwardness, 7. fixity of mind, 8. controlling the sense organs, 9. Responsibility, 10. equality, 11. tolerance, 12. equanimity, 13. faithfulness, 14. knowledge, 15. absenced of sense enjoyment, 16. leadership, 17. chivalry, 18. influence, 19. power of making everything possible, 20. discharging proper duty, 21. complete independence, 22. dexterity, 23. fullness of all beauty 24. of equiposition, 25. kindheartedness. 26. ingenuity. 27. gentility, 28. Magnanimity, 29. determination, 30. perfection of all knowledge, 31. proper execution, 32. possession of all object of enjoyment, 33. joyfulness, 34. immovability, 35. fidelity, 36. fame, 37. being worshipable, 38. pridelessness

ss, 39. being the Personality of Godhead, 40. eternity-and many other transcendental qualities are eternally present never to be separated from Him, that Personality of Godhead the reservoir of all goodness and beauty, Lord Sri Krishna has now closed his transcendental pastimes from the face of the earth and in his absence the age of Kali has spread its influence everywhere and I am actually sorry to see this condition of existence.

PURPORT

Even it is possible to count the atoms after smashing the earth into powder, still it is not possible to estimate unfathomed transcendental qualities of the Lord. It is said that Lord Anantadeva has tried to expostulate the transcendental qualities of the Supreme Lord by his numberless tongues and that for numberless years together still it has been impossible to estimate the factual qualities of the Lord. The above statement of the qualities of the Lord is just to estimate his qualities as far as a human being is able to see in Him. But even it is so the above qualities can also be divided into many subheadings. According to Srila Jiva Goswami item No. 3. can be subdivided into 1. protection of the surrendered souls and 2. well wishes for the devotees particularly. In the Bhagwat Geeta we have it from the statement of the Lord that he wants every soul to surrender unto Him only and by doing so he assures every one to give protection from the reactions of all sins. Therefore unsundered souls are not devotees of the Lord and as such there is no particular protection for every one in general. For the devotees He has particularly all good wishes and those who are actually engaged in loving transcendental service of the Lord, He has particular attention for such devotees and always He gives direction to such pure devotees as it may help the devotee in the matter of discharging his responsibility on the path of back to home, back to Godhead. By his quality (10) the Lord is equally kind to every one as much as the sun is equal in distributing its rays over every one equally but still there are many who are

unable to take advantage of the equal sun rays. Similarly the Lord says that surrendering unto Him is the guarantee for all protection from Him but unfortunate persons are unable to accept this proposition and therefore they suffer from all material miseries. So even though the Lord is equally well wishing to every one the unfortunate living being due to bad association only is unable to accept His instructions in toto and for this the Lord is never to be blamed for. He is called welwisher partiality for the devotees only. It appears to be the quality of partiality by the Lord for His devotees but factually the onus rests on the living being to accept or reject the equal treatment by the Lord.

Item No. 7 fixity of mind can be expanded so that the Lord never deviates from His word of honour. Whomever does He give assurance for protection, the promise is executed at all circumstances. It is the duty of the pure devotee to be fixed up in the discharge of duty entrusted to him by the Lord or the Lord's bonafide representative the spiritual master and the rest is carried on by the Lord without any break.

Responsibility of the Lord is also unique. The Lord has no responsibility practically because all His work is done by His different appointed energies. But still He accepts voluntary responsibilities in the matter of displaying different roles in His transcendental pastimes. When as a boy He was playing the part of a cowboy as son of Nanda Maharaj he discharged the responsibility perfectly. Similarly when He was playing the part of a Kshatriya youngman as the son of Maharaj Vasudeva He displayed all the skill of a marshal spirited Kshatriya. In almost all cases the Kshatriya king has to secure a wife by fighting or kidnapping the girl. This sort of behaviour for Kshatriya is eulogistic in the sense that a Kshatriya must show his power of chivalry before his would be wife so that the daughter of a Kshatriya is pleased to see the valour of her would be husband. Even Personality of Godhead Sri Rama also displayed such spirit of chivalry during his marriage. He broke the

strongest bow called Haradhanu and achieved the hand of Sita Devi the mother of all opulence. It is practically the display of Kshatriya spirit during marriage festival and there was nothing wrong in such fighting. Lord Sri Krishna discharged such responsibility fully because although He had more than 16000 sixteen thousands of wives in each every case He fought like a chivalrous Kshatriya and thus secured a wife. To fight sixteen thousands of times for securing sixteen thousands of wives is certainly possible by the Supreme Personality of Godhead and not by any one else. Similarly he displayed full responsibility in the matter of every actions in His different transcendental pastimes.

Item No. 14 Knowledge can be further extended into five subheadings namely 1. intelligence, 2. greatfulness, 3. power of understanding the circumstantial environments of place, object and time. 4. Perfect knowledge of every thing and 5 Knowledge of the self. Only the fools are ungrateful to their benefactors. The Lord however does not require to be benefited by any one else besides Himself because He is full in Himself and still He feels benefited by unalloyed services of His devotees. The Lord feels grateful to His devotees for such unsophisticated, unconditional service of a devotee and tries to reciprocate it by rendering service to such devotees although the latter also have no such desire from the heart. Transcendental service of the Lord is itself a transcendental benefit for the devotee and therefore the devotee has nothing to expect from the Lord. On the assertion of Vedic aphorism **Sarvam Khalu Idam Brahman** we can understand that the Lord, by His omnipresent rays of Personal effulgence called by the name **Brahmajyoti**,—is all pervading inside or outside of everything like the omnipresent material sky and as such He is also Omniscient of everything.

So far as the beauty of the Lord is concerned He has some special features of His personal body distinguished from all other living beings and over and above that He has some special attractive beautiful features by which He attracts the mind of even Radharani the

supermost beautiful creation of the Lord. He is known, therefore, as Madan Mohan or One who attracts the mind of the Cupid even. Srila Jiva Gosami Prabhu has scrutinisingly analysed other transcendental qualities of the Lord and affirms that Lord Sri Krishna is the Absolute Supreme Personality of Godhead (Pāram Brahman). He is omnipotent by His inconcievable energies and therefore He is the Yogeswara or the Supreme Master of all mystic powers. Being the Yogeswara His eternal Form is spiritual or combination of eternity bliss and knowledge. The non-devotee class can not understand the dynamic nature of His knowledge because they are satisfied reaching up to His eternity form of knowledge. All great souls aspire after being equal in knowledge with Him means greatness of His eternal knowledge or in other words, it means that all other's knowledge is ever insufficient flexible and measurable whereas the knowledge of the Lord is everfixed and unfathomable. Srila Suta Goswami affirms in the Bhagwatam that although He was observed by the citizens of Dwarka every day, they were everincreasingly anxious to see Him again and again. The living being can appreciate the qualities of the Lord as the ultimate goal but they cannot attain the status quo of such equality. This material world is a product of the Mahat Tattwa which is a state of the Lord's dreaming condition in His **Yoganidra** mystic slumber in the causal ocean and yet the whole thing appears to be as factual presentation of His creation. This means that the Lord's dreaming conditions are also factual manifestations. He can therefore, bring about everything at His transcendental control and as such whenever and wherever does He appears He does so in His fullness without deviation of any fractional percentage of His full potency.

The Lord being all that is described above, it is He only who can maintain the affairs of the creation and by His so doing He gives salvation even to His enemies who are killed by Him. He is attractive even to the topmost liberated soul and as such He is worshipable even by Brahma and Shiva the greatest of all demi-

gods. Even by His incarantion of Purushavatara He is the Lord of the creative energy. The creative material energy is working under His directions as it is confirmed in the Bhagwat Geeta (B. G. 9/10) He is the control switch of the material energy and to control the material energy in the innumerable universes He is the root cause of innumerable incarnations in all the universes. There are more than five lacs of incarantions of Manu only in one universe besides other incarantions and thus we can simply imagine the number of His different incarnations in different universes. In the spiritual world however beyond the Mahat Tattwas there is no question of incarantions but there are plenary expansions of the Lord in the different Vaikunthas. The planets in the spiritual sky are at least three times more than they are within the innumerable universes in the Mahattatwa. And all these Narayana forms of the Lord are but expansions of His Vasudeva feature and as such He is both Vasudeva and Narayana and Krishna simultaneously. He is "Sri Krishna govinda hare murare, He natha narayuna Vasudeva " all in one. His qualities therefore cannot be counted by any one however great may one be.

TEXT No. 31

आत्मानं चानुशोचामि भवन्तं चामरोत्तमम् ।
देवान्पितॄन्नुषीन् साधून् सर्वान् वर्णास्मथाऽऽश्रमान् ॥

*Atmānam chānusochohami bhavantam cha amrottamam
Devan pitrin rishin sadhun sarvan varnas tatha ashraman.*

ENGLISH SYNONYMS

Atmanam—my self, *Cha*—also, *Anusochami*—lamenting on, *Bhavantam*—your self, *Cha*—as well as, *Amarattaman*—the best amongst the demigods, *Devan*—about the demigods, *Rishin*—about the sages, *Pitrin*—about the denizens of Pitriloka planet, *Sadhun*—about the devotees, *Sarvan*—all of them, *Varnan*—sections, *Tatha*—as also, *Ashraman*—orders of human beings.

TRANSLATION

I am thinking about my self and oh the best amongst the demigods for yourself also as well as for all the demigods, sages denizens of the Pitriloka, about the devotees of the Lord and all men obedient to the system of Varna and Ashrama in the human society

PURPORT

To effect perfection of human life there is series of co-operative link between man to demigods, sages, denizens of the Pitriloka, devotees of the Lord and the scientific system of Varna and Ashrama orders of Life. Distinction of human life and animal life therefore begins on the background of the scientific system of Varna and Ashrama guided by the experience of the sages and in relation with the demigods gradually rising to the summit of re-establishment of our eternal relation with the Supreme Absolute Truth Personality of God-head Lord Sri Krishna. When the God-made Varnashram Dharma, which is strictly meant for co-operation with the machinery of developing animal consciousness to human consciousness and from human consciousness to Godly consciousness of perfect living condition, is broken by advancement of foolishness of the human being, at that time the whole system of peaceful progressive life is at once disturbed. In the age of Kali the first attack of the venomous snake is struck on the God-made Varna Ashrama Dharma and thus a person properly qualified as a Brahmin is called a Sudra and Sudra by qualification is passing on as the Brahmin all on the false sense of birth right claim. To become Brahmin by the birthright claim is not at all bonafide although it may be fulfilment of one of the conditions but the real qualification of a Brahmin is to be situated on the strength of controlling the mind, the senses, stamina of tolerance, simplicity, cleanliness, knowledge, devotion and faith in the Vedic wisdom and truthfulness. In the present age

consideration of the necessary qualification is being neglected and the false birthright claim is being supported even by a much popular sophisticated poet and author of 'Ramcharit Manas'.

This is all due to the influence of the age of Kali and Mother earth represented as the Cow was lamenting the regrettable condition.

TEXT No. 32-33

ब्रह्मदयो बहुतिथं यदपांगमोक्षकामास्तपः समचरन् भगवत्प्रपन्नाः ।
 सा श्रीः स्ववासमरविन्दवनं विहाय यत्पादसौभगमलं भजतेऽनुरक्ता ॥
 तस्याहमब्जकुलिशांकुशकेतुकैः श्रीमत्पदैर्भगवतः समलंकृतांगी ।
 त्रीनत्यरोच उपलभ्य ततोविभूतिलोकान् स मां व्यसृजदुस्मयतीं तदन्ते ॥

*Brahmdayo vahutitham yad apanga-moksha
 Kamas tapah samacharan bhagwat prapannah.
 Sa sreeh swavasa aravindavanam vihaya
 Yad pada soubhagam alam bhajate anurkta.
 Tasya aham abja kulisha ankusa ketu ketaih
 Srimat padair bhagavatah samalamkritangi
 Trin ati arocha upalabhya tatoh vibhutim
 Lokan sa mam vyasrijat utsamayatim tadante.*

ENGLISH SYNONYMS

Brahmadayo—demigods like Brahma and others, *Vahutitham*—for many days, *Yad*—of Lakshmi the goddess of fortune, *Apangamoksham*—glance of grace, *Kamas*—being desirous of, *Tapah*—penances, *Samacharan*—executing, *Bhagwat*—unto the Personality of Godhead, *Prapannah*—surrendered, *Sa*—She the Goddess of Fortune, *Sreeh*—Lakshmi, *Swavasa*—Her own habitation, *Aravindavanam*—the forest of lotus flower, *Vihaya*—leaving aside, *Yad*—whose, *Pada*—feet; *Soubhagam*—all billsful, *Alam*—without hesitation, *Bhajate*—

worshps, *Anurakta*—being attached, *Tasya*—His, *Aham*—Myself, *Abja*—Lotus flower, *Kulisha*—thunderbolt, *Ankusha*—the rod for driving elephant, *Ketu*—flag, *Ketaih*—impressions, *Srimat*—the owner of all opulence, *Padair*—by the palm of the feet, *Bhagvatah*—of the Personality of Godhead, *Samalamkritangi*—one whose body is so decorated, *Trin*—three, *Ati*—superseding, *Arocha*—beautifully decorated, *Upalabhya*—having obtained, *Tatoh*—thereafter, *Vibhutim*—specific, *Lokan*—the planet, *Sa*—he, *Mam*—me, *Vyasrijat*—gave up, *Utsamuyatim*—while feeling proud, *Tadante*—at the end.

TRANSLATION

Lakshmiji the Goddess of Fortune, whose glance of Grace was sought after by demigods like Brahma and others and thus for many a days they surrendered unto the Personality of Godhead,—did give up her own place of habitation the forest of lotus flower and engaged Herself in the service of the Lotus Feet of the Lord. I was endowed with specific power of superseding the fortune of all the three planetary system for being decorated with the impression of the flag, thunderbolt, rod for driving the elephant and lotus flower which are signs of the lotus feet of the Lord, but at the end when I felt of being so fortunate, the Lord left me.

PURPORT

The beauty and opulence of the world can be enhanced by the Grace of the Lord and not by any manmade palanning. When the Lord Sri Krishna was present on the earth the impressions of the special signs of His palm of the lotus feet were being stamped on the dust and as a result of this specific grace on the earth the whole atmosphere was as perfect as it ought to have been. In other words the rivers, the seas, the forests, the hills and the mines which are the supplying agents for the necessities of the man and the animals, were fully discharging their respective duties and therefore the riches of the world surpassed all the riches of all other planets or the three planetary systems of the universe. One should therefore

ask the Grace of the Lord for being present always on the surface of the earth so that we may be favoured with His causeless mercy and be happy having all necessities of life exuberantly. One may ask how we can detain the Supreme Lord on this earth after His mission is fulfilled and His leaving this earth for His own abode? The answer is that there is no need of detaining the Lord but the Lord being omnipresent He can be present with us if we want Him at all. By His omnipresence potency He can always be with us if we are attached with His devotional service in the manner prescribed in nine transcendental service of hearing, chanting, remembering etc.

There is nothing in the world with which the Lord is disconnected. The only thing we must learn is to excavate the source of connection and be thus linked up with Him by offenceless service. We can do so being connected with Him by transcendental sound representation of the Lord. The holy name of the Lord and the Lord Himself are two identical things and one who chants the holy name of the Lord in offenceless manner can at once realise that the Lord is present before him. Even by vibration of radio sound we can partially realise the presence of the sound relativity and by resounding the sound of transcendence we can verily feel the presence of the Lord. In this age when everything is polluted by the contamination of Kali it is instructed in the Scriptures and preached by Lord Sri Chaitanya Mahaprabhu that by chanting the holy Name of the Lord, we can at once be free from the contamination gradually rising to the status of transcendence for going back to Home back to Godhead. The offenceless chanter of the Holy Name of the Lord is as good as auspiciousness as the Lord Himself and arrangement for movement of such pure devotees of the Lord all over the world can at once change the troublesome face of the world. By propagation of the chanting of the Holy Name of the Lord only we can be immune from all effects of the age of Kali.

TEXT No. 34

यो वै ममातिभरमासुरवंशराजामक्षौहिणीशतमपानुददात्मतन्त्रः ।

त्वां दुःस्थमूनपदमात्मनि पौरुषेण सम्पादयन् यदुषु रम्यमबिभ्रवंगम् ॥

*Yo vai mama atibharam asurabansa rajnam
 Akshuhini satam apanudadat atmatantrah.
 Tam dustham anupadam atmani pourasena
 Sampadayan yadusu ramyam abibhrat angam*

ENGLISH SYNONYMS

Yo—He who, *Vai*—certainly, *Mama*—mine, *Atibharam*—too much burdensome, *Asurabansa*—belonging to the unbeliever class, *Rajna*—of the kings, *Akshouhine*—One division of military phalanx consisting of *, *Satam*—such hundreds of divisions, *Apanudadat*—extirpated *Atmatantrah*—self sufficient, *Tam*—unto you, *Dustham*—put into difficulty, *Anupadam*—devoid of standing strength, *Atmani*—internal, *Pourusena*—by dint of energy, *Sampadayan*—for executing, *Yadusu*—in the Yadu dynasty, *Ramyam*—transcendentally beautiful, *Abibhrat*—accepted *Angam*—body.

TRANSLATION

Oh the personality of religiosity, I was too much overburdened by the undue military phalanx of Akshouhini divisions by the kings of unbeliever class and I was relieved by the Grace of the Personality of Godhead. Similarly you were in distressed condition lessened by your standing strength and as such he also incarnated to get you relieved from such condition by His internal energy appearing in the family of the Yadus.

PURPORT

The **Asura**—class of men on the surface of the world want to enjoy life of sense gratification even at the cost of other's happiness. In order to fulfil this ambition of life the Asuras, specially the kings or the state executive heads, belonging to the unbeliever class of men, try to equip themselves with all kinds of deadly weapons

* 21870 chariots, 21870 elephants, 106950 infantry, 65600 cavalry makes a division of **Akshouhini** phalanx.

preparing to bring about a war in the peaceful society. They have no other ambition than personal aggrandisement and as such the mother earth feels overburdened by such undue increase of military strength. By increase of such Asurik population the principles of religiosity becomes hampered and the total result is that all the people of the world become unhappy, specially the devotee or Deva class of men feel too much for this anomalies of the Asurik civilization of self aggrandisement.

In such situation only the Personality of Godhead incarnates just to vanquish the unwanted Asuras and to re-establish the true principles of religiosities. The mission of the Lord Sri Krishna was this and He fulfilled it.

TEXT No. 35

का वा सहेत विरहं पुरुषोत्तमस्य प्रेमावलोकितस्मितवल्गुजल्पैः ।
स्यैर्यं समानमहरन्मधूमानिनीनां रोमोत्सवो मम यदङ्घ्रिविटङ्कितायाः ॥

*Ka va saheta viraham purushottamasya
Prema avaloka ruchirasmita valgual pai.
Sthairyamsamanam aharat madhu manininam
Romotsavo mama yad anghri vitankitayah.*

ENGLISH SYNONYMS

Ka—who, *Va*—either, *Saheta*—can tolerate, *Viraham*—separation, *Purushottamasya*—of the Supreme Personality of Godhead, *Prema*—loving, *Avaloka*—glancing, *Ruchirasmita*—pleasing smile, *Vagljulapi*—heartly appeals, *Sthairyam*—gravity, *Samanam*—along with passionate wrath, *Aharat*—conquered, *Madhu*—sweetheart, *Manininam*—women like Satyabhama and others, *Ramotsavo*—enjoying with women, *Mama*—mine, *Yat*—whose, *Anghri*—feet, *Vitankitayah*—imprinted with.

TRANSLATION

Who can therefore tolerate the pangs of separation from that

Supreme Personality of Godhead ? He could conquer the gravity and passionate wrath of His sweetheart women like Satyabhama and others by His sweet smile of love, pleasing glance and hearty appeals. When He traversed over my surface (earth) I would be immersed with the dust of His lotus feet and thus being sumptuously covered by grasses it would appear like hairs standing on me in pleasure.

PURPORT

There were chances of separation between the Lord and His thousands of queens on account of the Lord's being absent from home but so far His connection with earth was concerned the Lord would traverse by His lotus feet some where or other and therefore there was no chance of separation from His Lordship and the surface of the earth. Since the Lord had left the surface of the earth on account of His return to His spiritual abode, the feelings of separation of earth was more acute than any one else.

TEXT No. 36

तयोरेवं कथयतोः पृथिवीधर्मयोस्तदा ।

परीक्षिन्नाम राजर्षिः प्रातः प्राचीं सरस्वतीम् ॥

*Tayor evam kathayato prithivi dharmayos tada.
Parikshit nama rajarshi praptah prachim saraswatim*

ENGLISH SYNONYMS

Tayor—between them, *Evam*—thus, *Kathayato*—engaged in conversation, *Prithivi*—earth, *Dharmayos*—and the Personality of *Dharma*, *Tada*—at that time, *Parikshit*—King Parkshit *Nama*—of the name, *Rajarshi*—at saint amongst the kings, *Praptah*—became present, *Prachim*—flowing towards the east, *Saraswatim*—River Saraswati.

TRANSLATION

The earth and Personality of regiosity were thus engaged in

conversation and at that time the saintly King Maharaj Parikshit reached on the shore of Saraswati river flowing towards the east.

Thus end the **Bhakativedanta Purports** of the **First Canto** **Sixteenth Chapter** of **Srimad Bhagwatam** in the matter of 'How Parikshit Received The Age of Kali,'

SEVENTEENTH CHAPTER

Punishment And Reward of Kali

TEXT NO. 1

सूत उवाच :

तत्र गोमिथुनं राजा हन्यमानमनाथवत् ।
दण्डहस्तं च घृषलं ददृशे नृपलाञ्छनम् ॥

Sri Suta Uvaaha :

*Tatra Gomithunam raja hanyamana anathabat
Dandahastam cha vrisalla dadrishe mripa lanchhanam.*

ENGLISH SYNONYMS

Sri Suta uvacha—Sri Suta Goswami said, *Tatra*—thereupon, *Gomithunam*—the pair of cow and bull, *Rajo*—the king, *Hanyama-nam*—being beaten by, *Anathabat*—appearing to be bereft of owner, *Dandahastam*—with logger in the hand, *Cha*—also, *Vrisalam*—lower caste Sudra, *Dadrishe*—observed, *Nripa*—king, *Lahchhanam*—dressed like.

TRANSLATION

Suta Goswami addressed the Rishis² headed by Sounaka and said, 'After reaching the place Maharaj Parikshit observed it that a lower caste Sudra dressed like a king with logger in the hand was just beating a pair of cow and bull, as if they were bereft of the owner.'

PURPORT

Principal signs of the age Kali is that lower caste Sudras i.e. men, without any brahminical culture and spiritual initiation, would be dressed like the administrators or kings and the principal

business of such non—*Kshatriya* rulers will be to kill the innocent animals specially the cows and the bull who shall be unprotected by their masters namely the bonafide *Vaishyas* or the merchantile community. In the *Bhagawat Geeta* (B. G. 18/44) it is said that the *Vaishyas* are meant for dealing in agriculture, cow protection and trade. In the age of *Kali* the degraded *Vaishyas* or the so called merchantile men are more engaged as supplying agent to the slaughter-houses than protecting the cow and the bull. The *Kshatriyas* are meant for protecting the human being citizens of the state while the *Vaishyas* are meant for protcting the cows and the bulls and utilise them in the matter of producing grains and milk. The cow is meant for delivering milk and the bull is meant for producing grains.* But in the age of *Kali* the *Sudra*-class men will be on the post of administrators and the cows and the bulls or the mother and the father without being protected by the *Vaishyas* will be subjected to be beaten in the slaughter-housc organised by the lower caste administrators.

TEXT No. 2

मृषं मृणालधवलं मेहन्तमिव विभ्यतम् ।
वेपमानं पदैकेन सीदन्तं शुद्रताडितं ॥

Vrisam mrinalbhavalam mehantam iva vibhyatam
Vepamanam padaikena seedantam sudrataditam.

ENGLISH SYNONYMS

Vrisam—the bull, *Mrinaladhavalam*—as white as the white lotus, *Mehantam*—urinning, *Iva*—as if, *Vibhytam*—being too much afraid of, *Vepamanam*—trembling, *Padaikena*—standing on one leg only, *Seedantam*—terrified by, *Sudrataditam*—being beaten by a *Sudra*.

* So the cow is the mother and the bull is the father of human being. The father and the mother must be given all protection and not to be killed.

TRANSLATION

The bull was as white as the white Lotus flower and was terrified of being beaten by the Sudra; it was too much afraid of him and thus trembling and standing on one leg was urining.

PURPORT

The next symptom of the age of Kali is that principles of religions which are all spotless white like the white lotus flower, will be attacked by the uncultured Sudra population of the age. Such attacking people may be descendants of Brahmin or Kshatriya forefathers but in the age of Kali for want of sufficient education and culture of Vedic wisdom, such Sudra like population will defy the principles of religion and persons who are religiously endowed will be terrified by such Sudra class of men. They will declare themselves belonging to no religious principles and many 'isms' and 'cult' will spring up in the Kali Yuga only for killing the spotless bull of religiosity. The state will be declared as **secular or without any particular principle of religion** and as a result of this there will be total indifference to the principles of religion, the citizens will be free to act as they like without any respect for *Sadhu*, *Sastra* and *Guru*. The bull was standing on one leg means that the principles of religiosity are gradually being diminished or practically without any standing and even that fragmental existence of religious principles would be embarrassed by so many obstacles as if in the trembling condition of falling down at any time.

TEXT No. 3

गां च धर्मदुघां दीनां भृशं शूद्रपदाहताम् ।
विवत्सां साश्रुवदनां क्षामां यवसमिच्छतीम् ॥

*Gam cha dharmadugham deenam bhrisam sudra padahatam
Vivatsam asruvadaham kshamam yava samichchatim*

ENGLISH SYNONYMS

Gam—the cow, *Cha*—also, *Dharmadugham*—as beneficial as one can draw religiosity from her, *Deenam*—now rendered poor, *Bhrisam*—distressed, *Sudra*—the lower caste, *Padahatam*—beaten by the leg of, *Vivatsam*—without any calf, *Asruvadanam*—with tears in the eyes, *Kshamam*—very weak, *Tava*—grass, *Samichatim*—as if desiring to have some grasses to eat.

TRANSLATION

The cow is also as beneficial as one could draw out religious principles from her, but she is now rendered poor, without any calf and being beaten by the leg of a Sudra, she is too much distressed with tears in her eyes and being too weak she is hankering after some grass on the field.

PURPORT

The next symptom of the age of Kali is the distressed condition of the cow. Milking the cow means drawing the principles of religiosity in liquid form. The milk means cow's milk because it is liquid form of religious principles. The great Rishis and Munis would live only on the subsistence of milk. Srila Sukadeva Goswami would go to a householder while milking the cow and he would simply take a little quantity of it for subsistence. Even fifty years before no body would deprive a Sadhu for a pound or two of milk and every householder would spare milk like water. For a **Sanatanist** (the follower of Vedic principles) it is duty of every householder to have cows and bulls as household paraphernalia not only for drinking milk but also for deriving religious principles from her. The Sanatanist worships cow on religious principles as much as a Brahmin is so respected. The cows milk is required for the purpose of sacrificial fire and by performing sacrifices the householder can only be happy. The cow with her calf is not only beautiful to look at but also it gives satisfaction to the cow and happily she delivers

milk as much as possible. But in the *Kali Yuga* the calves are separated from the cow as early as possible for purposes which may not be mentioned in these pages of *Srimad Bhagwatam*. The cow stands with tears in the eyes and the Sudra milkman draws artificially milk from the cow and when there is no milk the cow is sent for being slaughtered. These great sinful acts, of the human being, are responsible for all the troubles in the present society. They do not know what they are doing in the name of advancement of economic development. The influence of Kali will keep them in darkness of ignorance and inspite of all endeavours for peace and prosperity of the human society at large, they must try to see the cows and the bulls happy in all respects. Foolish people do not know how happiness is earned by making the cows and bulls happy but it is a fact by the law of nature. Let us take it from the authority of '*Srimad Bhagwatam*' and adopt the principles for all round happiness of the human-kind.

TEXT No. 4

प्रपच्छ रथमारुहः कार्तस्वरपरिच्छदम् ।
मेघगम्भीरया वाचा समारोपितकामुकः ॥

Prapachha ratham adhudhah kartaswara parichhadam
Megha gambhiraya vacha samaropita karmukah.

ENGLISH SYNONYMS

Prapachha—enquired, *Ratham*—chariot, *Adhudha*—seated on, *Kartaswara*—gold, *Parichhadam*—embossed with, *Megha*—cloud, *Gambhiraya*—exonerating, *Vacha*—sound, *Samaropita*—well equipped, *Karmukah*—arrows and bow.

TRANSLATION

Maharaj Parikshit seated on the gold embossed chariot and well equipped with arrows and bow asked him in an exonerating sound of cloud.

PURPORT

An administrative head or king like Maharaj Parikshit with full gravity of majestic authority and well equipped with weapons to chastise the miscreant, can challenge the agents of the age of Kali and then only it will be possible to counteract the reaction of the degraded age. And in the absence of such strong executive head there is always disruption of tranquility in the general status of the human society. The elected show-bottle executive head, as representative of degraded public, can not be equal with a strong king like Maharaja Parikshit. The dress or style of royal order does not count but it is the action which is counted.

TEXT No. 5

कस्त्वं मच्छरणे लोके बलाद्धस्यबलान् बली ।
नरदेवोऽसि वेषेण नटवत्कर्मणाद्विजः ॥

Kas tam mat sharane loke valat hansi avalan vali
Naradeva asi vesena natavat karmana adwijah.

ENGLISH SYNONYMS

Kas—who are, *Tam*—you, *Mat*—my, *Sharane*—under protection, *Loke*—in this world, *Valat*—by force, *Hansi*—killing, *Avalan*—those who are helpless, *Vali*—although full of strength, *Naradeva*—Manly god, *Asi*—appear to be, *Vesena*—by the dress, *Natavat*—like a theatrical player, *Karmana*—by deeds, *Adwijah*—a man not born twice by culture.

TRANSLATION

Oh who are you? You appear to be strong enough and still you dare to kill, within my protection, those who are helpless? By dress you pose to be a manly god (King) but by your deeds you are against the principles of the twice born Kshatriya.

PURPORT

The Brahmins, Kshatriyas and Vaishyas are called twice-born because for these higher class of men there is one birth by parental conjugation and there is another birth of cultural rejuvenation by spiritual initiation from the bonafide Acharya or spiritual master. So Kshatriya is also a twice-born like the Brahmin and his duty is to give protection to the helpless. The Kshatriya king is considered to be the manly-God or representative of God for giving protection to the helpless and chastising the miscreants. When ever there is anomalies in this routine work by the administrators there is incarnation of the Lord for re-establishing the principles of Godly kingdom. In the age of Kali the poor helpless animals specially the cow which is meant for receiving all sorts of protection by the administrative heads, are killed without any restriction. As such the administrative heads under whose nose such things happen, are so called representatives of God. Such powerful administrators are rulers of the poor citizens by dress or office only, but factually they are worthless lower class of men without any cultural assets of the twice-born. No body can expect any justice or equality of treatment from such once-born (without any spiritual culture) lower class of men and therefore in the age of Kali every one is unhappy on account maladministration of the state. The modern human society are not twice-born by spiritual culture. Therefore the people's Government, by the people who are not twice-born,—must be government of Kali in which everyone is unhappy.

TEXT No. 6

यस्त्वं कृष्णे गते दूरं सह गान्धीवधन्वना ।
 शोच्योऽस्यशोच्यान् रहसि प्रहरन् वधमर्हसि ॥

*Yas tam krishne gate duram saha gandiva dhanwana
 Sochya asi asochyan rahasi praharan badham arhasi.*

ENGLISH SYNONYMS

Yas—on account of, *Tam*—you the rogue, *Krishne*—Lord Krishna, *Gate*—having gone away, *Duh*—out of sight, *Sarama*—along with, *Gandiva*—the bow of the name, *Dhanwana*—the carrier, *Sochya*—culprit, *Asi*—you stand to be, *Asochyan*—innocent, *Rahasi*—in a secluded place, *Praharan*—beating, *Badham*—being killed, *Arhasi*—deserve.

TRANSLATION

You rogue do you dare to beat innocent cow on account of Lord Krishna's and Arjuna's, the carrier of Gandibha bow, being out of sight? As you are beating the innocent in a secluded place, you stand to be a culprit and therefore deserve to be killed.

PURPORT

In a civilization where God is conspicuously banished and there is no devotee warrior like Arjuna, the associates of the age of Kali take advantage of this lawless kingdom and arrange for killing innocent animals like the cow in secluded slaughter houses. Such murderers of animals in secluded slaughter houses, stand to be condemned to death by the order of a pious king like Maharaj Parikshit. For a pious king like Maharaj Parikshit the culprit, who kills an animal in secluded place, is equally punishable by death-penalty exactly like a murderer who kills an innocent child in a secluded place.

TEXT No. 7

त्वं या मृणालधवलः पादेभ्यूनः पदा चरन् ।
वृषरूपेण किं कश्चिद् देवो नः परिक्षेदयन् ॥

*Twam va mrinalad havalah padair nyunah pada charan
Vrisa rupena kim kasehid devo nah parikhedayan.*

ENGLISH SYNONYMS

Twam—yourself, *Va*—either, *Mrinaldhavalah*—as white as the lotus, *Padair*—by three legs, *Nyunam*—being devoid of, *Pada*—by one leg, *Charan*—moving, *Vrisal*—bull, *Rupena*—in the form of, *Kim*—whether, *Kaschid*—somebody, *Devo*—demigod, *Nah*—our, *Parikhedayan*—berieving.

TRANSLATION

Thereafter he asked the bull, ‘Oh ! who are you either the bull as white as the white lotus or a demigod ? You have lost your three legs and are moving on one only. If you are some demigod and causing us berievement in such form of a bull ?’

PURPORT

At least up to the time of Maharaj Parikshit no body could imagine such wretched conditions of the cow and the bull. Maharaj Parikshit was, therefore, astonished to visualise such awakward scene. He enquired therefore, whether the bull was not some demigod assumed such wretched condition indicating the future of the cow and the bull.

TEXT No. 8

न जातु पौरवेन्द्राणां दोर्दण्डपरिरम्भिते ।
भूतलेऽनुतपन्त्यस्मिन् विना ते प्राणिना शुचः ॥

Na jatu kourevendram dordanda pariramabhite
Bhutale anutapanti asmin vina te praninam suchah.

ENGLISH SYNONYMS

Na—not, *Jatu*—at any time, *Kourevendranam*—of the kings in the Kuru dynasty, *Dordanda*—strength of arms, *Pariramabhite*—protected by, *Bhutale*—on the surface of the earth, *Anutapanti*—berieve,

Asmin—up till now, *Vina*—save and except, *Te*—thou, *Praninam*—of the living being, *Suchah*—tears in the eyes.

TRANSLATION

For the first time I have seen you only berieving with tears in the eyes in the kingdom well protected by the arms of the kings of Kuru dynasty; otherwise on the surface of the earth no body has ever shed tears on account of royal negligence.

PURPORT

Protection of life, by the state administration for both the human being and the animals, is the first and foremost duty of the Government. The Government must not make any discrimination in such principles of state duty and it is simply horrible for a pure hearted man that he has to see organised way of animal killing by the state in this age of Kali! Maharaj Parikshit was lamenting the tears in the eyes of the bull and he was astonished to see the unprecedented thing in his good kingdom. Both man and animals were equally protected so far life was concerned. That is the way of God's Kingdom.

TEXT NO. 9.

मा सौरभेयात्रशुचो व्येतु ते वृषलाद्भयम् ।

मा रोदीरम्ब भद्र ते खलानां मयि शारतरि ॥

Ma sourebheyaatra sucho byetu te vrisalad bhayam

Ma rodir amba bhadram te khalanam maye sastavi.

ENGLISH SYNONYMS

Ma—Do not, *Sourebheya*—oh the son of Surabhi, *Atra*—in my kingdom, *Sucho*—lament, *Byetu*—Let there be no, *Te*—your, *Vrisalad*—by the Sudra, *Bhayam*—causes of fear, *Ma*—do not,

Rodir—cry, *Amba*—mother cow, *Bhadram*—all good, *Te*—unto you, *Khalanam*—of the envious, *Maye*—while I am living, *Sastari*—the ruler or subduer.

TRANSLATION

Oh the son of Surabhi, you need not lament any more now; there is no cause of your being afraid of from this lower class Sudra. And oh mother cow so long I am living as the ruler and subduer of all envious, there is no cause for your crying; there is everything good for you.

PURPORT

Protection of the bulls and the cow or for the matter of that all other animals can only be possible when there is a state ruled over by an executive head like Maharaj Parikshit. Maharaj Parikshit addresses the cow as mother just as a cultured twice-born Kshatriya King. Surabhi is the name of the cow which exists in the spiritual planets and specially reared by Lord Sri Krishna Himself. As men are made after the form and feature of the Supreme Lord, so also the cows are made after the form and feature of the *Surabhi* cow in the spiritual kingdom. In the material world the human society gives all protection to the life of the human being but there is no law for protecting the life of the descendants of Surabhi which can give all protection to the human being by supplying the miracle food Milk. But a pious king like Maharaj Parikshit or the Pandavas were fully conscious of the importance of the cow and bull and they were prepared to punish the cow-killer with all chastisement including death. There had been sometimes agitation for protection of the cow but for want of pious executive heads and suitable law in the state, the cow and the bull could not be given protection by the agitators. The human society may, therefore, recognise the importance of cow and the bull and thus may give all protections to these important animals in the human society

following the foot prints of Maharaj Parikshit. By such protection to the cow and the Bhrahminical culture, the Lord who is very kind to the cow and the Brahmins (*go Brahmana hitaya*), will be pleased upon us and will bestow upon us real peace.

TEXT NO. 10 & 11

यस्य राष्ट्रे प्रजाः सर्वास्त्रस्यन्ते साध्व्यसाधुभिः ।
 तस्य मत्तस्य नश्यन्तिकीर्तिरायुर्भगो गतिः ॥
 एष राज्ञां परी धर्मो ह्यार्तानामातिनिग्रहः ।
 अत एनं वधिष्यामि भूतद्रुहमसत्तमम् ॥

Yasya rastre prajah sarvas trasyante saddhi asadhubhih
Tasya mattasya nasyanti kirtir ayur bhago gatih.
Esha ranjno paro dharmo hi artanamarti nigrahah
Ata enam badhisyami bhutadruha asattamam.

ENGLISH SYNONYMS

Yasya—one whose, *Rastre*—in the state, *Prajah*—born living beings, *Sarvas*—one and all, *Trasyante*—are terrified, *Saddhi*—oh the chaste, *Asadhubhih*—by the miscreants, *Tasya*—his, *Mattasya*—of the illusioned, *Nasyanti*—vanishes, *Kirtir*—fame, *Ayur*—duration of life, *Gatih*—next good life, *Esha*—these are, *Rajno*—of the kings, *Paro*—superior, *Dharmo*—occupation, *Hi*—certainly, *Artanam*—of the sufferers, *Arti*—sufferings, *Nigraha*—subduement, *Atah*—therefore, *Enam*—this man, *Badhisyami*—I shall kill, *Bhutadruha*—revolter against other living beings, *Asattamah*—the most wrctehed.

TRANSLATION

Oh the chaste, the king, in whose state all kinds of born living beings are made to be terrified by the miscreants, such illusioned king's good name, duration of life, next good life all do vanish away. It is the prime duty of the king certainly to subdue first the

sufferings of the sufferers and as such I must kill this man who is the most wretched because he is revolter against other living beings.

PURPORT

When there is some disturbance by the wild animals in a village or town the Government policeforce or others do take action to kill such wild animals. Similary it is the duty of the Government to kill at once bad social elements such as the thieves, daccits, murderers etc. The same punishment is also due to the animal killers because the animals of the state are also the *Praja*. *Praja* means one who has taken birth in that state and they are both the men and the animals. Any born living being who does take birth in some particular state, has the primary right to live under the protection of the king. The jungle animals also are subject of the king and they have right to live also and what to speak of the domestic animals like the cow and the bulls.

Any living being, if he terrifies other living being, is the most wretched subject of the king and it requires that the king shall at once kill such disturbing element. As the wild animal is killed when it creates disturbances and terrifies the village and towns people, similarly any man who unnecessarily kills or terrifies the jungle animals or other animals must be punished at once. By the law of the Supreme Lord all living beings in whatsoever shape it may be, are the sons of the Lord and no one has any right to kill another animal unless it is so ordered by the codes of natural law. The tiger can kill a lower animal for his subsistence but a man cannot kill an animal for his subsistence. That is the law of God Who has created the law that a living being subsists by eating another living being. As such the vegetarians are also living by eating other living beingt. Therefore, the law is that one should live only by eating specific living beings as they are ordained by the law of God. The 'Ishopanishad' directs that one can live on the direction of the Lord and not at one's sweet will independently. A man can subsist

on varieties of grains, fruits and milk ordained by God and there is no need of animal food save and except in particular cases.

The illusioned king or the executive head, even sometimes advertised as great philosopher and learned scholar, allow to run on slaughter houses in the state without any information that torturing the poor animals under the nose of a state executive head means clearing the way to hell for such foolish king or executive head. The executive head always must be alert in the matter of safety of the *Prajas* both man and animal and enquire whether a particular living being is not harassed at any place by another living being. The harassing living being must at once be caught hold of and punished to death as exemplified by Maharaj Parikshit.

The people's Government or Government by the people does not mean harassing the innocent animals by the sweet will of such foolish men of the Government. They must know the codes of God as they are mentioned in the revealed scriptures. Maharaj Parikshit quotes here in the codes of God that such irresponsible king or heads of the state executive must risk his good name, duration of life, power and strength and ultimately his progressive march towards a better life or salvation after death. Such foolish men even do not believe in the existence of next life.

While commenting on this particular verse we have in our presence the statement of a great modern politician who has recently died and left his will which discloses about his poor fund of knowledge in the matter of the codes of God as mentioned by Maharaj Parikshit. The politician was so ignorant about the codes of God that he writes in his will as follows:—

“I do not believe in any such ceremonies and to submit to them, even as a matter of form would be hypocrisy and an attempt to delude ourselves and others” “I have no religious sentiment in the matter”

Contrasting these statements of a great politician in the mode-

in age with that of Maharaj Parikshit we find a vast difference of the general situation. Maharaj Pariskhit was pious to the point with reference to the context of scriptural codes while the modern politician goes by his personal belief and sentiments. Any great man of the material world is after all a conditioned soul. He is bound up by his hand and feet by the ropes of material nature and still the foolish conditioned soul thinks of himself as free to act by his whimsical sentiments. The conclusion is that the people in the time of Maharaj Parikshit were happy and the animals were given proper protection, because the executive head was not whimsical with poor fund of knowledge in the matter God's law. The foolish faithless creatures try to avoid the existence of the Lord for profaning themselves as secular more freely at the cost of valuable human life. The human life is specially meant for knowing the **Science of God** but the foolish creatures specially in this age of Kali instead of knowing God scientifically they make propaganda against religious belief as well as the existence of God even though they are always bound by the laws of God by the symptoms of birth, death, oldage and diseases.

TEXT No. 12

कोऽवृश्चत्तव पादांस्त्रीन् सौरभेय चतुष्पद ।

मा भूवंस्त्वादृशो राष्ट्रे राज्ञा कृष्णानुवर्तिनाम् ॥

*Ko avrischat tava padans trin sourebheya chatuspada
Ma bhubans tadrise rastre rajnam krishnanuwartinam.*

ENGLISH SYNONYMS

Ko—who is he, *Avrischat*—cut off, *Tava*—your, *Padans*—legs, *Trin*—three, *Sourebheya*—son of Surabhi, *Chatuspada*—you are quadruped, *Ma*—never to be, *Bhubans*—it so happened, *Tadrise*—like that of your, *Rastre*—in the state, *Rajnam*—of the kings, *Krishnanuwartinam*—those who follow the codes of Krishna the Supreme Personality of Godhead.

TRANSLATION

He repeatedly addressed and enquired from the bull, "Oh the son of Surabhi, who has cut off your three legs ? In the state of the kings who are obedient to the laws of the Supreme Personality of Godhead, Krishna there is no body who may be unhappy like you."

PURPORT

The kings or the executive heads of all states must know the codes of Lord Krishna (generally The Bhagwat Geeta and the Srimad Bhagwatam) and must act accordingly in order to fulfill the mission of human life. The mission of human life is to make an end of all miseries of material conditions and one who knows the codes of Lord Krishna can achieve this end without any difficulty. In the Bhagwat Geeta in a synopsis we can understand the codes of Godhead and in the Srimad Bhagwatam the same codes are explained further more.

In a state where the Codes of Krishna are followed, there is no body unhappy in that state. Where such codes are not followed the first sign is that three legs of the representative of religiosity are cut off and thereby all miseries follow. When Krishna was personally present the codes of Krishna were being followed without any question but in His absence such codes are presented in the pages of Srimad Bhagwatam for guidance of the blind persons who happen to be on the helm of all affairs.

TEXT No. 13

आख्याहि वृष भद्रं वः साधूनामकृतागसाम् ।
आत्मवेरुण्यकर्तारं पार्थनां कीर्तिदूषणम् ॥

*Akshyahi vṛṣa bhadram vah sadhunam akritagasam
Atmavairuṇya kartaram parthanam kirtidusanam.*

ENGLISH SYNONYMS

Akshyahi—just let me know, *Vṛṣa*—Oh the bull, *Bhadram*—

good, *Vah*—for you, *Sadhunam*—of the honest, *Akritagasam*—of those who are offenceless, *Atmavairupya*—deformation of the self, *Kartaram*—the doer, *Parthanam*—of the sons of Pritha, *Kirtidusanam*—blackmailing the reputation.

TRANSLATION

Oh the bull you are all offenceless and honest all round and therefore I wish all good unto you. Please let me know who is the doer of your deformation which is blackmailing the reputation of the sons of Pritha.

PURPORT

The reputation of the reign of Maharaj Ramchandra and that of the kings who followed the footprints of Maharaj Ramchandra like the Pandavas and their descendants, are never to be forgotten because in their kingdom offenceless and honest living beings were never in trouble. The bull and the cow are the symbols of the most offenceless living beings because even the stool and urine of these animals are utilised for benefit of the human society. The descendants of the sons of Pritha like Maharaj Parikshit and others were afraid of losing their reputation only but in the modern days they are not even afraid of sinful acts by killing such offenceless animals. Herein lies the difference between the reign of those pious kings and the modern states ruled by irresponsible executive heads without any knowledge in the codes of God.

TEXT No. 14

जनेऽनागस्यघं युञ्जन् सर्वतोऽस्य च मद्भयम् ।
साधूनां भद्रमेव स्यादसाधुदमने कृते ॥

*Jane anagasi agham yunjan sarvato asya madbhayam
Sadhunam bhadram eva syad asadhu damane krite*

ENGLISH SYNONYMS

Jane—unto the living beings, *Anagasi*—those who are offenceless, *Agham*—sufferings, *Yunjan*—by applying, *Sarvato*—any where and everywhere, *Arya*—of such offender, *Madbhayam*—fears from me, *Sadhunam*—of the honest persons, *Bhadram*—auspiciousness, *Eva*—certainly, *Syad*—will take place, *Asadhu*—dishonest miscreants, *Damane*—curbed down, *Krite*—being so done.

TRANSLATION

Any one who is accustomed to cause suffering on offenceless living beings must be afraid of me anywhere and everywhere in the world. And by curbing down the dishonest miscreants automatically auspiciousness is bestowed upon the offenceless.

PURPORT

Dishonest miscreants flourish on account of coward impotent executive head of the state. But when such executive head is strong enough to curb down all sorts of dishonest miscreants, in any part of his state, certainly they cannot flourish at any length. When the miscreants are punished in an exemplary manner automatically all auspiciousness follow upon the innocent and offenceless living beings. As said before, it is the prime duty of the king or the executive head to give protection in all respects to the peaceful offenceless citizens of the state. The devotees of the Lord are by nature peaceful and offenceless and as such it is the duty of the state to arrange for converting everyone to become a devotee of the Lord and thus automatically there will be all peaceful offenceless citizens of the state and the only duty of the king will be to curb down the dishonest miscreants. That will bring about peace and harmony all over the human society.

TEXT NO. 15

अनागःस्विह भूतेषु य आगस्कृन्तिरंकुशः ।

आहर्तास्मि भुजं साक्षादसत्यस्यापि सांगदम् ॥

*Anagaswiha bhutesu yah agaskrit nirankusah
Ahartasmi bhujam sakshat amartyasyapi samgadam.*

ENGLISH SYNONYMS

Anagaswiha—unto the offenceless, *bhutesu*—living beings, *Yah*—the person, *Agaskrit*—commits offence, *Nirankushah*—upstart, *Ahartasmi*—I shall bring forth, *Bhujam*—arms, *Sakshat*—directly, *Amartyasyapi*—even of one who may be a demigod, *Samgadam*—with his decoration of dress and ornaments.

TRANSLATION

Any upstart living being who commits offence by torturing offenceless living being, even though he may be a denizen of heavenly planet, shall be uprooted by me directly by his arms with decorations of dress and ornaments.

PURPORT

The denizens of heavenly kingdom are called *Amaras* or deathless on account of possessing long span of life far greater than that of the human beings. For human being who has got only maximum 100 one hundred years of age as duration of life, a span of life spreading over hundreds of crores of years, is certainly considered to be deathless. For example from the Bhagwat Geeta we learn that in the 'Brahmaloka' planet the duration of life is calculated as 4300000×1000 of solar years as one day only. Similarly in other heavenly planets the duration of life is calculated as six months of this planet is equal to one day of that planet. And they get a life of 10000 ten thousands of their years span of life. Therefore, in all higher planets the span of life being far greater than that of the human being, the denizens are called deathless by imagination although actually no body within the material universes is deathless.

Maharaj Parikshit challenges even such denizens of heaven if

any one of them commits such unlawful act as to torture the offenceless. This means that the state executive head must be as strong as Maharaj Parikshut so that he may be determined to punish the strongest offenders. That should be the principles of a state executive head that the offender in the codes God must always be punished.

TEXT No. 16

राज्ञो ही परमो धर्मः स्वधर्मस्थानुपालनम् ।
शासतोऽन्यान् यथाशास्त्रमनापद्युत्पथानि ह ॥

*Rajno hi paramo dharmah swadharmastha anupalanam
Sasato anyan yatha sastram anapat utpathani ha.*

ENGLISH SYNONYMS

Rajno—of the king or the executive head, *Hi*—certainly, *Dharmah*—occupational duty, *Paramo*—supreme, *Swadharmastha*—one who is faithful to his prescribed duty, *Anupalanam*—giving protection always, *Sasato*—while ruling over, *Anyan*—others, *Yatha*—accordingly, *Sastram*—rulings of Scriptures—*Anapat*—without danger, *Utpathani*—persons going astray, *Ha*—as a matter of fact.

TRANSLATION

It is the supreme duty of the ruling king to give all protection to the law abiding persons while chastising others as they are ordained in the scriptures, who go astray even in ordinary times when there is nothing untoward happening.

PURPORT

In the scriptures there is a term called *Apatdharama* or occupational duty at times of extraordinary happenings. It is said some times the great sage Viswamitra had to live on the flesh of dogs in some extraordinary dangerous position. In cases of emergency

they may be allowed to live on the flesh animals of all description but that does not mean that there shall be regular slaughter houses to feed the animal eaters and the system be encouraged by the state. No body should try to live on flesh in ordinary times simply for the sake of palate. If any body does so the king or the executive head must punish such animal eaters for gross enjoyment.

There are regular scriptural injunctions for different person engaged in different occupational duties and one's who follows them is called *Swadharmanistha* or faithful in one's prescribed duties. In the Bhagwat Geeta also (B. G. 18/48) it is advised that one may not give up his occupational prescribed duties even they are not always flawless. Such *Swadharama* might be violated in cases of emergency being forced by circumstances but they cannot be violated in ordinary course of time. The state executive head is to see that such *Swadharma* is not changed by the follower whatever he may be and give all protection to such follower of *Swadharma*. The violater is subject to punishment in terms of Shashtra and it is the duty of the King to keen vigilance in this matter of strictly following one's occupational duty as prescribed in the Scripture.

TEXT No. 17

धर्म उवाच :

एतद्दः पाण्डवेयानां युक्तमार्ताभयं वचः ।
येषां गुणगणैः कृष्णो दौत्यादौ भगवान् कृतः

Dharma Uvacha :

*Etad vah pandayewanam yuktam arta abhayam vachah
Yesam gunaganaih krishna doutyadou bhagwon kritah*

ENGLISH SYNONYMS

Dharma Uvacha—the personality of religiosity said, *Etad*—all these, *Vah*—for you, *Pandaveyanam*—of those who are in the Pandava dynasty, *Yuktam*—just befitting, *Arta*—the sufferer, *Abhayam*—freedom from all fears, *Vachah*—speeches, *Yesam*—those, *Gunaganaih*—by the

qualification, *Krishna*—even Lord Krishna, *Doutyadou*—the duty of messengers etc. *Bhagwam*—the Personality of Godhead, *Kritah*—performed.

TRANSLATION

The personality of religiosity said, all “these words as spoken by you are just befitting a person in the Pandava dynasty because captivated by the devotional qualities of them, even Lord Krishna the Personality of Godhead performed the duty of their messengers.”

PURPORT

The assurances and challenges made by Maharaj Parikshit are never exaggeration of his real power. The Maharaj said that even the denizens of heaven could not escape his stringent government if they were breaker of religious principles. He was not proud falsely because a devotee of the Lord is equally or sometimes more powerful than the Lord by His Grace and any promise made by a devotee, may be ordinarily very difficult to be fulfilled, is properly executed by the Grace of the Lord. The Pandavas by their unalloyed devotional service and full surrender unto the Lord made it possible that the Lord sometime became the chariot driver or sometimes their messenger their carrying their letters Such duties by the Lord for His devotee are always very much pleasing to the Lord because the Lord wants to render service to His unalloyed devotee whose life has no other engagement than to serve the Lord with full love and devotion. Maharaj Parikshit grandson of Arjuna the celebrated friendly servitor of the Lord, was exactly a pure devotee of the Lord like his grandfathers and therefore the Lord was always with him even from the time when he was helplessly lying in the womb of his mother and was attacked by the blazing *Brahmastra* weapon of Aswatthama. A devotee is always under the protection of the Lord and therefore, assurance of protection by Maharaj Parikshit could never be without meaning. The Personality of religiosity

accepted this fact and thus thanked the King for his becoming true to his exalted position.

TEXT No. 18

न वयं क्लेशबीजानि यतः स्युः पुष्पं ।
पुष्पं तं विजानीमो वाक्यभेदविमोहिताः ॥

*Na vayam kleshavijani yatah syu purusarsabha
Purusham tam vijanimo vakyabheda vimohitah.*

ENGLISH SYNONYMS

Na—not, *Vayam*--we, *Kleshavijani*—the root cause of sufferings, *Yatah*—wherefrom, *Syu*—it so happens, *Purusarsabha*—oh the greatest of all human being, *Purusham*—the person, *Tam*—that, *Vijanimo*—know, *Vakyabheda*—difference of opinion, *Vimohitah*—bewildered by.

TRANSLATION

Oh the greatest among the human being, it is very difficult to ascertain the exact wrong doer who has caused our sufferings because we are bewildered by different opinions of theoretical philosophers.

PURPORT

There are many theoretical philosophers in the world who put forward their own theory of cause and effect specially in the matter of the cause of sufferings and the effect of it on different living beings. Generally there are six great philosophers like Kanada the author of *Vaisesik* Philosophy, Goutam the author of logic, Patanjali the author of mystic yoga, Kapila the author of Samkhya Philosophy, Jaimini the author *Karma Mimana* and Vyasadeva the author of Vedanta Darshan.

Although the bull or the Personality of religiosity and the cow the personality of earth knew it perfectly well that the Personality of Kali was the direct cause of their sufferings still as devotees of the Lord they knew it well also that without the sanction of the Lord no body could inflict any trouble upon them. According to Padmapurana our present trouble is due to fructifying process of seedling sins but even that seedling sins also gradually do fade away by execution of pure devotional service. As such the devotees even they see the direct mischiefmonger still they do not accuse him for the sufferings inflicted by the miscreant. They take it for granted that the immediate mischiefmonger is made to do so by some indirect cause and therefore they tolerate the sufferings thinking it to be godgifted in small dose only otherwise the sufferings would have been greater by measure than actually felt.

Maharaj Parikshit wanted to get their statement of accusation on the direct mischiefmonger but they denied to do it on the above ground. Speculative philosophers however do not recognise the sanction of the Lord but they try to find out in their own way as will be described in the following verses, the cause of sufferings. According to Srila Jiva Goswami such speculators are themselves bewildered and thus they cannot know that the ultimate cause of all causes is the Supreme Lord The Personality of Godhead.

TEXT No. 19

केचिद् विकल्पवसना आहुरात्मानमात्मनः ।
देवमन्येऽपरे कर्म स्वभावमपरे प्रभुम् ॥

Kechid vikalpavasana ahuralmanam atmanah

Daivam anye pare karma swabham apare prabhum.

ENGLISH SYNONYMS

Kechid—some of them, *Vikalpavasana*—those who cover all

kinds of duality, *Ahur*—declare, *Atmanam*—ownself, *Atmanah*—of the self, *Daivam*—superhuman, *Anye*—others, *Apare*—somebody else, *Karma*—activity, *Swabhavam*—material nature, *Apare*—many other, *Prabhum*—authority.

TRANSLATION

Some of the philosophers who decline all sorts of duality, declare that one is ownself responsible for one's personal happiness and distress. Others say superhuman power is responsible while somebody else say activity is responsible and the gross materialist says nature is the cause ultimately.

PURPORT

As referred to above philosophers like Jaimini and his followers establish that fruitive activity is the root cause of all distress and happiness and even there is any superior authority as some superhuman powerful God or gods, He or they are also under the influence of fruitive activity because they reward result according to one's action : and action is not independent because action is performed by some performer : therefore the performer himself is the cause of his own happiness or distress. In the Bhagwat Geeta also this is confirmed (B.G. 6/5) that by one's mind freed from material affection one can deliver himself from the sufferings of material pangs and one may not entangle oneself in the matter by material affection of the mind. As such one's own mind is the friend or enemy in the matter of one's material happiness and distress.

Atheist like materialist-Samkhya concludes material nature as the cause of all causes. According to them combination of material elements is the cause of material happiness and distress and disintegration of matter is the cause of freedom from all material pangs. Goutam and Kanad find out the atomic combination as the cause of everything and impersonalist like Astavarkra finds out the spiri-

tual effulgence of Brahman is the cause of all causes. But in the Bhagwat Geeta the Lord Himself declares that He is the back ground source of impersonal Brahman also, and therefore He, the Personality of Godhead, is the ultimate cause of all causes. This is confirmed in the Brahma Samhita also that Lord Krishna is the ultimate cause of all causes.

TEXT No. 20

अप्रतर्क्यादनिर्देश्यादिति केष्वपि निश्चयः ।

अत्रानुरूपं राजर्षे विमृश स्वमनीषया ॥

*Apratarkat anirdesyat iti kesu api nischayah
Atra anurupam rajarse vimrisa swa manisaya*

ENGLISH SYNONYMS

Apratarkat—beyond the power of reasoning, *Anirdesyat*—beyond the power of thinking, *Iti*—thus, *Kesu*—in somebody, *Api*—also, *Nischayam*—definitely concluded, *Atra*—herein, *Anurupam*—which of them is right, *Rajarse*—Oh the sage amongst the kings, *Vimrisa*—judge yourself, *Swa*—by your own, *Manisaya*—power of intelligence.

TRANSLATION

There are some thinkers also according to whom no body can ascertain the cause of distress by arguments neither one can know it by imagination nor any one can express it by words. Oh the sage among the kings just make your own judgement by thinking over them by your won intelligence.

PURPORT

The Vaisnavites or the devotees of the Lord do believe it, as above explained, that nothing can take place without the sanction of the Supreme Lord. He is the supreme director as He con-

firms it in the Bhagwat Geeta (B.G. 15/15) that He as all pervading Paramatma stays in each and every one's heart and keeps vigilance of all actions of the living being as witness of all activities by the same living being. The argument of the atheist that one cannot be punished for one's misdeeds unless it is proved before a qualified justice is refuted herewith as we accept the perpetual witness constant companion of the living being. A living being may forget all that he might have done in his past or present life but one must know that in the same tree as the material body the individual soul and the Supreme Soul as Paramatma are sitting like two birds. One of them or the living being is enjoying the fruits of the tree while the Supreme Being is there to witness the activities. Therefore the Paramatma feature or the Supreme Soul is actually the witness of all activities of the living being and by His direction only the living being can remember or forget what he might have done in the past. He is, therefore, both the all pervading impersonal Brahman as well as the localised Paramatma in every one's heart. He is knower of all past present and future and nothing can be concealed from Him in respect of all activities of the living being. The devotees know this truth and therefore they discharge their duty sincerely without being too much anxious for being rewarded or so. Besides that no body can estimate the Lord's reactions either by speculation or by scholarship why does He put one into difficulty and why He does not do it for others. He is the Supreme Knower of the Vedic Knowledge and as such He is factual Vedantist and at the same time He is the compiler of the Vedanta. No body is independent of Him and every one is engaged in His service in different manner. In the conditioned state such services are rendered by the living being under force by the material nature while in the liberated state the living being is helped by the spiritual nature in the matter of voluntary loving service of the Lord. There is nothing incongruity or inebriety in His actions all on the path of Absolute Truth. Bhismadeva correctly estimated the inconceiv-

able actions of the Lord (see Page 509 Vol. II). The conclusion is therefore that the sufferings of the representative of religiosity and that of the representative of the earth, as were present before the King Maharaj Parikshit, is a planned one in order to prove it that Maharaj Parikshit was the ideal of executive heads as he knew it well how to give protection to the cows the (earth) and the Brahmins (religious principles) the two pillars of spiritual advancement of the human society. Every one being under the full control of the Lord, He is quite correct in His action when He desires something to be done by some one irrespective of consideration of the particular case. Maharaj Parikshit was thus put into a test for his greatness and let us see how does he solve it by his sagacious mind.

TEXT NO. 21

सूत उवाच

एवं धर्मं प्रवदति स सम्राट् द्विजसत्तम ।

समाहितेन मनसा विखेदः पर्यचष्ट तम् ॥

Suta uvach

Evam dharme pravadati sa samrat dwijasattamah

Samahitena manasa vikhedah paryachasta tam.

ENGLISH SYNONYMS

Suta uvacha—Suta Goswami said, *Dharme*—the Personality of religiosity, *Pravadati*—thus spoken, *Sa*—he, *Samrat*—the emperor, *Dwijasattamah*—oh the best among the Brahmins, *Samahitena*—in proper attention, *Manasa*—by the mind, *Vikheda*—without any mistake, *Paryachasta*—counter replied, *Tam*—unto him.

TRANSLATION

Suta Goswami said, oh the best among the Brahmins, the emperor Parikshit thus hearing on the Personality of religiosity so speaking, He was full satisfied in his mind and without mistake or regret he counter replied to him.

PURPORT

The statement of the bull personality of religiosity being full of philosophy and knowledge, the king was satisfied in his mind as he could understand that the suffering bull was not an ordinary one. Unless one is not perfectly conversant with the law of the Supreme Lord, no body could speak such thing touching philosophical truths. The emperor also being on equal level of sagacity, replied just to the point without any doubts or mistake.

TEXT NO. 22

राजोववाच

धर्मे ब्रवीषि धर्मज्ञ धर्मोऽसि दृषरूपधृक् ।

यदधर्मकृतः स्थानं सूचकस्यापि तद् भवेत् ॥

Rajovacha

*Dharmam vravishi dharmajna dharma asi vrisarupadhrik
Yad adharmakritah sthanam suchakasya api tad bhavet.*

ENGLISH SYNONYMS

Rajovacha—the king said, *Vravishi*—as you speak, *Dharmajna*—like one who knows the codes of religiosity, *Dharma*—the personality of religiosity, *Asi*—you are, *Vrisarupadhrik*—in the disguise of a bull, *Yad*—whatever, *Adharmakritah*—one who acts irreligiously, *Sthanam*—place, *Suchakasya*—of the identifier, *Api*—also, *Tad*—that, *Bhavet*—becomes.

TRANSLATION

The king said, oh you are one who knows the truth of religiosity in the form of a bull, you are speaking just on the principle that the place which is fixed up for the person engaged in acts of irreligiosity, is also the place for the identifier. You are no other than the personality of religiosity.

PURPORT

A devotee's conclusion is that no body is directly responsible for becoming benefactor or mischiefmonger without the sanction of the Lord, therefor he does not identify any one directly responsible for such action. But in both the cases he takes it for granted that either benefit or loss it is God sent and as such it is his Grace. In case of benefit, no body will deny it being god-sent but in case of loss or reverses it becomes doubtful how the Lord could be unkind to his devotee as to put him in great difficulty. Jesus Christ was seemingly put into such great difficulty being crucified by the ignorant but he was never angry upon the mischief mongers. That is the way of accepting a thing, either favourable or unfavourable, by the devotee and as such for a devotee the identifier is equally a sinner like the directly mischiefmonger. As God's Grace the devotee tolerates all reverses upon him and Maharaj Parikshit observed this particular symptom of a devotee in the form a bull and therefore he could understand that the bull was no other than the personality of religiosity himself. In other words a devotee has no suffering at all; because the so called suffering is also God's Grace for a devotee who sees God in everything. They never placed any complaint before the king for being tortured by the personality of Kali although every one lodges such kind of complaints before the state authorities. The extraordinary behaviour of the bull made the king to conclude that the bull was certainly Personality of religiosity otherwise no body could understand the finer intricacies of the codes of religion.

TEXT NO. 23

अथवा दिवमायाया नूनं गतिरगोचरा ।
चेतसो वचसश्चापि भूतानामिति निश्चयः ॥

*Athava deva mayaya nunam gatir agochara
Chetaso vachasas cha api bhutanam iti nischayah*

ENGLISH SYNONYMS

Athava—alternatively, *Deva*—the Lord, *Mayaya*—by the energy, *Nunam*—very little, *Gatir*—movement, *Agochara*—inconceivable, *Chetaso*—either by the mind, *Vachasas*—by words, *Cha*—or, *Api*—also, *Bhutanam*—of all living beings, *Iti*—thus, *Nischayah*—concluded.

TRANSLATION

Alternatively—it is thus concluded that the Lord's energies are inconceivable and no body is able to make an estimate of them either by mental speculation or by jugglery of words.

PURPORT

A question may be raised as to why a devotee should refrain from identifying the actor although he knows it definitely that the Lord is the ultimate doer of everything. Knowing the ultimate doer, one should not pose himself as ignorant of actual performer. To answer this doubts the reply is that the Lord is also not directly responsible because everything is done by His deputed Mayasakti or the Material energy. The material energy is always deluding doubts about the supreme authority of the Lord. The personality of religiosity did it know perfectly well that nothing can take place without the sanction of the Supreme Lord and still he was put into doubts by the deluding energy and thus he refrained from mentioning the supreme cause. This doubtfulness was due to the contamination of both Kali and the material energy. The whole atmosphere of the age of Kali is magnified by the deluding energy, and the proportion of measurement is inexplicable by any one.

TEXT No. 24

तपः शौचं दया सत्यमिति पादाः कृते कृताः ।

अधर्मोऽशुभयो भग्नाः स्मयसंगमदेस्तव ॥

*Tapah soucham daya satyam iti padah krite kritah
Adharma amsais trayo bhagnah :maya sangam madais taba.*

ENGLISH SYNONYMS

Tapah—austerity, *Soucham*—cleanliness, *Daya*—mercy, *Satyam*—truthfulness, *Iti*—thus, *Padah*—legs, *Krite*—in the age of Satya, *Kritah*—established, *Adharma*—irreligiosity, *Amsai*—by the parts, *Trayo*—three combined, *Bhagnah*—broken, *Smaya*—pride, *Sangam*—too much association with woman, *Madais*—intoxicating habit, *Tava*—your.

TRANSLATION

“In the age of Satya (truthfulness) your four legs were established by the four principles of Austerity, Cleanliness, Mercy, and Truthfulness. But it appears that your three legs are broken on account of partially rampant irreligiosities in the matter of pride, too much affection for woman and intoxicating habit.”

PURPORT

The deluding energy or the material nature can act upon the living beings proportionately in terms of the living being's falling a prey to the deluding attraction of Maya. The deluding attraction of Maya is displayed more appropriately in terms of brightness of light and the falling of the ants. The ants are captivated by the glaring brightness of light and thus become a prey to the fire. Similarly the deluding energy is always captivating the conditioned souls to become a prey to the fire of delusion and the vedic scriptures warn the conditioned souls not to become a prey to the delusion but to get rid out of it. The Vedas warn us not to go to the darkness of ignorance but go ahead on the progressive path of light. The Lord Himself also warns that the deluding power of material energy is too powerful to be overcome but one who completely surrenders unto the Lord can easily do

so. But to surrender unto the lotus feet of the Lord is also not very easy. Such surrender is possible by persons who have had cultured transcendental knowledge on the principles of austerity cleanliness, mercy and truthfulness. These four principles of advanced civilization were remarkable features in the age of Satya. In that age every human being was practically qualified Brahmin of the highest order and from the angle of social orders of life they were all *Paramhansas* or the topmen of the renounced order of life. By cultural standing, the human beings were not at all subjected to become prey to deluding energy. Such strong men of character were competent enough to get away from the clutches of Maya. But gradually as and as the basic principles of Brahminical culture namely austerity, cleanliness, mercy and truthfulness became curtailed by proportionate development of pride, too much attachment for women and intoxicating habit, of the people in general it became prominent that the path of salvation or the path of transcendental bliss became far and far away from the human society. With the increase of the age of Kali people are becoming too much proud, too much attached to woman and too much victims of intoxicating habit. By the influence of the age of Kali even a pauper is proud of his penny, the woman as a class is always dressed in an over attractive fashion for victimising the mind of man and the man is too much addicted to intoxicating habit in the matter of drinking wine, smoking, drinking tea and chewing pan etc. All these habit or so called advancement of civilization is the root cause of all irreligiosities and, therefore, it is not possible to check corruption, bribery and nepotism as are desired by the leaders to be rooted out. You cannot check all these evils of society simply by statutory acts of police vigilance but you have to cure the disease of mind by the proper medicine namely advocating the principles of Brahminical culture or the principles of austerity, cleanliness, mercy and truthfulness. Modern civilization of economic development, is creating a new situation of poverty and scarcity with the result of blackmailing the consumers commodities and if the leaders and the rich men of the

society spend fifty percent of their accumulated wealth mercifully for the misled mass of people and educate them in the matter of God-consciousness or in the knowledge of Bhagwatam certainly the age of Kali will be defeated in its attempt to entrap the conditioned soul to become the victim of the age of Kali. We must always remember that false pride or too much estimation of one's own values of life, undue attachment for woman or association with them and intoxicating habit of all major or description, will cripple the human civilization from the path of factual peace however the people may go on clamouring for such peace of the world. The preaching of Bhagwatam-principles will automatically render all men practised to austerity, become clean both inside and out side, merciful to the suffering men and truthful in daily behaviour. That is the way of correcting the flaws of human society very prominently exhibited at the present moment.

TEXT No. 25

इदानीं धर्मं पादस्ते सत्यं निर्वर्तयेद् यतः ।
तं जिघृक्षत्यधर्मोऽयमनृतेनैषितः कलिः ॥

*Idanim dharma padas te satyam nirvartayet yatah
Tam jighrikshati adharmam ayam anritena edhitah kalih.*

ENGLISH SYNONYMS

Idanim—at the present moment, *Dharma*—oh the personality of religiosity, *Padas*—legs, *Te*—of you, *Satyam*—truthfulness *Nirvartayet*—may pull on some how or other, *Yatah*—whereby, *Tam*—that, *Jighrikshati*—trying to withdraw, *Adharma*—the personality of irreligiosity, *Ayam*—this, *Anritena*—by false representation, *Edhitah*—flourishing, *Kalih*—the quarrel personified.

TRANSLATION

You are just standing on one leg or by one part of your existing truthfulness and you are some how or other pulling on with

this but this quarrel-personified, being flourished by false representations, is trying to with draw that also.

PURPORT

The principles of religiosity do not stand on some dogmas or man-made formulas but they stand on four primary regulative observances namely austerity, cleanliness, mercy and truthfulness. The mass of people must be educated for practising these principles from very childhood. Austerity means to accept voluntarily things which may not be very comfortable for the body but they are conducive for spiritual realisation. For example fasting. Fasting twice or four times in a month is a sort of austerity which may be voluntarily accepted for spiritual realisation only and not for any other purposes political or otherwise. Fastings, which are not meant for self-realisation, but for some other ultra-purposes are condemned in the Bhagwat Geeta (B.G. 17/ 56) Similarly cleanliness is necessary both for the mind and the body. Simple bodily cleanliness may help to some extent but cleanliness of the mind is necessary and it is effected by glorifying the supreme Lord- No body can cleanse the accumulated mental dust without glorifying the Supreme Lord. Godless civilization cannot cleanse the mind because such civilization has no idea of God and for this simple reason people under such godless civilization cannot have definitely good qualification however materially one may be well equipped. We have to see things by their resultant action. The resultant action of human civilization in the age of Kali is dissatisfaction of the mind and every one is anxious to get peace of the mind. This peace of mind was complete in the age of *Satya* on account of the existence of the abovementioned attributes of *human* being. Gradually they have diminished in the *Treta Yuga* to three-fourth, in the *Dwapara* to half and in this age of *Kali* it is diminished to one fourth which is also gradually diminishing on account of prevailing untruthfulness. By pride either artificial or real the resultant action of austerity is spoiled ; by too much affection for womanly association, cleanliness is spoiled ; by too much addiction to intoxicating habit mercyfulness is spoiled and by too

much lying propaganda truthfulness is spoiled. Revival of Bhag-watam Dharma all round one can save the human civilization from falling a prey to the evils of society of all description.

TEXT NO. 26

इयं भूमिर्भगवता न्यासितोद्भारा सती ।
श्रीमद्भिस्तत्पदन्यासः सर्वतः कृतकौतुका ॥

Idam bhumir bhagawata nyasito uru bhara rati
Srimadhis tat padanybsaih sarvatah krita koutuka.

ENGLISH SYNONYMS

Idam—this, *Bhumir*—surface of the earth, *Bhagawata*—by the Personality of Godhead, *Nyasito*—being performed personally as well as by others, *Uuru*—great, *Bhara*—burden, *Sati*—being so done, *Srimadbhis*—by the all a auspicious, *Tat*—that, *Padanyasaih*—by foot prints, *Sarvatah*—all round, *Krita*—done, *Koutuka*—auspiciousness.

TRANSLATION

By the Personality of Godhead the burden on the face of the globe was certainly diminished by Himself and by others induced by Him and when He was present as incarnation by the movements of His auspicious foot prints all round auspiciousness was duly performed.

EXT No. 27

शोचत्यश्रुकला साध्वी दुर्भगेवोज्झितासति ।
अब्रह्मण्या नृपव्याजाः शूद्रा भोक्ष्यन्ति मामिति ॥

Sochati asrukala sadpwi durbhage iva ujjhitasati
Abranhanyanri pabyajah sudra bhokshyanti mam iti.

ENGLISH SYNONYMS

Sochati—lamenting, *Asrukala*—with tears in the eyes, *Saddhwi*—

the chaste, *Durbhaga*— as if the most unfortunate, *Iva*—like, *Ujjhita*—forlorn, *Sati*—being so done, *Abrahmanya*—devoid of brahminical culture, *Nripabyajah*—posed as the ruler, *Sudra*—lower class, *Bhokshyanti*—would enjoy. *Mam*—me, *Iti*—thus.

TRANSLATION

Now she the chaste being forsaken as the most unfortunate by the Personality of Godhead as it were, she is with tears in the eyes lamenting her future for being ruled over and enjoyed by the lower class men posing as ruler.

PURPORT

The Kshatriya or the man who is qualified to protect the sufferers is meant for ruling over the state. Untrained lower class of men or men without any higher ambition for protecting the sufferers cannot be placed on the seat of an administrator. Unfortunately in the age of Kali the lower class of men without any training how to protect the sufferer, would occupy the post of a ruler by strength of popular votes and instead of protecting the sufferers, such lower class of men would create a situation quite intolerable by every one. Such rulers would illegally gratify themselves at the cost of all comforts of the citizen and thus the chaste mother earth would cry to see the pitiable condition of her sons both men and animals. That is the future of the world in the age of Kali when irreligiosity will prevail most prominently. And in the absence of a suitable king to curb down irreligious tendency of the people in general, a systematic propaganda for educating the people in general in the teachings of Srimad Bhagwatam will clear up the hazy atmosphere of corruption, bribery, blackmailing and so many other things.

TEXT No. 28

इति धर्मं महीं चैव सान्त्वयित्वा महारथः ।
निशासमाददे खर्गं कलयेऽधर्महेतवे ।

*Iti dharmam mahim cha eva santaitwa maharathah
Nisatam adade khargam kalaye adharmā hetave.*

ENGLISH SYNONYMS

Iti—thus, *Dharmam*—unto the personality of religiosity, *Mahim*—unto the earth, *cha*—also, *eva*—as, *Santaitwa*—after pacifying *Maharatha*—the general who can alone fight with thousands of enemies, *Nisatam*—sharpen, *Adade*—took up, *Khargam*—sword, *Kalaye*—for killing the personified *Kali*, *Adharma*—irreligiosity, *Hetave*—the root cause.

TRANSLATION

Maharaj Parikshit who could alone fight with one thousands of enemies, thus after pacifying the personality of religiosity as well as the earth took up his sharpen sword for killing the personality of Kali who is the cause of all irreligiosities.

PURPORT

As described above the personality of Kali is he who deliberately commits all kinds of sinful acts which are forbidden in the revealed scriptures. This age of Kali will certainly be full of all activities of Kali but it does not mean that the leaders of the society, the executive heads, the learned and intelligent class of men or above all the devotees of the Lord shall sit down tight and become callous to the reaction of the age of Kali. In the rainy season certainly there will be profuse rainfalls, as a matter of fact, but that does not mean that men should not take means of protection from the rains. It is the duty of the executive head of the state and others as abovementioned to take all necessary actions against the activities of Kali or the persons influenced by the age of Kali; and Maharaj Parikshit is the ideal executive head of the state that he became at once ready to kill the personality of Kali with his sharpen sword. The administrators should not simply pass resolutions

for anticorruptional steps but they must be ready with sharpen sword to kill the persons creating corruptions from the angle of vision of recognised shastras. The administrators cannot do well in the matter of anticorruptional activities by allowing licence for wine shops and at the same time make propaganda for stopping the habit of drinking. They must at once close all shops of intoxicating drugs and wine and force punishment even by death for them who will indulge in the habit of intoxication of all description. That is the way of stopping the activities of Kali as exhibited herein by Maharaj Parikshit the *Maharatha*.

TEXT No. 29

तं जिघांसुमभिप्रेत्य विहाय नृपलाञ्छनम् ।
तत्पादमूलं शिरसा समगाद् भयविह्वलः ॥

*Tam jighamsum abhipretya vihaya nripalanchham
Tatpadamulam sirasa samagad bhayavihvalah.*

ENGLISH SYNONYMS

Tam —him, *Jighamsum*—willing to kill, *Abhipretya*—knowing it well, *Vihaya*—leaving aside, *Nripalanchhanam*—the dress of a king, *Tatpadamulam*—underneath his feet, *Sirasa*—by the head, *Samagad*—fully surrendered, *Bhayavihvalah*—under pressure of fearfulness.

TRANSLATION

When the personality of Kali understood it that the king was willing to kill him, he at once gave up the dress of a king and under pressure of fearfulness completely surrendered unto him by his head.

PURPORT

The royal dress of the personality of Kali is artificial. The royal dress is suitable for king or Kshatriya but when a lower class

man artificially dresses himself as a king his real identity is disclosed by the challenge of a bonafide Kshatriya like Maharaj Parikshit. A real Kshatriya never surrenders. He accepts the challenge of his rival Kshatriya and he fights either to die or to win. Surrender is unknown to a real Kshatriya. In the age of kali there are so many pretenders dressed and posed like administrator or executive head but their real identity is disclosed when they are challenged by a real Kshatriya. Therefore when the artificially dressed personality of Kali saw it that to fight with Maharaj Parikshit was beyond his capacity he bowed down his head like a subordinate and gave up his royal dress.

TEXT 30

पतितं पादयोर्वीरः कृपया दीनवत्सलः ।
शरण्यो नावधीच्छ्लोभय आह चेदं हसन्निव ।

*Patitam padayor virah kripaya deenavatsalah
Saranyo na abodhit slokyah aha cha idam hasan iva.*

ENGLISH SYNONYMS

Patitam—fallen down, *Padayor*—on the feet, *Virah*—the hero, *Kripaya*—out of compassion, *Deenavatsalah*—kind to the poor, *Saranyo*—one who is qualified for accepting surrender, *Na*—not, *Avadhit*—did kill, *Slokyah*—one who is worthy of being sung, *Aha*—said, *Cha*—also, *Idam*—this, *Hasan*—smiling, *Iva*—like.

TRANSLATION

Maharaj Parikshit who was qualified for accepting surrender and worthy of being sung in the history, did not kill the poor surrendered and fallen down Kali but said it smiling, being compassionate as he was kind to the poor,

PURPORT

Even an ordinary Kshatriya does not kill a surrendered person and what to speak of Maharaj Parikshit who was by nature compassionate and kind to the poor. He was smiling because the artificially dressed Kali disclosed his identity as lower class man and he was thinking within himself because no body was saved from his sharpen sword when he desired to kill but the poor lower class Kali was not killed by his timely surrender. Maharaj Parikshit's glory and kindness would be sung in the history as a kind and compassionate emperor and fully qualified as worthy of accepting surrender even from his enemy. Thus the personality of Kali was saved by the will of the Providence.

TEXT NO. 31

राजोवाच

न ते गुडाकेशयशोधराणं बद्धाञ्जलेर्वै भयमस्ति किञ्चित् ।
न वर्तितव्यं भवता कथंचन क्षेत्रे मदीये त्वमधर्मबन्धुः ॥

Shri Raja uvacha ;

Na te gudakesha yasodharanam

Baddhanjler vai bhayam asti kimchit

Na vartitavyam bhavata kathanchana

Kshetre madiye twam adharmabandhu.

ENGLISH SYNONYMS

Sri Raja uvacha—the king thus said, *Na*—not, *Te*—your, *Gudakesha*—Arjuna, *Yasodharanam*—of them who inherited the fame, *Baddhanjaler*—of one who is folded hands, *Vai*—certainly, *Bhayam*—fear, *Asti*—there is, *Kimchit*—even a slight, *Na*—neither, *Vartitavyam*—can be allowed to live, *Bhavata*—by you, *Kathanchana*—by all means, *Kshetre*—in the land, *Madiye*—in my kingdom, *Twam*—you, *Adharmabandhu*—the friend of irreligiosity.

TRANSLATION

We have inherited the fame of Arjuna and therefore as you have surrendered yourself with folded hands, you have by all means no fear of life neither you can remain in any land of my kingdom as you are the friend of irreligiosity.

PURPORT

The personality of Kali who is the friend of all kinds of irreligiosities may be excused if he surrenders but in all circumstances he can not be allowed to domicile as citizen in any part of an welfare state. The Pandavas were entrusted representatives of the Personality of Godhead Lord Krishna who practically brought into being the battle of Kurukshetra but not for any personal interest. He wanted that ideal king like Maharaj Yudhisthir and his descendants like Maharaj Parikshit should rule over the world and therefore responsible king like Maharaj Parikshit cannot allowed the friend of irreligiosity to flourish in the kingdom at the cost of good fame of the Pandavas. That is the way of wiping out corruption in the state and not otherwise. The friends of irreligiosity should be banished away from the state and that will save the state from corruption.

TEXT No. 32

त्वां वर्तमानं नरदेवदेहेष्वनुप्रवृत्तोऽयमधर्मपूगः ।
लोभोऽनृतं चौर्यमनार्यमंहो ज्येष्ठा च माया कलहश्च दम्भः ॥

*Twam vartamanam naradeva dehesu
Anupravṛtto ayam adharmā pugah
Lobho anritam chouryam anaryam
Amho jyestha cha maya kalahas cha dambhah*

ENGLISH SYNONYMS

Twam—you, *Vartamanam*—while present, *Naradeva*—Mangod

or the King, *Dehesu*—in the body, *Anupravitto*—all round beginning, *Ayam*—all these, *Adharma*—principles of irreligiosities, *Pugah*—in rank and file, *Lobho*—greed, *Anritam*—falsity, *Chouryam*—pilfering, *Anaryam*—incivility, *Amha*—renegation, *Jyestha*—misfortune, *Maya*—cheating, *Kalahas*—quarrel, *Dambha*—vanity.

TRANSLATION

If the personality of Kali or irreligiosity is allowed to act as the mangled or executive head certainly the rank and file of irreligiosities like greed, falsehood, pilfering, incivility, renegation, misfortune, cheating, quarrel and vanity will follow all round.

PURPORT

The principles of religion namely *austerity, cleanliness, mercy and truthfulness* as we have already discussed, may be followed by the follower of any faith. There is no need of turning the coat of a Hindu to Mahamedan or that of Mahamedan to Christian or some other faith and thus become a renegade without following the principles of religion. *The Bhagwatam religion means to follow the principles of religion.* The principles of religion are not dogmas or regulative principles of a certain faith. Such regulative principles may be different in terms of the time place concerned. But one has to see whether the aims of religion have been achieved. Sticking to the dogmas and formulas without attainment of the real principles, is no good. A secular state may be impartial to any particular type of faith but the state cannot be indifferent to the the principles of religion as abovementioned. But in the age of Kali the executive heads of state will be indifferent to such religions principles and therefore under their patronage the opposite numbers of religious principles namely greed, falsehood, cheating, renegation, pilfering etc. will naturally follow and there is no meaning for a propaganda crying to stop corruption in the state,

TEXT NO. 33

न वर्तितव्यं तदधर्मबन्धो धर्मेण सत्येन च वर्तितव्ये ।
ब्रह्मावर्ते यत्र यजन्ति यज्ञैर्यज्ञेश्वरं यज्ञचितानविज्ञा ।

*Na vartitavyam tat adharma bandho
Dharmena satyena cha vartitavye.
Brahmavarte yatra yajanti yajnair
Yajneswaram yajnavitana vijnah.*

ENGLISH SYNONYMS

Na—Not, *Vartitavyam*—deserve to remain, *Tat*—therefore, *Adharma*—irreligiosity, *Bandho*—friend, *Dharmena*—with religion, *Satyena*—with truth, *Cha*—also, *Vartitavye*—being situated in, *Brahmavarte*—place where sacrifice is performed, *Yatra*—where, *Yajanti*—duly perform, *Yajnair*—by sacrifices or devotional services, *Yajneswaram*—unto the Supreme Lord the Personality of Godhead, *Yajna*—sacrifice, *Vitana*—spreading, *Vijnah*—experts.

TRANSLATION

Oh the friend of irreligiosity you donot therefore deserve to remain in the place where in terms of religious principle and truthfulness sacrifices are performed by experts who know how to propagate the sacrificial activities for satisfaction of the Supreme Personality of Godhead.

PURPORT

Yajneswara or the Supreme Personality of Godhead is the beneficiary of all kinds of sacrificial ceremonies. Such sacrificial ceremonies are prescribed in the scriptures differently for different ages. In other words sacrifice means to accept the supremacy of the Lord and thereby perform acts by which the Lord may be satisfied in all respects. The atheist does not believe in the existence of God and they do not perform any sacrifice for the satisfac-

tion of the Lord. Any place or country where the supremacy of the Lord is accepted and thus sacrifice is performed is called *Brahmavarta*. There are different countries in different parts of the world and each and every of country may have different types of accepting process or sacrificial method for pleasing the Supreme Lord but **the central point of such pleasing method is ascertained in the Bhagwatam and it is truthfulness.** Basic principle of religion is truthfulness and the ultimate goal of all religious is to satisfy the Lord. In this age of Kali the greatest common formula of sacrificial method is Sankirtan Yajna. That is the opinion of the experts who know how to propagate the process of Yajna. Lord Chaitanya preached this method of Yajna and it is understood from this verse of Srimad Bhagwatam that any where and every where the sacrificial method of Sankirtan Yajna may be performed in order to drive away the personality of Kali and save the human society from falling a prey to the influence of the age.

TEXT No. 34

यस्मिन् हरिर्भवानिज्यमान इज्यात्ममूर्तिर्यजतां शं तनोति ।
कामानमोधान् स्थिरजंगमानामन्तर्वह्निर्वायुरिवेश आत्मा ॥

*Yasmin harir bhagawam ijjamana
Ijyatma murtir yajatam sam tanoti
Kaman amoghan sthirajamgamanam
Antarvahir vayuriva esha atma.*

ENGLISH SYNONYMS

Yasmin—in such sacrificial ceremonies, *Harir*—the Supreme Lord, *Bhagwan*—the Personality of Godhead, *Ijjamana*—being worshipped, *Ijyatma*—the soul of all worshipable deities, *Murtir*—of the forms, *Yajatam*—those who worship, *Sam*—welfare, *Tanoti*—spreads, *Kaman*—desires, *Amoghan*—inviolable, *Sthirajamgamanam*—of all the

moving and the unmoving, *Antar*—within, *Vahir*—outside, *Vayur*—air, *Iva*—like, *Esha*—of all of them,—*Atma*—spirit soul.

TRANSLATION

In all sacrificial ceremonies although sometimes some demigod is worshipped still by such sacrifice the Supreme Lord Personality of Godhead is worshipped; because He is the Supersoul of every one and exists both inside and outside like the air and thus it is He only Who awards all welfare for the worshipper.

PURPORT

Even it is sometimes seen that demigods like Indra, Chandra etc are worshipped and offered sacrificial awards, still the rewards of all such sacrifices are awarded to the worshipper by the Supreme Lord and it is the Lord only who can offer all welfare for the worshipper. The demigods although worshipped cannot do anything without the sanction of the Lord because the Lord is the Supersoul of every one both moving and non-moving.

In the Bhagwat Geeta it is confirmed in the following sloka:-

Yepi anya devatabhakta yajante sraddhyanwita

Te api mam eva kounteya yajanti abidhipurvakam (B. G. 9/23)

The fact is that the Supreme Lord is one without a second. There is no other separate God except the Lord Himself. As such the Supreme Lord is eternally transcendental to the material creation. But there are many who worship the demigods like the Sun, Moon, Indra etc who are only material representatives of the Supreme Lord. They are in one sense or indirectly qualitative representation of the Supreme Lord. A learned scholar or a learned devotee knows who is who and therefore directly they worship the Supreme Lord without any diversion for the material qualitative representations. But those who are not so learned they worship such qualitative material representations and their worship is unceremonious on account of irregular worship.

TEXT No. 35

सूतः उवाच :

परीक्षितं वमादिष्टः स कलिर्जातवेपथुः ।
तमुद्यतासिमाहेद दण्डपाणिमिवोद्यतम् ॥

Sri Suta uvacha :

*Parikshitai evam adistah sa kalir jata vepathuh**Tam udyatam asim adehh danda panim iva udyatam*

Sri Sua uvacha—Sri Suta Goswami said, *Parikshitair*—by Maharaj Parikshit, *Evam*—thus, *Adistah*—being ordered, *Sa*—he, *Kalir*—of the personality of Kali, *Jata*—there was, *Vepathu*—trembling, *Tam*—him, *Udyatam*—raised up, *Asim*—Sword, *Aha*—said, *Idam*—thus, *Dandapanim*—Yamaraj the personality of death, *Iva*—like, *Uddatam*—almost ready.

TRANSLATION

Sri Suta Goswami then explained before the Rishis like Sounaka and others. He said that the personality of Kali thus being ordered by Maharaj Parikshit began to tremble in fear and seeing him like the personality of death Yamaraj ready to kill him, Kali said unto the king as follows :

PURPORT

The king was ready to kill him at once as soon as the personality of Kali would disobey his order. Otherwise the king had no objection to allow him prolonging his life. The personality of Kali also, after attempting to get rid of the punishment in various ways, decided it that he must surrender unto him and thus he began to tremble in fear of his life. The king or the executive head must be so strong as to stand before the personality of Kali as if the personality of death Yamaraj. The king's order must be obeyed otherwise the culprits' life is in risk. That is the way of ruling over the personalities of Kali who would create disturbance in the normal life of the state citizens.

TEXT No. 36

यत्र क्ववा अथ वात्स्यामि सार्वभौम तवाज्ञया ।

लक्षये तत्र तत्रापि त्वामात्तेषुशरासनम् ॥

*Yatra kwa va atha vatsyami sarvabhoma taba ajnaya
Lakshaye tatra tatra api twam atta isu sarasanam.*

ENGLISH SYNONYMS

Yatra—anywhere, *Kwa*—and every where, *Va*—either, *Atha*—thereof, *Vatsami*— I shall reside, *Sarvabhoma*—oh the Lord or emperor of the earth, *Tavo*—your, *Ajnaya*—by the order, *Lakshaye*—I see, *tatra*—there and there, *Api*—also, *Twam*—your majesty, *Atta*—taken over, *Isu*—arrow, *Sarasanam*—place on the bow.

TRANSLATION

Oh your majesty, I may live anywhere and everywhere under your order but there and there I shall have to see you with bow and arrows as I can see.

PURPORT

The personality of Kali could see it that Maharaj Parikshit was the emperor of all lands all over the world and as such anywhere he might live he would have to meet with the same mood of the king. The personality of Kali was meant for mischief and Maharaj Parikshit was meant for subduing all kinds of mischief mongers specially the personality of Kali. It was better therefore, for the personality of Kali to have become killed by the king then and there instead of being killed anywhere else. He was after all a surrendered soul before the king and it was with the king to do the needful.

TEXT No. 37

तन्मे धर्मभृतां क्षेष्ट स्थानं निर्देष्टुमर्हसि ।
यत्रैव नियतो वत्स्ये आतिष्ठं स्तेऽनुशासनम् ॥

*Tat me dharmabhritam srestha sthanam nirdestum arhasi
Yatra eva niyato vatsye atisthams te anusasanam.*

ENGLISH SYNONYMS

Tat—therefore, *Me*—unto me, *Dharmabhritam*—of all the protectors of religiosity, *Srestha*—the chief, *Sthanam*—place, *Nirdestum*—to ascertain, *Arhasi*—may you do so, *Yatra*—where, *Eva*—certainly, *Niyato*—always, *Vatsye*—can reside, *Atisthams*—permanently situated, *Te*—your, *Anusasanam*—under your rule.

TRANSLATION

Therefore oh the chief amongst the protector of religiosities, your majesty may fix up some places for me where I can live permanently situated under the protection of your government.

PURPORT

The personality of Kali addressed Maharaj Parikshit as the chief amongst the protectors of religiosity because the king refrained from killing a person who surrendered unto him. A surrendered soul should be given all protection even though he may be an enemy. That is the principle of religion. And we can just imagine what sort of protection is given by the Personality of Godhead to the person who surrenders unto Him not as an enemy but as a devoted servitors. The Lord protects the surrendered soul from all sins or all resultant reactions of sinful acts. (B. G. 18/64)

TEXT No. 38

अभ्यथितस्तदा तस्मै स्थानानि कलये ददौ ।
द्युतं पानं स्त्रियः सूना यत्राधर्माश्चतुर्विधः ॥

*Abhyarthitas tada tasmai sthananik alaye dadou
Dyutam panam striyah suna yatra adhamass chaturbidhah.*

ENGLISH SYNONYMS

Abhyarthitas—thus being prayed for, *Tada*—at that time, *Tasmai*—unto him, *Sthananik*—places, *Kalaye*—unto the personality of Kali, *Dadou*—gave him permission, *Dyutam*—gambling, *Panam*—drinking, *Striyah*—illicit association of woman, *Suna*—killing of living beings, *Yatra*—wherever, *Adharma*—irreligiosities, *Chaturbidhah*—four kinds cf.

TRANSLATION

Suta Goswami said, "Maharaj Parikshit, thus being prayed for by the personality of Kali, gave him permission to reside in four different places where gambling, drinking, prostitution and slaughtering of animals performed respectively."

PURPORT

The basic principles of irreligiosities such as pride, prostitution, intoxication and falsehood respectively counteracts the four principles of religiosities namely austerity, cleanliness, mercy and truthfulness, the Personality of Kali was given permission to live in four places particularly mentioned by the king namely the place of gambling, the place of prostitution, the place of drinking and the place of slaughtering the animals.

Srila Jiba Goswami directs that drinking against the principles of scriptures such as *Soutramani* yajna etc, association with woman except the married one, killing of animals against injunction of scripture, are irreligious. In the Vedas two different types of injunctions are there for the *Pravittas* or those who are engaged in the matter of material enjoyment and for the *Nrivittas* or those who are engaged in the matter of liberation from material bondage. The Vedic injunction for the *Pravittas* are to regularise their activities towards

the path of liberation by gradual process. Therefore, for the persons who are in the lowest stage of ignorance and indulge in the matter of wine, woman and flesh; for them drinking by performing *Sroutamani* yajna, association of woman by marriage and flesh eating by sacrifices are sometimes recommended. But such recommendations in the Vedic literature are meant for a particular class of men and not for all. But because they are injunctions of the Vedas for such particular type of persons such activities by the Pravittas are not considered *Adharma*. One man's food may be poison for other; similarly what is recommended for the persons in the modes of ignorance may be poison for the persons in the modes of goodness. Srila Jiva Goswami Prabhu, therefore, affirms that recommendations of the scriptures, for a certain class of men, are never to be considered as *Adharma* or irreligion. But such activities are factually *Adharma* and they are never meant for being encouraged. The recommendation in the Scriptures are not meant for encouragement of such *Adhar- mas* but they are meant for regularising the necessary *Adharmas* gradually towards the path of *Dharma*.

Following the foot prints of Maharaj Parikshit, it is the duty of all executive heads of states to see that the principles of religiosity namely austerity, cleanliness, mercy and truthfulness be established in the state and the principles of irreligiosities namely pride, illicit womanly association or prostitution, intoxication and falsity be checked by all means. And to make the best use of a bad bargain the personality of Kali may be transferred to places of gambling, drinking, prostitution and slaughter houses if there is any place like that. Those who are addicted to these irreligious habit may be regularised by the injunctions of the Scripture for restraining them and in all circumstances they may not be encouraged by any state. In other words the state should categorically stop all sorts of gambling, drinking, prostitution and falsity as a matter of fact. On the contrary the state which wants to eradicate corruption by majority may introduce the principles of religiosity in the following manner :

1. Two compulsory fasting days in a month if not more (austerity). Even from economic point of view such two fasting days in a month in the state will save tons of food grains and the system will act very favourably on the general health of the citizens also.

2. There must be compulsory marriage of young boys and girls attaining 24 years of age and 16 years of age respectively. There is no harm of co-education in the schools and colleges provided the boys and the girls are duly married and in case there is any intimate connection between a male and female student they may be married properly without allowing them for any illicit relation. The divorce act is encouraging prostitution and this should be abolished.

3. The citizens of the state must give in charity up to 50% of their income for the purpose of creating spiritual atmosphere in the state or in the human society both individually and collectively. Preaching of the principles of Bhagwatam by (a) Karmayoga or doing everything for the satisfaction of the Lord (b) regular hearing of the Srimad Bhagwatam from authorised persons or realised souls (c) Chanting of the glories of the Lord congregationally at home or at places of worship (d) rendering of all kinds of service to person Bhagwatas engaged in the matter of preaching Srimad Bhagwatam (e) and residing in a place where the atmosphere is saturated with god-consciousness. If the state is regularised by the above process, naturally there will be god-Consciousness everywhere.

Gambling of all description even speculative business enterprises are considered to be gambling and by encouraging this gambling in the state there is complete disappearance of truthfulness. Allowing young boys and girls to remain unmarried more than the abovementioned ages and licence for animal slaughter houses of all description shall be at once closed. The flesh-eaters may be allowed to take flesh as they are mentioned in the scriptures and not otherwise; as by purchasing from the market and thus

encourage unrestricted flesh-eating strictly be stopped. Intoxication habit of all description even smoking of Bidis and cigarettes chewing of pan or drinking tea, must be prohibited.

TEXT NO. 39

पुनश्च याचमानाय जातरूपमदात्प्रभुः ।
ततोऽनृतं मदं कामं रजो वैरं च पञ्चमम् ॥

Punas cha yachamanaya jatarupam adat prabhu
Tato anritam madam kamam rajo vairam cha panchamam.

ENGLISH SYNONYMS

Punas—again, *Gha*—also, *Yachamanaya*—unto the beggar, *Jatarupam*—Gold, *Adat*—gave away, *Prabhu*—the king, *Tato*—where by, *Anritam*—falsehood, *Madam*—intoxication, *Kamam*—lust, *Rajo*—on account of passionate mood, *Vairam*—enmity, *Gha*—also, *Panchamam*—the fifth one.

TRANSLATION

The personality of Kali asked for something more and on his begging so the King gave him permission to live where there is gold. Because wherever there is gold there are falsity, intoxication, lust, enviousness and at last all enmity.

PURPORT

Although Maharaj Parikshit gave Kali permission to live in four places, it was very difficult for the personality of Kali to find out the places. Because during the reign of Maharaj Parikshit there was no such place at all. Therefore Kali asked the king to give him something practical which may be utilised for his nefarious purposes. Maharaj Parikshit thus being requested by him gave permission to live in a place where there is gold because wherever there is gold there are all the abovementioned four things and over and

above them there is enmity also. So the personality of Kali became gold standardised. According to Srimad Bhagwatam stocking of gold any where means encouraging falsity, intoxication, prostitution, enviousness, and enmity. Even gold-standard exchange and currency is bad. Gold standard currency is based on falsehood because currency is not on the par of the reserved gold. The basic principle is falsity because currency notes are issued more in value than the actual reserved gold. This artificial inflation of currency by the authorities encourages prostitution of state economy. Price of consumers Commodity becomes artificially inflated on account of bad money or artificial currency notes. Bad money drives away good money is an economical law. Instead of paper currency actual gold coins should be used for exchange and this will stop prostitution of gold. Gold ornaments for women may be allowed by control not by quality but by quantity. This will discourage lust, enviousness and enmity. When there is actual gold currency in the form of coins, the influence of gold for producing falsity, prostitution etc. will automatically cease and there will be no need of anticorruption ministry for another term of prostitution and falsity of purpose.

TEXT NO. 40

अमुनि पञ्च स्थानानि ह्यधर्मैप्रभवः कलिः ।

औत्तरेयेण दत्तानि न्यवसत्तन्निदेशकृत् ॥

Amuni pancha sthanani hi adharmai prabhavah kalih

Outtareyena dattani nyavasat tat nidesakrit.

ENGLISH SYNONYMS

Amuni—all those, *Pancha*—five, *Sthanani*—places, *Hi*—certainly, *Adharma*—irreligious principles, *Prabhavah*—encouraging, *Kali*—the age of Kali, *Outtareyena*—by the son of Uttara, *Dattani*—delivered by, *Nyavasat*—dwelt, *Tat*—by him, *Nidesakrit*—directed by.

TRANSLATION

As such the personality of Kali was allowed by the direction of King Maharaj Parikshit the son of Uttara, to live in those five places as described above.

PURPORT

Thus the age of Kali began with gold standardisation and therefore falsity, intoxication, animal slaughter and prostitution are rampant all over the world and the saner section is eager to drive out corruption from all over the world. The counter acting process is suggested above and everyone can take advantage of the suggestion.

TEXT NO 41

अथैतानि न सेवेत बुभूषुः पुरुषः क्वचित् ।
विशेषतो धर्मशौलो राजा लोकहतिगुरुः ॥

*Atha etani na seveta vubhusuh purusah kwachit
Visesato dharmaseelo raja lokapatir guruh.*

ENGLISH SYNONYMS

Atha—therefore, *Etani*—all these, *Na*—never, *Seveta*—come in contact, *Vubhuush*—those who desire well being, *Purushah*—person, *Kwachit*—in any circumstances, *Visesato*—specifically, *Dharmaseelo*—those who are on the progressive path of liberation, *Raja*—the king, *Lokapatir*—public leader, *Guruh*—the Brahmins and the Sanyasins.

TRANSLATION

Therefore any one who desires progressively well being of oneself, must not be in contact with the abovementioned four irreligiosities and specially the king, the religionists, the public

leaders and the Brahmins and Sanyasins are forbidden to do this.

PURPORT

The Brahmin is the religious preceptor for all other castes and the Sanyasins are the spiritual masters for all the castes and orders of society. As such they are very responsible personages in the society. So also is the king and the public leader who are responsible for the material welfare of all people. The progressive religionists and the one who is a responsible human being or one who does not want to spoil his valuable human life, all should refrain from all the above mentioned principles of irreligiosities and specially from the illicit connection of woman. If a Brahmin is not truthful all his claim for the position of Brahmin at once become null and void. If a Sanyasi is illicitly connected with women all his claim for the honour of a sannyasi at once become a perjury. Similarly if the king and the public leader are unnecessarily proud or habituated to drinking and smoking certainly they become disqualified in the matter of discharging public welfare activities. Truthfulness being the basic principle for all religions the four leaders of the human society namely the Sannyasi, the Brahmin, the king and the public leader must be tested crucially by their character and qualification. Before accepting one as the spiritual or material masters of the society, he must be tested by the above mentioned criterions of factual character. Such public leaders may be less qualified in academic educational qualifications but it is necessary primarily that they should be free from the contamination of the above mentioned four kinds of disqualifications namely gambling, drinking, prostitution and animal slaughtering.

TEXT No 42

वृषस्य नष्टांस्त्रीन् पादान् तपःशौचं दयामिति ।
प्रतिसंवाच आश्वास्य महीं च समवर्धयत् ॥

*Vrisasya nastans trin padan tapah soucham dayam iti
Pratisandadha aswasya mahim cha samavardhyat.*

ENGLISH SYNONYMS

Vrisasya—of the bull (the personality of religiosity) *Nastans*—lost, *Trin*—three, *Padan*—legs, *Tapah*—austerity, *Soucham*—Cleanliness, *Dayam*—mercy, *Iti*—etc, *Pratisandadha*—re-established, *Aswasya*—by encouraging acts, *Mahim*—the earth, *Samavardhyat*—perfectly improved,

TRANSLATION

Thereafter the King re-established the lost legs of the personality of religiosity (the bull) and by encouraging activities, he sufficiently improved the condition of the earth.

PURPORT

By designating particular places for the personality of Kali, Maharaj Parikshit practically cheated the Kali. By the presence of Kali, Dharma (in the shape of a bull) and the Earth (in the shape of a cow), he could actually estimate the general condition of his kingdom and therefore he at once took proper steps for reestablishing the legs of the bull namely austerity, cleanliness and mercy. And for the general benefit of the condition of the people of the world he saw it that the gold stock may be employed in the service of the stabilisation propaganda. Gold is certainly generating power-house for falsity, intoxication, prostitution, enmity and violence; but under the guidance of a proper king or public leader or the Brahmin or a Sannyasi, the same gold could be properly utilised in the matter of re-establishing the lost legs of the personality of religion the bull.

Maharaj Parikshit therefore like his grand father Arjuna collected all illicit gold kept for the propensities of Kali and employed them in the *Samkirtan Yajna* as per instruction of the Srimad Bhagwatam. As we have suggested before that one's accumulated wealth

may be divided in three parts for distribution namely 50% for the service of the Lord, 25% for the family members and 25% for personal necessities. Spending 50% for the service of the Lord or for propagation of spiritual knowledge in the society in the matter of Samkirtan Yajna is the the maximum proportion of displaying human mercy. People of the world are generally in the darkness of spiritual knowledge, specially in the matter of devotional service of the Lord, and therefore to propagate a systematic knowledge transcendental of devotional service, is the greatest amount of mercy that one can show in this world. When every one is taught to sacrifice 50% of his accumulated gold in the matter of the Lord's service, certainly austerity, cleanliness and mercy automatically ensue and thus the lost three legs of the personality of religiosity the bull are automatically established. When there is sufficient propaganda of religiosities namely austerity, cleanliness, mercy and truthfulness naturally mother earth is completely satisfied and there is very little chance left for the Kali to infiltrate within the sound structure of human society.

TEXT No. 43 & 44

स एष एतद्दध्यास्त आसनं पार्थिवोचितम् ।
 पितामहेनोपन्यस्तं राज्ञारण्यं विविक्षता ॥
 आस्तेऽधुना स राजर्षि कौरवेन्द्रश्रियोल्लसन् ।
 गज्राह्वये महाभागश्चक्रवर्ती बृहच्छूवाः ॥

*Sa esa etarhi adhyasta asanam parthivochitam
 Pitamohena upanyastam rajna aranyam vivikshata.
 Aste adhuna sa rajarshih kourevendra sriot lasan,
 Gjahvaye mahabhagas chakra varti vrihachhavah.*

ENGLISH SYNONYMS

Sa—he, *Esa*—this, *Etarhi*—at the present, *Adhyasta*—is ruling over, *Asanam*—the throne, *Parthivochitam*—just befitting a king, *Pitamohena*—by the granfathaer, *Upanyasta*—being handed over, *Rajna*—

by the king, *Aranyam*—forest, *Vivikshatam*—desiring for, *Aste*—is there, *Adhuna*—at present, *Sa*—that, *Rajarshih*—the sage amongst the kings, *Kouravendra*—the chief amongst the Kuru-kings, *Sriot*—glories, *Lasan*—spreading over, *Gajvhaye*—in the Hastinapur, *Mahabha-gas*—the most fortunate, *Chakravarty*—the emperor, *Vrichhava*—highly famous.

TRANSLATION

The most fortunate emperor Maharaj Parikshit who was entrusted with the Kingdom of Hastinapur by Maharaj Yudhisthir while he desired to retire for going in the forest, is now ruling over the world with great success on account of being glorified by the deeds of the kings of Kuru dynasty.

PURPORT

The prolonged sacrificial ceremonies undertaken by the sages of Naimisaranya was begun a very little after the demise of Maharaj Parikshit. The sacrifice was to continue for one thousand of years and it is understood that in the beginning some of the contemporaries of Valadeva elder brother of Lord Krishna also visited the sacrificial place. According to some authorities present tense is also used in terms of nearest margin of time from the past. In that sense present tense in the matter of reign of Maharaj Parikshit is mentioned here. For a continuous fact also present tense can be used. The principle of Maharaj Parikshit can be still continued and improvement of the human society can still be done if there is factual determination of the authorities concerned. We can still purge out, from the state, all the activities of immorality introduced by the personality of Kali, if we are determined to take action like Maharaj Parikshit. He allotted some places for Kali but infact Kali could not find out such places in the world at all because Maharaj Parikshit was strictly vigilant to see that there were no places for gambling, drinking, prostitution and slaughtering of animals. Modern administators want to banish corruption from

the state but fools as they are, they do not know how to do it. They want to issue licence for gambling houses, wine and other intoxicating drugs houses, brothels and prostitution in the hotels and cinema houses and falsity in every dealings even in their own and they want at the same time to drive out corruption from the state. They want kingdom of God without Godconsciousness. How it could be possible to adjust two contradictory matters? If we want to drive out corruption from the state we must first of all organise society for accepting the principles of religiosities namely austerity, cleanliness, mercy and truthfulness and to make the condition favourable we must close all places for gambling, drinking, prostitution and falsism. These are some of the practical lessons from the pages of Srimad Bhagwatam.

TEXT NO. 45

इत्थम्भूतानुभावोऽयमभिमन्युसुतो नृपः ।
यस्य पालयतः क्षोणीं यूयं सत्राय दीक्षिताः ॥

Itthambhuta anubhavo ayam abhimanyusuta nripah
Yasya palayatah sounim yuyam satraya dikshitah.

ENGLISH SYNONYMS

Itthambhuta—it was so and so, *Anubhavo*—experience, *Ayam*—of this, *Abhimanyusuta*—Son of Abhimannyyu, *Vripah*—the king, *Yasya*—whose, *Palayatah*—on account of his ruling, *Kshounim*—on the earth, *Yuyam*—you all, *Satraya*—in the matter of performing sacrifices, *Dikshita*—initiated.

TRANSLATION

Maharaj Parikshit the son of Abhimanyu is so experienced that by his expert administration and patronage only it has been possible for you to perform such sacrifice.

PURPORT

The Brahmins and the Sanyasins are expert in the matter of

spiritual advancement of the society, whereas the Kshatriyas or the administrators are expert in the matter of material peace and prosperity of the human society. Both of them are the pillars of all happiness and therefore they are meant for full co-operation for common welfare. Maharaj Parikshit was experienced enough to drive away Kali from his field of activities and thereby made the situation of the state favourable for reception of spiritual enlightenment. If the common people are not recipient it is very difficult to impress upon them the necessity of spiritual enlightenment, Austerity, cleanliness, mercy and truthfulness the basic principle of religiosity prepares the ground for reception of spiritual advancement of knowledge and Maharaj Parikshit made this favourable condition possible and thus the Rishis of Naimisaranya were able to perform the sacrifices prolonging to thousands of years. In other words without state-support no doctrine of philosophy or religious principles can progressively advance and there was complete co-operation between the Brahmins and the Kshatriyas for this common good. Even up to Maharaj Asoka the same spirit was prevailing. Lord Buddha was sufficiently supported by King Asoka and thus the particular cult of knowledge was spread all over the world.

Thus end the **Bhaktivedanta Purports** of the First Canto Seventeenth Chapter of Srimad Bhagwatam in the matter of Punishment and Reward of Kali.

EIGHTEENTH CHAPTER

Maharaj Parikshit Cursed By A Brahmin Boy

TEXT No. 1

सूत उवाच :

यो वै द्रोण्यस्त्रविप्लुष्टो न मातुरुदरे मृतः ।

अनुग्रहाद् भगवतः कृष्णस्याद्भुतकर्मणः ॥

Sri Suta uvacha

*Yo vai drounyastra viplus to na matur udare mritah
Anugrahat bhagawatah krishnasya adbhutakarmanah.*

ENGLISH SYNONYMS

Sri Suta uvacha—Sri Suta Goswami said, *Yo*—one who, *Vai*—certainly, *Drounyastra*—by the weapon of the son of Drona, *Viplus-to*—burnt by, *Aa*—never, *Matur*—of the mother, *Udare*—in the womb of, *Mritah*—met his death, *Anugrahat*—by the mercy of, *Bhagwatah*—of the Personality of Godhead, *Krishnasya*—of Krishna, *Adbhutakarmanah*—of one who acts wonderfully.

TRANSLATION

Suta Goswami said, “Maharaj Parikshit, although he was struck by the weapon of the son of Drona in the womb of his mother, he could not be burnt by the mercy of the Personality of Godhead Sri Krishna who acts wonderfully.”

PURPORT

The sages in the Naimisharanya became struck with wonder after hearing about the wonderful administration of Maharaj Parikshit specially with reference to the context of his punishing the

personality of Kali, making him completely unable to do any harm within the kingdom of Maharaj Parikshit. Suta Goswami was equally anxious to describe about Maharaj Parikshit in the matter of his wonderful birth and death also and this verse is stated by Suta Goswami in a way of increasing the interest of the sages of Naimisharanya.

TEXT No. 2

ब्रह्मकोपोत्थिताद् यस्तु तक्षकात्प्राणविप्लवात् ।
न सम्मुमोहोरुभयाद् भगवत्यापिताशयः ॥

Brahmakopa utthitat yas tu takshakat pranaviplavat
Na sammumoha urubhayat bhagwati arpita ashayah.

ENGLISH SYNONYMS

Brahmakopa—Fury of a Brahmin, *Utthitat*—caused by, *Yas*—what was, *Tu*—but, *Takshakat*—by the snake-bird, *Pranaviplavat*—from dissolution of life, *Na*—never, *Sammumuha*—became overwhelmed, *Urubhayat*—great fearfulness, *Bhagwati*—unto the Personality of Godhead, *Arpita*—surrendered, *Ashayah*—consciousness.

TRANSLATION

Further more Maharaj Parikshit was always conscenciously surrendered in the Personality of Godhead and therefore he was neither afraid of nor overwhelmed from the fear of snake-bird which was to bite him due to the violent passion of Brahmin boy.

PURPORT

A self surrendered devotee of the Lord is called *Narayanapara*. Such Narayanapara person is never afraid of any place or person even of death. For them nothing is important than the Supreme Lord and as such they allow equal importance both for the heaven and the hell. They know it well that both heaven and hell are creations of the Lord and similarly life and death are different

conditions of existence created by the lord. What they want is that in all conditions and in all circumstances remembrances of Narayana is essential. They practice it constantly and Maharaj Parikshit was one of such pure devotees. He was wrongfully cursed by an inexperienced son of a Brahmin by the influence of Kali, and Maharaj Parikshit took it as sent by Narayana. He knew it well that Narayana (Lord Krishna) saved him when he was burnt in the womb of his mother and if he was to be killed by snake-bite it would also take place by the will of the LORD. The devotee never goes against the will of the Lord and anything sent by God is a blessing for the devotee. Therefore Maharaj Parikshit was neither afraid of nor bewildered in such things. That is the sign of a pure devotee of the Lord.

TEXT No. 3

उत्सृज्य सर्वतः संगं विज्ञाताजितसंस्थितिः ।

वैयासकेर्जहौ शिष्यो गंगायां स्वम् कलेवरम् ॥

Utsriyya sarvatah sangam vijnata ajita samsthitih
Vaisaker jahou sishyo gangayam swam kale varam

ENGLISH SYNONYMS

Utsriyya—after leaving aside, *Sarvatah*—all round, *Samgam*—association, *Ajita*—one who is never conquered (the Personality, of Godhead), *Samsthitih*—actual position, *Vaisaker*—unto the son of Vyasa, *Jahou*—gave up, *Sishyo*—as disciple, *Gamgayam*—on the bank of the Ganges, *Swam*—his own, *Kalevaram*—Material body.

TRANSLATION

Further more after leaving aside all round association, the King gave himself up as a disciple of the son of Vyasa and thus he was able to understand the actual position of the Personality of Godhead and at least gave up his material body on the bank of the Ganges.

PURPORT

The word *Ajita* is significant here. The Personality of Godhead Sri Krishna is known as *Ajita* or unconquerable, as He is so in every respect. Even no body can know His actual position. He is unconquerable by knowledge also. We have heard about His *Dhama* or place, eternal about Goloka Vrindaban, but there are many scholars who interpret this abode in different ways. But by the grace of a spiritual master like Sukadeva Goswami, unto whom the king gave himself up as the most humble disciple, he was able to understand the actual position of the Lord, about His eternal abode, and His transcendental paraphernalia in that *Dhama* or abode. Knowing this transcendental position of the Lord and the transcendental method by which one can approach that transcendental *Dhama*, the king was confident about his ultimate goal of destination and knowing this only he could leave aside everything material even his own body without any difficulty of attachment. In the Bhagwat Geeta, this is stated as *Param Dristwa Nevertate* or one can give up all connection of the material attachment when one is able to see the *Param* or the superior quality of thing. We understand the superior quality of energy of the Lord than the material quality material energy, from the Bhagwat Geeta and by the grace of a bona fide spiritual master like Sukadeva Goswami it is quite possible to know every thing of the superior energy of the Lord by which the Lord manifests His eternal Name, Quality, Pastimes, Paraphernalia and variegatedness. Unless one thoroughly understands this superior or eternal energy of the Lord it is not possible to leave aside the material energy however theoretically one may speculate on the true nature of the Absolute Truth. By the Grace of Lord Krishna, Maharaj Parikshit was able to receive mercy of a Personality like Sukadeva Goswami and thus he was able to know the actual position of the unconquerable Lord. It is very difficult to find out the Lord from the Vedic literatures but it is very easy to know Him by the mercy of a liberated devotee like Sukadeva Goswami.

Text No. 4

नोत्तमश्लोकवार्तानां जुषतां तत्कथामृतम् ।
स्यात्सम्भ्रमोऽन्तकालेऽपि स्मरतां तत्पदाम्बुजम् ।

Na uttamasloka vartanam jusatam tat kathamritam
Syat sambhramo auto kale api smarataṁ tat padambujam.

ENGLISH SYNONYMS

Na-never, *Uttamasloka*—the Personlaity of Godhead who is sung by the Vedic hymns. *Vartaanam*—of those who live on them, *Jusatam*—of them who are engaged in, *Tat*-His, *Kathamritam*—transcendental topics about Him, *Syat*-it so happens, *Sambhramo*—misconception, *Unto*-at the end, *Kale*-in time, *Api*-Also, *Smaratam*—remembering, *Tat*-His, *Padambuiam*—lotus feet.

TRANSLATION

It is so because those who have made their life's business to live on the transcendental topics of the Personality of Godhead sung by the Vedic hymns and thus be constantly engaged in thhm by remembering the lotus feet of the Lord, do not have any chance of misconception even at the last moment of the end of life.

PURPORT

The highest perfection of life is attained by remembering the transcendental nature of the Lord at the last moment of one's life. This perfection of life is made possible by one who has learnt about the actual transcendental nature of the Lord from the Vedic hymns sung by a liberated soul like Sukadeva Goswami or some body in that line of disciplic succession. There is no gain by hearing the Vedic hymns from some mental speculator. When the same is heard from an actual self realised soul and is properly understood by service and submission the whole thing becomes transparently clear before a submissive disciple and thus he is able to live on it transc-

endantly and continue the same to the last point of the end of life. By scientific adoption one is able to remember the Lord even at the end of life when the power of remembrance is slackened due to derangement of bodily membrane. For a common man it is very difficult to remember things as they are at the time of death, but by the Grace of the Lord and His bonafide devotees the spiritual masters one can get this opportunity of life without any difficulty. And it is was done in the case of Maharaj Parikshit.

TEXT No. 5

तावत्कलिर्न प्रभवत्प्रविष्टोऽपिह सर्वतः ।

यावदीशो महानुषामिभिन्यव एकराट् ॥

*Tavat kalir na prabhavet pravisto api iha sarvatah
Tavat isha mahan uryam abhimanvava ekarat.*

ENGLISH SYNONYMS

Tavat—so long, *Kalir*—the personality of Kali, *No*—cannot, *Prabhavet*—flourish, *Pravisto*—entered in, *Api*—even though, *Sarvatah*—everywhere, *Tavat*—as long as, *Isha*—the lord, *Mahan*—great, *Uryam*—powerful, *Abhimanvava*—the son of Abhimanyu, *Ekarat*—the one emperor.

TRANSLATION

So long as the most powerful great son of Abhimanyu remains the one emperor of the world there is no chance of flourishing by the personality of Kali.

PURPORT

As we have already explained that the personality of Kali had entered the jurisdiction of this earth long ago and he was looking for opportunity to spread his influence all over the world. But he could not do so satisfactorily due to the presence of Maharaj Parikshit,

That is the way of good government. The disturbing elements like the personality of Kali will always try to extend his nefarious activities but it is the duty of the able state to check them up by all means. Parikshit Maharaj although allotted places for the personality of Kali, he at the same time gave no chance to the citizens to be in favour of the personality of Kali.

TEXT No. 6

यस्मिन्तहति यद्येव भगवानुत्सर्ज गाम् ।
तदेवेहानुवृत्तोऽसावधर्मप्रभवः कलिः ॥

*Yasmin ahani yarhi eva bhagawan utsasarja gam
Tada evaiha anubritto asou adharma prabhavah kalih.*

ENGLISH SYNONYMS

Yasmin—on that, *Ahani*—very day, *Yarhi*—in the very moment, *Bhagwan*—the Personality of Godhead, *Utsasarja*—left aside, *Gam*—the earth, *Tada*—at that time, *Eva*—certainly, *Iha*—in this world, *Anuvritto*—followed, *Asou*—he, *Adharma*—irreligious, *Prabhavah*—accelerating, *Kalih*—the personality of quarrel.

TRANSLATION

The very day and the very moment when the Personality of Godhead Lord Sri Krishna left aside this earth, on that very moment also the personality of Kali who is accelerating agent for all irreligious activities, became entered within the earth.

PURPORT

The personality of Godhead and His holy Name, Qualities etc all are identical. The personality of Kali was not able to enter in the jurisdiction of the earth on account of presence of the Personality of Godhead. And similarly if there is arrangement

for constant chanting of the holy Name and quality etc of the Supreme Personality of Godhead there is no chance at all for entrance of the personality of Kali within the jurisdiction where such chanting of the holy Name of the Lord is performed. That is the technique of driving away the personality of Kali from the world. In the modernised human society there is far advancement of material science and they have invented the radio set for distributing sound in the air. So instead of vibrating some nuisance sound of sense enjoyment, if the state arranges to distribute sound transcendental in the shape of resounding the holy name, fame, activities of the Lord as they are authorisably stated in the Bhagwat Geeta or Shrimad Bhagwatam then, certainly a favourable condition will be created and re-establishing the principles of religiosities in the world and thus the executive heads who are so much anxious to drive away corruption from the world, will be successful by this good attempt. Nothing is bad if they are properly used for the service of lord.

TEXT No. 7

नानुद्वेष्टि कलिं सम्राट् सारंग इव सारभुक् ।
कुशलान्याशु सिद्धयन्ति नेतराणि कृतानि यत् ॥

*Na anudwesti kalim samrat saramga iva sarabhuk
Kusalani asu sidhanti netarani kritani yat.*

ENGLISH SYNONYMS

Na—never, *Anudwesti*—necessarily grudges, *Kalim*—un to the personality of Kali, *Samarat*—the emperer, *Saramgo*—realist like the bees, *Iva*—like, *Sarabhuk*—one who accepts the substance, *Kusalani*—auspicious objects, *Asu*—immediately, *Sidhyanti*—become successful, *Na*—never, *Itarani*—which are inauspicious, *Kritani*—being performed, *Yat*—as and as.

TRANSLATION

Maharaj Parikshit was realist as the bees who are apt to

accept the essence only. He knew it perfectly well that in this age of kali auspicious things produce good effects immediately while the opposite number acts when actually performed. So he was never envious unto the personality of Kali.

PURPORT

The age of Kali is called in other words the fallan age. In this fallan age on account of the living being's having been fallan in an awkward position the Supreme Lord has given some spectral facilities to them in this age. So by the will of the Lord a living being does not become a victim of sinful act untill one actually performs the same. In other ages simply by thinking of doing a sinful act one used to become a victim of the act. On the contrary a living being, in this age it is awarded with the result of pious acts simply by thinking of it Maharaj Parikshit being the most learned and experienced king by the Grace of the Lord, he was not unnecessarily envious of the personality of Kali, because he had in his mind not to give any chance to him for performing any sinful act. He protected his subjects from falling a prey to the sinful acts of the age of Kali and at the same time he gave full facility to the age of Kali by allotting him some particular places. As we will have it at the end of the Srimad Bhagwatam it is said there that inspite of all nefarious activities of the personaiity of Kali, there is a great advantage of the age of Kali that one can attain salvation simply by chanting the holy name of the Lord. As such the King Parikshit Maharaj made organised effort to propagate chanting of the holy name of the Lord and thus he saved the citizens from the clutches of the Kali. It is for this advantage only sometimes great sages wish all good for the age of Kali. In the vedas also it is said that by discourse of Lord Krishna's activities one can get rid of all disadvantages of the age of Kali. In the begining of the Srimad Bhagwatam it is also said that recitation of Srimad Bhagwatam the Supreme Lord becamas at once arrested within one's heart. These are some of the great advantages of the age of Kali and Maharaj Pari-

kshit took all the advantages and did not think any ill of the age of the Kali, true to his Vaishnaivte cult.

TEXT NO. 8

किं नु बालेषुशूरेण कलिनाधीरभीरुणा ।
अप्रमत्तः प्रमत्तेषु यो वृको नृषु वर्तते ॥

Kim nu valesu surena kalina dhira bhiruna
Apramattah pramattesu yo vriko nrisu vartate

ENGLISH SYNONYMS

Kim—what, *Nu*—may be, *Valesu*—among the less intelligent persons, *Surena*—by the powerful, *Kalina*—by the personality of Kali, *Dhira*—self controlled, *Bhiruna*—by one who is afraid of, *Apramattah*—one who is careful, *Pramattesu*—among the uncaredful, *Yo*—one who, *Vriko*—tiger, *Narisu*—among the men, *Vartate*—exists.

TRANSLATION

Maharaj Parikshit thought within himself that the personality of Kali might be very powerful for the less intelligent class of men but those who are self controlled have nothing to be afraid of him. He is tiger-like powerful and careful for the uncaredful foolish persons.

PURPORT

Those who are not devotees of the Lord are so to say uncaredful less intelligent person. Unless one is not thoroughly intelligent, one cannot be a devotee of the Lord. Those who are not devotees of the Lord fall prey to the actions of Kali. Therefore, the only antidote for the actions of the personality of Kali namely gambling intoxication, prostitution and slaughtering of animals the four primary basic heads of all corruptions in the human society. By promulgation of statutory acts against corruption or by setting up enquiry commissions against such corruptions, committed even

by the heads of administration and merchants it will not be possible to bring about a saner condition in the society unless we are prepared to accept the modes of action adopted by Maharaj Parikshit i. e. to say by propagation of devotional service of the Lord among the common man.

TEXT No. 9

उपवर्णितमेतद् वः पुण्यं पारीक्षितं मया ।
वासुदेवकथोपेतमारुपानं यदपृच्छत ॥

*Upavarnitam etad vah punyam parikshitam maya
Vasudeva katha upetam akshyanam yad aprichhata*

ENGLISH SYNONYMS

Upavarnitam—almost everything described, *Etad*—all these, *Vah*—unto you, *Punyam*—pious, *Parikshitam*—about Maharaj Parikshit, *Maya*—by me, *Vasudeva*—Lord Krishna, *Katha*—narrations, *Upetam*—in connection with, *Akshyanam*—statements, *Yad*—what, *Aprichhaia*—you asked from me.

TRANSLATION

Oh the sages, now I have almost described everything in the matter of narrations about Lord Krishna in connection with the history of the pious king Maharaj Parikshit, as you did ask from me.

PURPORT

Srimad Bhagwatam means the history of the activities of the Lord. And the activities of the Lord are performed in relation with the devotees of the Lord. Therefore, the history of the devotees is not different from the history of Lord Krishna's activities. A devotee of the Lord accepts both the activities namely the activities of the Lord as well as that of His pure devotees, on the equal level as they are all transcendental.

TEXT No. 10

या याः कथा भगवतः कथनीयोरुक्मणः ।

गुणकर्माश्रयाः पुम्भिः संसेव्यास्ता बुभूषुभिः ॥

Ya yah katha bhagawatah kathaniyo urukarmanah
Guna karma ashrayah pumbhih samsevyas ta vibhusubhih.

ENGLISH SYNONYMS

Ya—whatever, *Yah*—and whatsoever, *Kathah*—topics, *Bhagwatah*—about the Personality of Godhead, *Kathaniyo*—were to be spoken by me, *Urukarmanah*—of Him who acts wonderfully, *Guna*—transcendental qualities, *Karma*—uncommon deeds, *Ashra-yah*—involving, *Pumbhih*—by persons, *Samasevyas*—ought to be heard by, *Sa*—all of them, *Vubhusubhih*—by those who want their own welfare.

TRANSLATION

Those who are desirous of achieving complete perfection of life must submissively hear all topics in connection with the transcendental activities and qualities of the Personality of Godhead who acts wonderfully.

PURPORT

Systematic hearing of the transcendental activities, qualities and name of Lord Sri Krishna pushes one towards eternal life. Systematic hearing means to know Him gradually in truth and fact, and this knowing Him in truth and fact means to attain eternal life as it stated in the Bhagwat Geeta. Such transcendental glorified activities of Lord Sri Krishna is the prescribed remedy for counteracting the process of birth, death, oldage and diseases considered to be material awards for the conditioned living being. Culmination to such perfectional stage of life is the goal of human life by attainment of transcendental bliss,

PURPORT

When we hear about the transcendental qualities and activities of the Personality of Godhead, we may always remember what has been spoken by the Lord Himself in the Bhagwat Geeta (B. G. 4/9) His acts, even when He acts in the human society, are all transcendental as they are all accentuated by the spiritual energy of the Lord distinguished from His material energy. As stated in the Bhagwat Geeta such acts are called "*Divyam*" means He does not act or take His birth like an ordinary living being under the custody of material energy. Neither His body is material nor changeable like that of ordinary living beings. And one who understands this fact either on the version of the Lord or through authorised sources, does not also take his birth again after leaving the present material body. Such enlightened soul is admitted in the spiritual realm of the Lord and be engaged in transcendental loving service of the Lord. Therefore, the more we hear about the transcendental activities of the Lord as they are stated in the Bhagwat Geeta and Shrimad Bhagwatm, the more we can know about His transcendental nature and thus make definite progress on the path of Back-to-Godhead.

TEXT No. 11

ऋषय ऊचुः

सूत जीव समाः सौम्य शाश्वतीर्विशदं यशः ।

यस्त्वं शंससि कृष्णस्य भर्त्यानाममृतं हि नः ॥

Sri Risayah uchuh:

*Suta jiba samah soumya saswatimvisadam yasah
Yastam samsasi krishnasya martyanam amritam hi nah.*

ENGLISH SYNONYMS

Sri Risayph uchuh-The good sages said, *Suta*-oh suta Goswami, *Jiba*

—we wish you live for, *Samah*—many years, *Saumya*—grave *Saswatim*—eternal, *Visadam*—particularly, *Yasah*—in fame, *Yastam*—because you, *Samsasi*—speaking nicely, *Krishnasya*—of Lord Sri Krishna, *Martanam*—of those who die, *Amritam*—eternity of life, *Hi*—certainly, *Nah*—our.

TRANSLATION

The good sages said, oh you grave Suta Goswami! may you live for many years with eternal fame particularly because you are very nicely speaking about the activities of Lord Krishna the Personality of Godhead and they are just like nectarine for mortal being like us.

PURPORT

Systematic hearing of the transcendental activities, qualities and name of Lord Sri Krishna pushes one towards eternal life. Systematic hearing means to know Him gradually in truth and fact; and this knowing Him in truth and fact means to attain eternal life as it stated in the Bhagwat Geeta. Such transcendental glorified activities of Lord Krishna is the prescribed remedy for counteracting the process of birth, death, oldage and diseases considered to be material awards of the conditioned living being. Culmination to such perfectional stage of life is the goal of human life by attainment of transcendental bliss.

TEXT NO. 12

कर्मण्यस्मिन्ननाश्वासे धूमधुम्रात्मानां भवान् ।
आपाययति गोविन्दपादपद्मासवं मधु ॥

*Karmani asmin anaswase dhuma dhumratmanam bhavan
Apayayati govinda pada padma asavam madhu.*

ENGLISH SYNONYMS

Karmani—performance of, *Asmin*—in this, *Anaswase*—without

any certainty, *Dhuma*—smoke, *Dhumratmanam*—tinged body and mind, *Bhavan*—your goodself, *Apayayati*—very much pleasing, *Govinda*—the Personality of Godhead, *Pada*—feet, *Padmasava*—nectarine of lotus flower, *Madhu*—honey.

TRANSLATION

The sages said, “we have just begun performance of this fruitive activity namely sacrificial fire without any certainty of its result on account of many frailties in the action. Our body has blackened by the smoke but we are factually pleased by the nectarine, of the lotus feet of the Personality of Godhead Govind, administered by you.”

PURPORT

The sacrificial fire kindled by the sages of Naimisaranya was certainly full of smoke and doubts on account of so many flaws in such activity. The first flaw is that there is acute scarcity of expert Brahmins able to carry out such performances successfully in this age of Kali. Any discrepancy in such sacrifices spoils the whole show and the result is uncertain like that in the matter of agricultural enterprises. Good result of tilling the paddy field depends on providential rain and therefore the result is uncertain. Similarly performances of any kind of sacrifice in this age of Kali is also uncertain. Unscrupulous greedy Brahmins of the age of Kali induce innocent public for such uncertain sacrificial show without disclosing the scriptural injunction that in the age of Kali there is no other fruitful sacrificial performance, except the sacrifice of congregational chanting of the holy name of the Lord. Suta Goswami was narrating such transcendental name and glories of the Lord before the congregation of sages and they were factually perceiving result of hearing of the transcendental activities of the Lord. One can feel like that practically as much as one can feel the result of eating food stuff within oneself. spiritual realisation acts in that way.

The sages of Naimisaranya were practically sufferers from the smoke of a sacrificial fire and were doubtful about the result; but by hearing from a realised person like Suta Goswami they were fully satisfied. In the Brahmapurāṇa it is said by Vishnu to Shiva that in the age of Kali men full with anxieties of various kinds, can vainly labour in the matter of fruitive activity and philosophical speculations but when they are engaged in the matter of devotional service, the result is sure and certain without any loss of energy. In other words anything performed either for spiritual realisation or for material benefit, can not be successful without being accompanied by devotional service of the Lord.

EXT No. 13

तुलयाम लवेनापि न स्वर्गं नापुनर्भवं ।
भगवत्संगिसंगस्य मर्त्यानां किमुताशिशः ॥

Tulayama lavena api na swargam na apunarbhavam
Bhagwatsamgi sangasya martanam kim uta ashisah.

ENGLISH SYNONYMS

Tulayama—to be balanced with, *Lavena*—by a moment, *Api*—even, *Na*—never, *Swargam*—heavenly planets, *Na*—neither, *Apunarbhavam*—liberation from matter, *Bhagwatsamgi*—Devotee of the Lord, *Samgasya*—of the association, *Martanam*—those who are meant for death, *Kim*—what is there, *Uta*—to speak of, *Ashisah*—worldly benediction.

TRANSLATION

The value of a moment's association with the devotee of the Lord cannot be compared even with the value of attainment of heavenly planets or becoming birthless (liberation from matter) and what to speak about worldly benediction in the shape of material prosperity of persons who are meant for death.

PURPORT

When there are some points of similarities it is possible then to compare one thing with similar another. As such one cannot compare association of a pure devotee, with anything materially valuable. Men who are too much addicted with material happiness, aspire after reaching the heavenly planets like the planet of Moon, Venus Indraloka etc and those who are advanced in material philosophical speculations do aspire after liberation from all material bondage. When one becomes frustrated in all kinds of material advancement of prosperity, one desires after the opposite number of liberation which is called *Apunarbhava* or not to take birth again. But the pure devotees of the Lord do not aspire after the happiness obtained in the heavenly kingdom neither do they aspire after liberation from the material bondage. In other words for the pure devotees of the Lord the material pleasures obtainable in the heavenly planets are something like phantasmagoria and because they are already liberated from all material conception of pleasure and distresses, they are factually liberated even in the material world. This means the pure devotees of the Lord are engaged in a different transcendental objective of existence namely in the loving service of the Lord in this material world or in the spiritual world. As government servant is always the same, either in the office or at home or at any place, so a devotee has nothing to do with anything material and they are exclusively engaged in the matter of transcendental service of the Lord. As they have nothing to do with anything material what pleasure they can derive in the matter of material benedictions like kingship or similar other overlordship which are finished quickly along with the end of the body. Devotional service is eternal and it has no finishing because it is spiritual. Such transcendental engagement is eternal and is never to be finished. Therefore, the assets, of a pure devotee being completely different from material assets, there is no question of comparison between the two. Suta Goswami was a pure devotee

of the Lord and therefore his association for the Rishis in the Naimisaranya engaged in fruitive sacrificial activities, is not comparable. Association of Suta Goswami for the sage is unique. In the material world, association of the gross materialists is veritably condemned. The materialist is called, *yoshitsamgi* or one who is much attached with material engagement of women and paraphernalia. Such attachment is conditioned because it drives away benedictions of life and prosperity. And just the opposite number is "*Bhagwatsamgi*" or one who is always in the association of the Lord's Name Form Qualities etc. Such association is always desirable, it is worshipable, it is praiseworthy and one may accept as the highest goal of life.

TEXT No. 14

को नाम तृप्येद् रसवित्कथायां महत्तमैकान्तपरायणस्य ।
नान्तं गुणानामगुणस्य जग्मुर्योगेश्वरा ये भवपाद्ममुखाः ॥

Ko nama tripyed rasavit kathayam
Mahattamaikanta parayanasya
Na antam gunanam agunasya jagmur
Yogeswara ye bhava padma mukhya.

ENGLISH SYNONYMS

Ka—who is he, *Nama*—specifically, *Tripyed*—get full satisfaction, *Rasavit*—expert in relishing mellow, *Kathayam*—in the topics of, *Mahattama*—the greatest amongst the living being, *Ekanta*—exclusively, *Parayanasya*—of one who is the shelter of, *Na*—never, *antam*—end, *Gunanam*—of attributes, *Agunasya*—of the transcendence, *Jagmur*—could ascertain, *Yogeswara*—the lords of mystic power, *Ye*—all they, *Bhava*—Lord Shiva, *Padma*—Lord Brahma, *Mukhyah*—heads.

TRANSLATION

The personality of Godhead Lord Krishna (Govinda) is

the exclusive shelter for all the greatest of the living being and His transcendental attributes could not be measured even by the heads of mystic powers like Lord Shiva and Lord Brahma. Can any one, who is expert in relishing mellow, be fully satisfied by hearing the topics of Him ?

PURPORT

Lord Shiva and Lord Brahma are two heads of the demi-gods. They are full of mystic powers. For example Lord Shiva drunk an ocean of poison of which one drop is sufficient to kill an ordinary living being. Similarly Brahma could create many such powerful demigods including Lord Shiva. So they are Iswaras or the lords of the universe. But they are not the Supreme powerful. The Supreme powerful is Govinda Lord Krishna. He is transcendence and His transcendental attributes could not be measured even by such powerful Iswaras like Shiva and Brahma. Therefore, Lord Krishna is the exclusive shelter of the greatest of all living beings. Brahma is counted amongst the living beings but he is the greatest of all us. And why such greatest of all the living being is so much attached to the transcendental topic of Lord Krishna ? Because He is the reservoir of all mellows. Every one wants to relish some kind of mellow from everything in use but one one who is engaged in the transcendental loving service of the Lord can derive unlimited mellow from such engagement. The Lord is unlimited and His Name, Attributes, Pastimes, Entourage variegatedness everything are unlimited and those who relish in them can do so unlimitedly and still no body feels satiated in such transcendental engagements. This fact is confirmed in the Padam Puranam and it is said thus.

“रमन्ते योगिनऽनन्ते सत्यानन्दे चिदात्मनि ।

इतिराम पदेनासौ परमब्रह्माभिधीयते ॥”

There is no end of such transcendental discourses. In mundane affairs there is law of satiation but in the transcendence there is no such satiation. Suta Goswami desired to continue the topics of Lord Krishna before the sages of Naimisaranya and sages also expressed their readiness to hear from him continually; because the Lord being transcendence and this attributes being transcendental, such discourses increase receptive mood of the purified audience.

TEXT No. 15

तन्नो भवान् वै भगवत्प्रधानो महत्तमैकान्तशरायणस्य ।
हरेरुदारं चरितं विशुद्धं शुश्रूषतां नो वितनोतु विद्वन् ॥

*Tat no bhavan vai bhagawat pradhano
Mahattamo ekanta parayanasya
Harer udaram charitam visuddham
Sushrusatam no vitanotu vidwan.*

ENGLISH SYNONYMS

Tat—therefore, *No*—of us, *Bhavan*—your goodself. *Vai*—certainly, *Bhagawat*—in relation with the personality of Godhead, *Pradhano*—chiefly, *Mahattamo*—the greatest of all great, *Ekanta*—exclusively, *Parayanasya*—of the shelter, *Harer*—of the Lord, *Udar-am*—impartial, *Charitam*—activities, *Vishudham*—transcendental, *Sushrusatam*—those who are receptive, *No*—ourselves, *Vitanotu*—kindly describe, *Vidwana*—oh the learned.

TRANSLATION

Oo Suta Goswami you are learned and a pure devotee of the Lord because the Personality of Godhead is chiefly your object of service. Therefore the pastimes of the Lord which is above all material conception, may kindly be described by you to us who are anxious to receive such messages.

PURPORT

The qualification of the speaker of the transcendental activities of the Lord, is that one should have only one object of worship and service of Lord Krishna the Supreme Personality of Godhead. And the audience for such topic are those who are anxious to hear about Him. When such combination is made possible namely the qualified speaker and the qualified audience it is then and there it becomes very much congenial to continue the discourses of the transcendence. Professional speaker and materially absorbed audience cannot derive the real benefit from such discourses. Professional speakers make a show of *Bhagwat Saptaha* for the sake of family maintenance and the materially disposed audience hear such discourses of Bhagwat Saptaha for some material benefit namely religiosity, wealth, gratification of the senses or liberation. Such exchange business of Bhagwatam discourses, is not purified from the contamination of material qualities. But the discourses between the saints of Naimisaranya and Sri Suta Goswami are on the transcendental level for the sake of hearing the Lord's activities without any motive for material gain. In such discourses only the unlimited transcendental mellow is relished both by the audience and speaker and therefore they can continue the topics for many thousands of *Bhagwat Saptahas* held for seven days only and after finishing the show, both the audience and the speaker become engaged in material activities as usual. They can do so because neither the speaker is *Bhagwat Pradhana* nor the audience is *Sushrusu* as explained above.

TEXT No. 16

स वै महाभागवतः परीक्षिद् येनापवर्गाख्यमदभ्रबुद्धिः ।
ज्ञानेनवैयासकिशब्दितेन भेजे खगेन्द्रवज्रपादमूलम् ॥

*Sa vai mahabhagawatah parikshit
Yena apvargakhyam adabhra buddhih*

Jnanena vaisaki sabditena

Bheje khagendra dhwaja padamulam.

ENGLISH SYNONYMS

Sa—he, *Vai*—certainly, *Mahabhagawatah*—first class devotee, *Parikshit*—the king, *Yena*—by which, *Apavargakhyam*—by the name of liberation, *Adabhra*—fixed up, *Buddhi*—intelligence, *Jnanena*—by knowledge, *Vaiasaki*—the son of Vyasa, *Sabditena*—vibrated by, *Bheje*—taken to, *Khagendra*—Gaduda the king of the birds, *Dhwaja*—flag, *Padamulam*—palm of the feet.

TRANSLATION

Oh Suta Goswami you please do describe that topics of the Lord by which Maharaj Parikshit fixed up in intelligence of liberation attained the lotus feet of the Lord shelter of Goduda the king of the bird by hearing instruction vibrated by the son of Vyasa.

PURPORT

There is some controversy amongst the students on the path of liberation. Such transcendental students are known as the impersonalist and the devotee of the Lord. The devotee of the Lord worships the transcendental Form of the Lord, whereas the impersonalist meditates upon the glaring effulgence of the bodily ray of the Lord known as the *Brhmajyoti*. Here in this verse it is said that Maharaj Parikshit attained the lotus feet of the Lord by instructions of knowledge delivered by the son of Vyasadeva Srila Sukadeva Goswami. Sukadeva Goswami was also an impersonalist in the beginning as he has admitted himself in the Bhagwatam (2/1/9); but later on he was attracted by the transcendental pastimes of the Lord and thus became a devotee. Such devotees with *perfect knowledge* is called *Mahabhagawata* or the first class devotee. There are three classes of devotee namely *the Prakrito*, *Madhyam*, and *Mahabhagawata* or the 3rd, 2nd, 1st class devotees respectively,

The *Prakiita* or 3rd class devotees are temple worshippers without any specific knowledge of the Lord and the Lord's devotees, The *Madhyam* or the 2nd class devotee knows well the Lord, the Lord's devotee, the neophytes and the nondevotees also. But the *Mahabhagawata* or the first class devotee sees every thing in relation with the Lord and the Lord present in every one's relation. *The Mahabhagawata* therefore does not make any distinction particularly between a devotee and non devotee. Maharaj Pasikshit was such Mahabhagawata devotee because he was initiated by the Mahabhagawata devotee like Sukadeva Goswami. He was equally kind even to the personality of Kali and what to speak of others.

So there are many instances in the transcendental histories of the world that an impersonalist has later on become a devotee; but never a devotee has become an impersonalist. This very fact proves that on the transcendental steps, the step occupied by a devotee is higher than the step occupied by the impersonalist. It is also stated in the Bhagwat Geeta (B. G. 12/5) that persons stuck up by the impersonal step undergoes more sufferings than achievement of reality. Therefore knowledge imparted by Sukadeva Goswami unto the king Maharaj Parikshit, helped him to attain the service of the Lord. And to attain to this stage of perfection is called *Apa-varga* or the perfect stage of liberation. Simple knowledge of liberation, is material knowledge. Actually freedom from material bondage is called liberation; but to attain the transcendental service of the Lord is called the perfect stage of liberation. Such stage is attained by knowledge and renunciation as we have already explained (Bhag. 1/2/13) and perfect knowledge as was delivered by Srila Sukadeva Goswami, results in the attainment of transcendental service of the Lord.

TEXT No. 17

तन्नः परं पुण्यमसंवृतार्थमाख्यानमत्यद्भुतयोगनिष्ठम् ।
आख्याह्यानन्ताचरितोपपन्नः पारोक्षितं भागवताभिरामम् ॥

*Tat nah param punyam asambritartham
 Akhyanam ati adbhuta yoganistham
 Akhyahi ananta acharitam upapannam
 Parikhitam bhagawata abhramam.*

ENGLISH SYNONYMS

Tat—therefore, *Nah*--unto us, *Param*--Supreme, *Punyam*—purifying, *Asambhritartham*—as it is, *Akhyanam*—narration, *Ati*—very, *Adbhutam*—wonderful, *Yoganistha*—compact in Bhaktiyoga, *Akhyahi*—describe, *Ananta*—the unlimited, *Acharitam*—activities, *Upapannam*—full of, *Parikshitam*—spoken to Maharaj Parikshit, *Bhagawata*—of the pure devotees, *Abhirama*—particularly very dear.

TRANSLATION

Therefore you may narrate before us the narrations of the unlimited as they are purifying and supreme as they were spoken to Maharaj Parikshit full of Bhaktiyoga and very dear to the pure devotees.

PURPORT

By mentioning what was spoken to Maharaj Parikshit and which is very dear to the pure devotees means Srimad Bhagwatam. Srimad Bhagwatam is mainly full of the narrations in respect of the activities of the Supreme unlimited and therefore it is the science of Bhaktiyoga or devotional service of the Lord. As such it is *para* or the supreme because although it is enriched with all knowledge and religiosity specifically it is enriched with devotional service of the Lord.

TEXT No. 18

सूत उवाच :

अहो वयं जन्मभृतोऽद्य हास्म वृद्धानुवृत्त्वापि विलोमजाताः ।
 दौष्कृत्यमार्धिं विधुनोति शीघ्रं महत्तमानामभिधानयोगः ॥

Suta Uvacha

Aho vayam janmabhrito adya haasma

Briddhanuvrittyapi vilomajatah.

Douskulyam adhim vidunoti sikhram

Mahattamanam abhidhana yogah.

ENGLISH SYNONYMS

Aho—how, *Vayam*—we, *Janmabhrito*—promoted in birth, *Adya*—today, *Ha*—clearly, *Asma*—have become, *Briddhanuvrittya*—by serving those who are advanced in knowledge, *Api*—although, *Vilomajatah*—born in mixed caste, *Douskulyam*—disqualification of birth, *Adhim*—sufferings, *Vidhunoti*—purifies, *Sikhram*—very soon, *Mahattamanam*—of those who are great, *Abhidhana*—conversation, *Yogah*—connection.

TRANSLATION

Oh, God, although we are born in the mixed caste still we are distinctly promoted in our birthright simply by serving and following the great who are advanced in knowledge. Even by connection with great souls in the matter of conversation, one can cleanse up disqualification of lower birth without any delay.

PURPORT

Suta Goswami did not take his birth in the family of Brahmin. He was born in the family of mixed caste or uncultured low family. But still on account of good and higher association like learning from Sri Sukadeva Goswami and again explaining them before the great Rishis of Naimsaranya, certainly the disqualification of his inferior birth was washed off. Lord Sri Chaitanya Mahaprabhu followed this principles in pursuance of the Vedic usages and by His transcendental association He elevated many low-born or disqualified by birth or action to the status of devotional service and established them in the position of Acharyas or the authorities. He clearly defined that any man whatever he

may be either a Brahmin or Sudra by birth, or a house-holder or mendicant by the order of society, if one is conversant with the science of Krishna, one can be accepted as the Acharya or Guru the spiritual master.

Suta Goswami learnt the science of Krishna from great Rishis and authorities like Sukdeva, Vyasdeva etc and he was so much qualified that even the sages of Naimisaranya eagerly wanted to hear from him the science of Krishna in the form of Srimad Bhagwatam. So he had double association of great souls in the matter of hearing and preaching also. Transcendental science or the science of Krishna has to be learnt from the authorities and being conversant in the science when one preaches the science, he becomes still more qualified. So Suta Goswami had both the advantages and as such undoubtedly he was completely freed from all disqualification of low birth disadvantages of mental agonies. This verse definitely proves it, that neither Srila Sukadeva Goswami denied to teach Suta Goswami about the transcendental science nor the sages of the Naimisaranya denied to have lessons from him on account of his inferior birth-right. This means that thousands of years before also there was no bar in the matter of learning or preaching the transcendental science on account of inferior birth. The rigidity of so called caste-system in Hindu society became prominent within one hundred years or so only when the number of *Dwijabandhus* or disqualified men in the family of higher castes, increased. Lord Sri Chaitanya revived original vedic system and He elevated Thakur Haridas to the position of Namacharya or the authority in the matter of preaching the glories of the holy Name of the Lord, although His Holiness Srila Haridas Thakur was pleased to appear himself in the family of a Mahamedan.

Such is the power of pure devotees of the Lord. The Ganges water is accepted to be pure and one can become purified after taking bath in the water of the Ganges; but so far the great devotees of the Lord are concerned they can purify a degraded

soul even by being seen by the low born and what to speak of associating with them ? Lord Sri Chaitanya Mahaprabhu wanted to purify the whole atmosphere of the polluted world by sending qualified preachers all over the world and it remains with the Indians only to take up the task scientifically and thus to do the best kind of humanitarian work of preaching the holy Name of the Lord by qualified men than to immitate some sterio-typed imitation philonthropic work like opening of hospitals etc. The mental disease of the present generation is more acute than bodily diseases; it is quite fitness of things and proper to take up the work of preaching Srimad Bhagwatam all over the world by proper personalities and without any delay. *Mahattamanam Abhidhana* means also dictionary of great devotees or a book full of the words of great devotees. Such dictionary of the words of great devotees and that of the Lord in the Veda and allied literatures specifically the Srimad Bhagwatam.”

TEXT No. 19

कुतः पुनर्गुणतो नाम तस्य महत्तमेकान्तपरायणस्य ।
योऽनन्तशक्तिर्मगवाननन्तो महद्गुणत्वाद् यमनन्तमाहुः ॥

Kutah punar grinatah nama tasya
Mahattama ekanta parayansya.
Yo ananta shaktirbhagwan ananto
Mahad gunatwat yam anantam ahu.

ENGLISH SYNONYMS

Kutah—what to say, *Punar*—again, *Grinatah*—one who chants, *Nama*—holy Name, *Tasya*—his, *Mahattama*—great devotees, *Ekanta*—exclusive, *Parayansya*—of one who is shelter of, *Yo*—He who, *Ananta*—is the unlimited, *Shakti*—potency, *Bhagawan*—the Personality of Godhead, *Ananto*—immeasurable, *Mahad*—great, *Gunatwat*—on account of such attributes, *Yam*—whom, *Ananta*—by the name, *Ahu*—is called.

TRANSLATION

What to say about those who under the direction of great devotees chant the holy name of the unlimited Who has unlimited potency. The Personality of Godhead being unlimited in potency and transcendental by attributes, is called the Ananta (unlimited).

PURPORT

The *Dwijabandhu* class of men or the less intelligent uncultured members born of higher castes, do put forward many arguments against the principle of lower caste man's becoming a Brahmin even in this life. They argue that birth in the family of Sudras or less than the Sudras, is made possible by one's previous sinful acts and therefore one has to complete the terms of disadvantages due to lower birth. And to answer these false logicians, *Srimad Bhagwatam* asserts that one who chants the holy name of the Lord under the direction of pure devotees can at once get free from the disadvantages due to lower caste birth. A pure devotee of the Lord does not commit any offence while chanting the holy name of the Lord. There are ten different kinds of offences in the matter of chanting the holy name of the Lord and to chant the holy name of the Lord under the direction of a pure devotee means offenceless chanting. Offenceless chanting of the holy name of the Lord is transcendental and, therefore, such chanting of the holy name can at once purify one from the effects of all kinds of previous sins. This offenceless chanting means that one has fully understood the transcendental nature of the holy name and thus surrendered unto the Lord. Transcendentally the holy name of the Lord and the Lord Himself is identical as Absolute. Such offenceless holy Name of the Lord is as powerful as the Lord. The Lord is all powerful Personality of Godhead and He has innumerable Names which are all non-different from Him and are equally powerful also. In the last word of the *Bhagwat Geeta* the Lord asserts that any one who surrenders fully unto Him, is protected from all sins

by the Grace of the Lord. And His Name, and He Himself being identical the holy Name of the Lord can similarly protect the devotee from all effects of sins. The chanting of the holy name of the Lord on account of His becoming equally powerful like the Lord, can undoubtedly deliver one from the disadvantages of lower caste birth. The Lord's unlimited power is extended on and on by unlimited expansion of devotee and incarnations and as such every devotee of the Lord and incarnation also can equally be surcharged with the unlimited potency of the Lord. The devotees thus being surcharged with the potency of the Lord even by fractional parts, the disqualification due to lower birth for previous reaction of sinful acts, cannot stand in the way.

TEXT No. 20

एतावतालंननुसूचितेन गुणैरसाम्यानतिशयनस्य ।
हित्वेतरान् प्रार्थयतोविभूतिर्यस्याङ्घ्रिरेणु जुषतेऽनभीप्सोः ॥

Etavata alam nanu suchitena
Gunair asamya anatisayanasya.
Hitwa itaran prarthayatoa bibhutir
Yasyamghri renum jushate anabhipsoh.

ENGLISH SYNONYMS

Etavata—so far so, *Alam*—unnecessary, *Nanu*—if at all, *Suchitena*—by description, *Gunair*—by attributes, *Asamya*—immeasurable, *Anatisayanasya*—of one who is unexcelled, *Hitwa*—leaving aside, *Itaran*—others, *Prarthayator*—of those who ask for, *Bibhutir*—favour of fortune goddess, *Yasya*—one whose, *Amghri*—feet, *Jushate*—serves, *Anabhipsoh*—of one who is unwilling.

TRANSLATION

So far it is now ascertained that He (the Personality of God-head) is unlimited and there is none equal with Him. As such no

body can completely say anything about Him. The reason is that great demigods even by prayers cannot obtain the favour of goddess of fortune but the same goddess of fortune renders service unto the Lord although He is unwilling to have such service.

PURPORT

The Personality of Godhead or the *Paramaeswara Param Brahma* is described in the Srutis that He has nothing to do, He has no equal neither he has any one excelling Him. He has unlimited potencies and every action of Him is carried systematically in His natural and perfect ways. As such the Supreme Personality of Godhead is full in Himself and he has nothing to accept from any one else including the great demigods like Brahma and others do ask for the favour of the Goddess of fortune and inspite of such prayers the goddess of fortune declines to award such favours. But still she renders service unto the Supreme Personality of Godhead although He has nothing to accept from Her. The Personality of Godhead is his Mahavishna feature begets the first created person, in the material world, Brahma from His naval stem of lotus and not in the womb of the Goddess of fortunes who is eternally engaged in His service. These are some of the instances about His complete independence and perfection in Himself 'He has nothing to do' does not mean that He is impersonal. He is transcendently so full of inconceivable potencies that simply by His willing, everything is done without any physical or personal endeavour. He is called therefore as *yogeswara* or the Lord of all mystic powers.

TEXT No. 21

अथापि यत्पादनखावसृष्टं जगद् विरिचोपहृताईणाम्मः ।

सेशं पुनात्यन्यतमो मुकुन्दात् को नाम लोके भगवत्पदार्थः ॥

Atha api yat pada nakha avasristam

Jagat virincha uphritarhanam bhah

Sa isham puaati anyatamo mukundat

Ko nama loke bhagwat pado arthah.

ENGLISH SYNONYMS

Atha—therefore, *Api*—certainly, *Yat*—whose, *Padanakha*—nails of the feet, *Avasristam*—emanating, *Jagat*—the whole universe, *Virincha*—Brahmaji, *Upahrita*—collected. *Arhanam*—worship, *Ambha*—water, *Sa*—along with, *Isham*—Lord Shiva, *Punati*—purifies, *Anyatamo*—who else, *Mukundat*—besides the Personality of Godhead Sri Krishna, *Ko*—who, *Nama*—name, *Loke*—within the world, *Bhagwat*—Supreme Lord, *Pada*—position, *Artha*—worth.

TRANSLATION

Who can else be worth the name of the Supreme Lord except the Personality of Godhead Sri Krishna because Brahmaji collected the water emanating from the nails of his feet to award to Lord Shiva as worshipful welcome. The same water (the Ganges) is purifying the whole universe including the Lord Shiva.

PURPORT

Conception of many gods in the Vedic literatures by ignorant mass is completely wrong. The Lord is one without a second but He expands Himself in many and this is confirmed in the Vedas. Such expansions of the Lord is limitless but some of them are the Supreme Lord Himself in full and some of them are the living entities. The living entities are not as powerful as the Lord's plenary expansions and therefore there are two different types of expansions. Lord Brahma is generally one of the living entities and Lord Shiva is via media between the Lord and the living entities. In other words even demigods like Lord Brahma and Lord Shiva who are the chief amongst all other demigods, are never equal or greater than Lord Vishnu the Supreme Personality of Godhead. The Goddess of Fortune Lakshmi, the all powerful demigods like Brahma and Shiva all are engaged in the worship of Vishnu or Lord Krishna and as such who else can be more powerful than Mukunda (Lord Krishna) to be factually called as the Supreme

Personallity of Godhead ? The Goddess of fortune Lakshmiiji, Lord Brahma and Lord Shiva all of them are not independently powerful but they are powerful as expansions of the Supreme Lord and all of them are engaged in the transcendental loving service of the Lord and so also the living entities are. There are four sects of worshipful devotees of the Lord and the chief amongst them are, the Brahma Sampradaya, Rudra Sampradaya and Shri Sampradaya descending directly from Lord Brahma, Lord Shiva and the Goddess of fortune Lakshmi respectively. Besides the above mentioned three Sampradayas there is the Kumar Sampradaya descending from Sanat Kumars and all the four original Sampradayas are still scrupulously engaged in the transcendental service of the Lord up to date declaring thereof that Lord Krishna Mukunda is the Supreme Personality of Godhead and no other personality is either equal with Him or greater than Him.

TEXT NO. 22

यात्रानुरक्ताः सहस्रैव धीरा व्यपोह्य देहादिषु संगमूढम् ।
ब्रजन्ति तत्पारमहंस्यन्नन्त्यं यस्मिन्नहिंसोपनामः स्वधर्मः ॥

*Yatra anuraktah sahasa eva dheerah
Vyapohya deha adisu sangam udham
Brajanti tat paramhansam antam
Yasmin ahimsa upasamam swadharmah*

ENGLISH SYNONYMS

Yatra—unto whom *Anuraktah*—firmly attached, *Sahasa*—all of a sudden, *Eva*—certainly, *Dheerah*—Self controlled, *Vyapohya*—leaving aside, *Deho*—the gross and subtle mind, *Adisu*—relating to, *Sangam*—attachment, *Udham*—taken to, *Braja ti*—go away, *Tat*—that, *Paramahansam*—the highest stage of perfection, *Antyam*— and beyond that, *Yasmin*—in which, *Ahimsa*—non-violence, *Upasamam*—and renunciation, *Swadharmah*—sequential occupation.

TRANSLATION

Self controlled persons who are attached to the Supreme

Lord Sri Krishna all of a sudden give up the world of material attachment in relation with the gross body and subtle mind and go away to attain the highest perfection of renounced order of life in which non-violence and renunciation are sequential occupations.

PURPORT

Only the self-controlled persons can gradually be attached with the Supreme Personality of Godhead. Self controlled means those who do not indulge in the matter of sense enjoyment more than what is necessary. And those who are not self controlled they are given to the matter of sense enjoyment. Dry philosophical speculation is also subtle sense enjoyment of the mind. Sense enjoyment leads one to the path of darkness and those who are self controlled can make progress on the path of liberation from the conditional life of material existence. The Vedas, therefore, enjoins that one may not go on the path of darkness but one may make progressive march towards the path of light or liberation from material conditions. Self control is actually achieved not by any artificial means of stopping the senses from material enjoyment but it can be so obtained when one is factually attached with the Supreme Lord by engaging one's unalloyed senses in the transcendental service of the Lord. The senses cannot be forcibly curbed down but they must be given proper engagement. Purified senses are, therefore, always engaged in the transcendental service of the Lord and as such perfectional stage of sense engagement is called the *Bhaktiyoga*. So those who are attached to the means of Bhaktiyoga are factually self controlled and do all of a sudden give up their homely or bodily attachment and give them up completely in the service of the Lord which is called *Param hansa* stage. *Hansas* or the swans do accept the milk only out of a mixture of milk and water. Similarly those, who accept the service of the Lord instead of the matter are also called the *Paramhansas*. Such *paramhansas* are naturally qualified with all the good attributes such as pridelessness, non vanity, nonviolence, tolerance, simplicity, respectability, worship

devotion, sincerity and all those godly qualities exist in the devotee of the Lord spontaneously. Such Paramhansas who are completely given up to the service of the Lord are very rare. They are very rare even amongst liberated souls. Real nonviolence means not to be envious. In this world every one is envious of his fellow being. But a perfect Paramhansa being completely given up to service of the Lord is perfectly non-envious. He loves every living being in relation with the Supreme Lord and real renunciation means to have perfect dependence in God. Every living being is dependent on somebody else, because, he is so made. Actually one is dependent on the mercy of the Supreme Lord but when one forgets his relation with the Lord he becomes dependent on the conditions of material nature. Renunciation means to renounce one's dependence on the conditions of material nature and thus be completely dependent on the mercy of the Lord. Real independence means to have complete faith in the mercy of the Lord without being dependent on the conditions of matter. This Paramhansa stage is the highest perfectional stage in the matter of Bhaktiyoga or the process of devotional service of the Supreme Lord.

TEXT NO. 23

अहं हि पृष्टोऽर्यमणो भवद्भिराचक्ष आत्मावगमोऽत्र यावान् ।
 तमः पतन्त्यात्मसम पतत्रिणस्तथा समं विष्णुगति विपश्चितः ॥

*Aham hi pristo aryamanah bhavadbhir
 Achaksha atma abagama atra yavan
 Nabhah utpatanti atmasamam patatrin
 Samam vishnugatim bipaschitah.*

ENGLISH SYNONYMS

Aham—my humbleself, *Hi*—certainly, *Pristah*—asked by you, *Aryamanah*—as powerful as the sun, *Bhavadbhir*—by you, *Achaksha*—may describe, *Atmabagama*—as far as my knowledge is concerned

Atra—herein, *Yavan*—so far, *Nabhah*—sky, *Utpatanti*—fly on, *Atma-samam*—as far as it can, *Patatrin*—the birds, *Samam*—simillarily, *Vishnugatim*—knowledge of Vishnu, *Vipaschitah*—even though learned.

TRANSLATION

Oh the rishis who are as powerful of purity as the Sun, I shall try to describe before you all about the transcendental pastimes of Vishnu as far as my knowledge is concerned. As the birds do fly over the sky as far its capacity so also learned devotees also do describe about the Lord as far as their realisation.

PURPORT

The supreme absolute truth is unlimited. No living being can know about the Unlimited by one's limited capacity. The Lord is both impersonal and personal also as well as localised. By His impersonal feature He is all pervading Brahman, by His localised feature He is present in every one's heart as the Supreme Soul and by His ultimate Personal feature He is the object of transcendental loving service by His fortunate associates the pure devotees. As the birds can fly in the sky in part only similarly the pastimes of the Lord in different features can only be estimated partly by the great learned devotees. So Srila Suta Goswami has rightly taken his position in the matter of describing the pastimes of the Lord as far as he had had realised. Factually the Lord only Himself can describe about Himself and His learned devotee also can describe about Him as far as the Lord gives him the power of description.

TEXT No. 24 & 25

एकदा धमुख्यस्त विचरन्मृगयां वने ।
 मृगानमुगतः श्रान्तः क्षुधितस्तृषितो भूषम् ॥
 जलाशयमवक्ष्णः प्रविवेश तमाश्रमम् ।
 ददर्श मुनिमासीनं शान्तं मीलितलोचनम् ॥

Ekada dhanur udyamya vicharan mrigayam vane
Mrigan anugatah shrantah kshudhito taisito bhrisam
Jalasayam achakshanah pravivesha tam ashramam
Dadarsha munim asinam santam milita lochanam.

ENGLISH SYNONYMS

Ekada—once upon a time, *Dhanur*—arrows and bow, *Udyamya*—taking it firmly, *Vicharan*—following, *Mrigayam*—hunting excursion, *Vane*—in the forest, *Jalasayam*—reservoir of water, *Achakshanah*—while finding out, *Mrigan*—stags, *Anugatah*—while following, *Shrantah*—fatigued, *Kshudhita*—hungry, *Trisito*—being thirsty, *Bhrisham*—extremely, *Pravivesha*—entered into, *Tam*—that famous, *Ashramam*—hermitage of Samika Rishi, *Dadarsha*—Saw, *Munim*—the sage, *Asinam*—seated, *Santam*—all silent, *Milita*—closed, *Lochanam*—eyes.

TRANSLATION

Once upon a time Maharaj Parikshit while engaged in hunting in the forest with arrows and bow firmly taken up became extremely fatigued, hungry and thirsty while following the stags. And in search after the reservoir of water he entered the hermitage of the well-known Samika Rishi and saw the sage was sitting all silent with closed eyes.

PURPORT

The Supreme Lord is so kind upon His pure devotees that in proper time he calls for such devotees up to Him and thus creates a circumstance favourably auspicious for the devotee. Maharaj Parikshit was pure devotee of the Lord and there was no reason for him to become extremely fatigued hungry and thirsty because a devotee of the Lord never becomes perturbed by such bodily demands. But by the desire of the Lord even such a devotee also became apparently fatigued and thirsty just to create the situation favourable for his renunciation of worldly activities. One has to

give up all attachment for worldly relation before one is able to go back to home back to Godhead and as such even a devotee when he is too much absorbed in worldly affairs, the Lord creates a situation for the devotee's cause of indifference. The Supreme Lord never forgets His pure devotee even the latter may be engaged in so-called worldly affairs and as such sometimes He creates an awkward situation when the devotee becomes obliged to renounce all worldly affairs. The devotee can understand it by the signal of the Lord but others take it as a matter of unfavourable frustration. Maharaj Parikshit was meant for becoming the medium of revelation of Srimad Bhagwatam by Lord Sri Krishna as much as his grand father Arjuna was meant for revelation of the Bhagwat Geeta in the world. Had not had Arjuna taken up with an illusion of family affection by the will of the Lord, there was no chance of the Bhagwat Geeta being spoken by the Lord Himself for the good of all concerned. Similarly had not had Maharaj Parikshit been fatigued, hungry and thirsty at this time, there was no chance of Srimad Bhagwatam being spoken by Srila Sukdehva Goswami the prime authority of Srimad Bhagwatam. So this is a prelude to the circumstances under which Srimad Bhagwatam was spoken for the benefit of all concerned. The prelude, therefore, begins with the word that once upon a time etc.

TEXT NO. 26

प्रतिरुद्धेन्द्रियप्राणमनोबुद्धिमुपारतम् ।

स्थानत्रयात्परं प्राप्तं ब्रह्मभूतमविक्रियम् ॥

Pratiruddha indriya prana mana buddhim uparatam
Sthana trayat param praptam brahmabhutam avikriyam.

ENGLISH SYNONYMS

Pratiruddha—restrained, *Indriya*—the sense-organs, *Prana*—air of respiration, *Mana*—the mind, *Buddhim*—intelligence,

Uparatam—inactive, *Sthana*—places, *Trayat*—from the three, *Param*—transcendental, *Praptam*—achieved, *Brahmabhutam*—qualitatively equal with the Supreme Absolute, *Avikriam*—unaffected.

TRANSLATION

The Muni's sense organs, air of breathing, mind and intelligence all were restrained from material activities and he got himself situated in the trance apart from the three (awakeness, dream and unconsciousness) having achieved transcendental position qualitatively equal with the Supreme Absolute.

PURPORT

It appears that the Muni in whose hermitage the King entered was in trance Yogic, process. Transcendental position is attained by three processes namely the process of *Jnana* or theoretical knowledge of transcendence, the process of *Yoga* or factual realisation of trance by manipulation of the physiological and psychological functions of the body, and the most approved process of Bhakti-Yoga or the senses engaged in devotional service of the Lord. In the Bhagwat Geeta also we have the information of gradual development of perception, from matter to living entity. Our material mind and body develop from the living entity the soul and being influenced by the three qualities of matter we forget our real identity. The *Jnana* process theoretically speculates ascendingly about the reality of the soul. But Bhaktiyoga factually engages the spirit soul in factual activities. Perception of matter is to transcended still more subtler state of the senses. The senses are transcended to the subtler mind, and then to breathing activities gradually to intelligence and beyond the intelligence the living soul is realised by the mechanical activities of the Yoga system or practice of meditation restraining the senses, regulating the breathing system and application of intelligence to rise up to the transcendental position of living condition. This living condition of trance stops all material

activities of the body and the King saw the Muni in that position. He also saw the Muni as follows.

TEXT No. 27

बिप्रकीर्णजटाच्छन्नं रौरवेणाजिनेन च ।
विशुष्यतालुरुदकं तथाभूतमयाचत ॥

Viprakirna jatachhannam rourevena ajinena cha
Visusyat talur udakam tathabhutam ayachata.

ENGLISH SYNONYMS

Viprakirna—all scattered, *Jatachhannam*—covered with compressed elongated hair, *Rourevena*—by the skin of a stag, *Ajinena*—by the skin, *Cha*—also, *Visusyat*—dried up, *Talur*—palate, *Udakam*—water, *Tathabhutam*—in that state, *Ayachata*—asked for.

TRANSLATION

The sage in meditation was also seen covered by the skin of stag and elongated compressed hair. The King, however, being dried up by his palate asked him for water.

PURPORT

The King being too much affected by the dried up palate asked the sage-in-trance for water. For such a great and devotee king asking for water from sage absorbed in trance, was certainly providential : otherwise there was no chance of such unprecedented happening. Maharaj Parikshit was thus placed in an awkward position so that gradually the whole thing developed in to the revelation of Srimad Bhagwatam.

TEXT NO. 28

अलब्धतृणभूम्यादिरसम्प्राप्तार्घ्यसूनृतः ।
अवज्ञातमिवात्मानं मन्यमानश्चुकोप ह ॥

*Alabdha trina bhumyadir asamprapta argha sunritah
Avajnatam iva atmanam manyamanas chukopa ha.*

ENGLISH SYNONYMS

Alabdha—having not received, *Trina*—seat of straw, *bhumi*—place, *Asamprapta*—not properly received, *Argha*—receptional water, *Sunritam*—sweet words, *Avajnatam*—thus being neglected, *Atmanam*—personally, *Iva*—like that, *Manyamanas*—thinking like that, *Chukopa*—became angry, *Ha*—in that way.

TRANSLATION

The King having not received any formal welcome in the shape of seat, place, water, and sweet addresses, thought himself of being neglected and thus thinking in the mind he became angry in that way.

PURPORT

The law of reception in the codes of the Vedic principles is that even if any enemy is received at home, he must be received with all respects without giving him chance to understand that he has come to the house of an enemy. When Lord Krishna accompanied by Arjuna and Bhima approached their enemy Jarasandha in Magadh, the respectable enemies were given royal reception by king Jarasandha. The guest enemy namely Bhima was to fight with Jarasandha and yet they were given all reception. At night they used to sit down together as friends as guests would do and in the day time they used fight risking life and death. That was the law of reception. The reception law enjoins that a poor man who has nothing to offer his guest may be good enough to offer a straw for sitting, a glass of water for drinking and some sweet words of reception as a matter of obligation. Therefore, to receive a guest either friend or foe, there is no expenses but it is only the question of good manner.

When Maharaj Parikshit entered the door of Samik Rishi,

although he did not expect any royal reception by the Rishi, because the king knew it well that saints and Rishis are not materially richman. But he never expected that even a seat of straw, a glass of water and some sweet words also would be denied to him. He was not an ordinary guest neither he was an enemy of the Rishi and as such the coldness of reception by the Rishi astonished the king very greatly and as a matter of course the king was right to get angry upon the Rishi in such awkward position when he needed a glass of water very badly. To become angry in such grave situation was not unnatural for the king but because the king himself was not less than a great saint his becoming angry and taking action for that, were also astonishing and it must be taken for acceptance that it was so ordained by the supreme will of the Lord. The king was a great devotee of the Lord and the saint was also as good as the king. But by the will of the Lord the circumstances were so created that it became a clue to the king's becoming unattached to family connection and governmental activities and thus becoming completely a surrendered soul unto the lotus feet of Lord Krishna. The merciful Lord sometimes creates such awkward position for his pure devotee in order to drag him towards Himself from the mire of material existence but outwardly they appear to be something like frustration of the devotee. The devotee of the Lord is always under the protection of the Lord and in any condition, frustration or success the Lord is the supreme guide for the devotee. The pure devotee therefore, accepts all conditions of frustration even as blessing from the Lord.

TEXT No. 29

अभूतपूर्वः सहसा क्षुत्तृड्भ्यामदितात्मनः ।

ब्राह्मणं प्रति भूद् ब्रह्मन्मत्सरो मन्युरेव च ॥

Abhuta-purbah sahsa kshut tridbhyam ardita atmanah

Brahmanam prati abhut brahman matsaro manyur eva cha.

ENGLISH SYNONYMS

Abhuta-purva—unprecedented, *Sahasa*—circumstantially, *Kshut-*

hunger, *Tridbhyam*—as well as by thirst, *Ardita*—being distressed, *Atmanah*—of his self, *Brahmanam*—unto a Brahmin, *Prati*—counter, *Abhut*—became, *Brahman*—oh the Brahmins *Matsaro*—envious, *Manyur*—angry, *Eva*—thus, *Cha*—and.

TRANSLATION

Oh the Brahmins, thus unprecedentedly the King became counter angry and envious upon a Brahmin (the sage) circumstantially being pressed by too much hunger and thirst.

PURPORT

To become angry and envious by king like Maharaj Parikshit especially upon a sage and Brahmin was undoubtedly unprecedented. The king knew it well that the Brahmins and the sages like children, women and old men are always beyond the jurisdiction of punishment of the king. Similarly the king even though he may commit a great mistake he is never to be considered as wrong doer. But in this case Maharaj Parikshit became unprecedentedly as angry and envious upon the sage due to his so-called thirst and hunger by the will of the Lord. The king was right to punish his subject for coldly receiving him or neglecting him but because the culprit was a Sage and Brahmin it was unprecedented for him. As the Lord is never envious to any one so also the Lord's devotee is never envious upon anyone. The only justification for Maharaj Parikshit's becoming angry and envious upon the sage is therefore explained as ordained by the Lord.

TEXT 30

स तु ब्रह्मऋषेरंसे गतासुमुरगं रुषा ।
विनिर्गच्छन् धनुष्कोट्या निधाय पुरमागतः ॥

*Sa tu brahmaresha amse gatasum uragam rusa
Vinirgachhan dhanuskotya nidhaya puram agatah.*

ENGLISH SYNONYMS .

Sa—the king, *Tu*—however, *Brahmaresha*—of the Brahmin sage, *Amse*—on shoulder, *Gatasum*—lifeless, *Uragam*—snake, *Rusa*—in anger, *Vinirgachhan*—while going exit, *Dhanuskotya*—by the front part of the bow, *Nidhaya*—by placing it, *Puram*—palace, *Agatah*—returned back.

TRANSLATION

The king thus being insulted while going out took up a lifeless snake by the front part of his bow and placed it on the shoulder of the sage in great anger and thus returned back to his palace.

PURPORT

The king thus treated with the sage in a manner of tit for tat although he was never accustomed to such silly action. By the will of the Lord the king while going away found a dead snake in front of him and he thought that the sage had coldly received him and thus he might be rewarded also coldly by offering him a garland of dead snake. In the ordinary course of dealing like that it was not very unnatural but in case of Maharaj Parikshit and also his dealing with a Brahmin sage like this was certainly unprecedented and it so happened by the will of the Lord.

TEXT No. 31

एषः किं निभृताशेषकरणो मीलितेक्षणः ।

मृषा समाधिराहोस्वित्किं नु स्यात्क्षत्रबन्धुभिः ॥

Esa kim nibhritasesha karano milita ikshanah

Mrisa samadhir aho swit kim nusyat ksaatrabandhubhih.

ENGLISH SYNONYMS

Esa—this, *Kim*—whether, *Nibhritasesha*—meditative mood

Karano—senses, *Milita*—closed, *Ikshanah*—eyes, *Mrisa*—false, *Samadhir*—trance, *Aho*—remains, *Swit*—if it is so, *Kim*—either, *Nu*—but, *Syat*—may be, *Kshatrabandhubhih*—by the lower Kshatriga.

TRANSLATION

While going out he began to contemplate and argue within himself whether the sage was actually in meditation by concentration of the senses and closed eyes or it was a false show of trance just to avoid reception of a lower Kshatriya.

PURPORT

The king however being devotee of the Lord did not approve of his own action towards the sage and thus he began to contemplate both ways whether the position of the sage was a reality of trance by meditation or it was a false show to avoid reception of the king who was Kshatriya and therefore lower in rank than the sage. Repentance like that comes in the mind of goodsoul as soon as he commits something wrong. As such the king thinking like that may not be taken as occurrence of past misdeeds. Srila Viswanath Chakravarty Thakur as well as Srila Jiva Goswami both of them do not agree that the king's action like that was due to his past misdeeds. But the arrangement was so made by the Lord to make show of frustration of the king just to call him back to home back to Godhead.

According to Srila Viswanath Chakravarty the plan was made by the Lord and by the will of the Lord the situation of frustration was created by Him. The plan was that by the so called misdeed of the king he would be cursed by inexperienced Brahmin boy infected by the influence of Kali and thus the king would leave his hearth and home for good and his connection with Srila Sukdeva Goswami would be possible for presenting the great literature of Srimad Bhagwatam which is considered to be the book incarnation of the Lord. This book incarnation of the Lord gives many fascinating informations of the transcendental pastimes

of the Lord like his Rasaleela by the Lord with the spiritual cowherd damsels of Brajabhumi. This specific pastimes of the Lord has a special significance because any one who will properly learn about this particular pastime of the Lord would certainly be dissuaded from the mundane sex desire and be placed on the path of sublime devotional loving service of the Lord. Therefore placing the pure devotee in a position of mundane frustration is meant for elevating the devotee to a higher transcendental position for the benefit of the devotee. By placing Arjuna or the Pandavas in a position of frustration by the intrigue of their cousin brothers the prelude of the battle of Kurukshetra was created by the Lord just to incarnate the sound representative of the Lord Bhagwat Geeta so also by placing the king Parikshit another devotee of the Lord in an awkward position the prelude of incarnation of Srimad Bhagwatam was created by the will of the Lord. To be very much distressed by the so called hunger and thirst of the king were also shown only because the king was painstaking even from the womb of his mother and he was never disturbed by the glaring heat of the Brahmastra struck upon him by Aswatthama. The king's show of distressed condition was certainly unprecedented as mentioned above. The devotees like Maharaj Parikshit are powerful enough to forbear such distresses occasionally by the will of the Lord and they are never disturbed. The situation of this case is therefore all planned by the Lord.

TEXT NO. 32

तस्य पुत्रोऽति तेजस्वी विहरन् बालकोऽभङ्गः ।

राज्ञाघं प्रापितं तातं श्रुत्वा तत्रेदमब्रवीत् ॥

Tasya putra ati tejaswai viharan valkair arbhakaih

Rajna agham prapitam tatam srutwa tatra idam avrabhit.

ENGLISH SYNONYMS

Tasya—His (the sage's) *Putra*—son. *Ati*—awfully, *Tejaswi*—

powerfull, *Viharan*—while playing. *Valakair*—with boys, *Arbhakaih*—who were all childish, *Rajna*—by the king, *Agham*—distress, *Prapitam*—made to have, *Srutwa*—by hearing, *Tatra*—then and there, *Idam*—all these, *Avrabit*—spoke.

TRANSLATION

The sage had a son who was very much powerful as a Brahmin's son and was playing with boys who were all inexperienced. The sage's son heard about the distress of the father made by the king and thus he began to say then and there like this.

PURPORT

By the preventive method of Maharaj Parikshit's good government even boy of tender age who was playing with inexperienced other boys, could become as powerful as a qualified Brahmin. This boy was known as Shringi and achieved good training of Brahmacharya by his father so that he could be as powerful as a Brahmin could be even in that age. But because the age of Kali was seeking opportunity to spoil all cultural heritage of the four orders of life namely the Brahmins, the Kshatriyas, etc the inexperienced boy of a Brahmin gave chance to the age of Kali to enter into the field of Vedic culture. Hating the lower orders of life began from this Brahmin boy under the influence of Kali and thus deterioration of cultural life began to dwindle day after day, The first victim of Brahminical injustice was Maharaj Parikshit and thus the protection given by the king against the onslaught of the Kali became slackened. And the boy began to vituperate like this.

TEXT NO. 33

अहो अधर्मः पालानां प्लीवां बलिभुजामिव ।
स्वामिन्यघं यद्दासानां द्वारपानां शुनामिव ॥

*Aho adharmah palanam pleebam balibhujam iba
Swamini agham yad dasanam dwarpanam sunamiva.*

ENGLISH SYNONYMS

Aho—just look at, *Adharmah*—irreligiosity, *Palanam*—of the rulers, *Pleebam*—of one who is brought up, *Balibnujam*—like the crows, *Swamini*—unto the master, *Sunam*—of the dogs, *Iba*—like, *Agham*—sin, *Yad*—what is, *Dasanam*—of the servants, *Dwarpanam*—keeping watch at the door.

TRANSLATION

Oh just look at the sins of the rullers who are verfly brought up like the crows and watch dogs at the door, on the masters against the principle of servants.

PURPORT

The Brahmins are considered to be the head and brain of the social body and the Kshatriyas are considered to be the arms of the socsal body. The arms are required to prectect the body from all harms but the arms must act according to the direction of the head and brain. That is a natural arrangement made by the Supreme order and it is confirmed in the Bhagwat Geeta that four orders or castes of the society namely the Brahmins, the Kshatriyas the Vaishyas and the Sudras according to quality and work done by them. Naturally the son of Brahmin has a good chance of becoming a Brahmin by the direc tion of the qualified father as much as the son of a medial practitioner has very good chance for beooming a qualified medical practitioner. So the caste system is quite scientific but it has special connection with the quality of the father. The son must take advantage of the father's qualification and thus become a Brahmin or medical practitioner and not otherwise. Without being qualified like the father no body can become a Brahmin or medical practitiouer and that is the verdict of all scriptures and social orders. Herein Sringee the qualified son of a great Brahmin attained tne required Brahminical power both by birth and training but he was lacking in culture because he was

boy and inexperienced. By the influence of the Kali the son of a Brahmin became puffed up with the Brahminical power and thus wrongly considered Mharaj Parikshit compared with crows and the watchdogs. The Kings are certainly watch dogs of the state in a sense that they keep vigilant eyes over border of the state for its protection and defence but to address him as watchdog is the sign of a less cultured boy. Thus the fall down of the Brahminical powers began and they gave importance on the birth right without any culture. The fall down of the Brahmin caste began in the age of Kali. And as the Brahmins are the head of the social order, all other of the society also began to deteriorate in qualities and they remained so called Brahmins and Kshatriyas without any qualitative efficiency. This beginning of deterioration of the Brahmins was highly deplored by the father of Srīngheer as we will find it hereinafter,

TEXT No. 34

ब्राह्मणैः क्षत्रबन्धुहि गृहपालो निरूपितः ।
स कथं तद्गृहे द्वाः स्थः समाण्डं भोक्तुमर्हति ॥

*Brahmanaih Kshatrabandhur hi grihapalo nirupitah
Sakatham tadgrihe dwasthah sabhandam bhoktum arhati.*

ENGLISH SYNONYMS

Brahmanaih—by the Brahminical order, *Kshatrabandhur*—the sons of the Kshatriyas, *Hi*—certainly, *Grihapalo*—the watch dog, *Nirupitah*—designated, *Sa*—he, *Katham*—on what ground, *Tadgrihe*—in the home of him (the master) *Dwasthah*—keeping at the door, *Sabhandam*—in the same pot, *Bhoktum*—to eat, *Arhati*—deserves.

TRANSLATION

The descendants of the Kingly orders are definitely fixed up as the watch dogs and they must keep themselves at the door. On

what ground such dogs can enter within the house and claim to dine with the master on the same plate ?

PURPORT

The inexperienced Brahmin boy certainly was informed of the fact that the King asked for water from his father and the father did not respond to such request. He tried to explain away the incidence of non-reception of the king by his father, in the impertinent manner just fitting an uncultured boy. He was not at all sorry for the king being not received well but on the contrary he justified the wrong act in a way as the Brahmins of the Kaliyuga would do it. He compared the king with the watch dog and as such it was wrong for the king to enter within the home boundary of Brahmin and ask for water in the same pot ? The dog is certainly reared by its master but that does not mean that the dog shall claim to dine and drink in the same pot of the master ? This mentality of false prestige of the higher caste upon the lower is the cause of fall down of the perfect social order and we can see that the beginning was started by the inexperienced son of a Brahmin. As the dog is never allowed to enter within the room and hearth, although it is reared by the master, similarly according to Sringi, the king had no right to enter the house of the Kousika Rishi. According to the boy's opinion the king was on the wrong side and not his father and thus he justified his silent father.

TEXT No. 35

कृष्णे गते भगवति शास्तयुर्त्पथगामिनाम् ।

तद्भिन्नसेतूदद्याहंशास्मि पश्यत मे बलम् ॥

Krishne gate bhagawati sastari utpathagaminam

Tadbhinna setuu aham adya samsi pasya mevalam.

ENGLISH SYNONYMS

Krishne—Lord Krishna, *Gate*—having departed from this world, *Bhagawati*—the Personality of Godhead, *Sastair*—the Supreme Ruler, *Utpathagaminam*—of those who are upstarts, *Tadbhinna*—

being separated, *Setum*—the protector, *Aham*—my self, *Adya*—to day
Sasmi—shall punish, *Pasya*—just see, *Me*—mine, *Valam*—prowess.

TRANSLATION

On the departure of Lord Sri Krishna the Personality of Godhead and the Supreme Ruler of every one, the upstarts have flourished separated from the protector and therefore I shall take up the matter to punish them just see my power.

PURPORT

The little inexperienced Brahmin puffed up by little **Brahma**-teja became influenced by the spell of Kali yuga. Maharaj Parikshit gave license to Kali yuga for living in four places as mentioned hereinbefore but by his very expert Government the personality of Kali hardly found out the places allotted to him. The personaity of Kaliyuga was therefore seeking out the opportunity to establish authority and by the Grace of the Lord the personality of Kali found out a hole in the puffed up little inexperienced son of a Brahmin. The little Brahmin wanted to show his prowess in the matter of destruction and had the audacity to punish a great king like Maharaj Parikshit. He wanted to take up the place of Lord Krishna after his departure? These are the principal signs of upstarts who went to take the place of Sri Krishna under the influence of the age of Kali. An upstart with little power wants to become an incarnation of the Lord. There are many such false incarnations after the departure of Lord Krishna on the face of the globe and they are misleading the innocent public by accepting the spiritual obedience of general mass of people for maintaining a false prestige of his own. In other words the personality of Kali got the opportunity of his reign through this son of a Brahmin Sringhee

TEXT NO. 36

इत्युक्त्वा रोषताम्राक्षो वयस्यानृषिबालकः ॥

कौशिक्याप उपस्पृश्य वाग्वज्रं विससर्ज ह ॥

*Iti uktwa rosatamraksho vayasyan rishivalakah
Koushiki apa upasprisyā bag bafram visasarja ha.*

ENGLISH SYNONYMS

Iti—thus, *Uktwa*—saying, *Rosatamraksha*—with redhot eyes on account of being angry, *Vayasyan*—un to the playmates, *Rishivalakah*—the son of a Rishi, *Koushiki*—the river of the name, *Apa*—water, *Upasprisyā*—by touching, *Bag*—words, *Vafram*—thunderbolt, *Sasarja*—threw, *Ha*—in the past.

TRANSLATION

The son of Rishi thus being overtaken by anger had his eyes redhot and while speaking to his playmates as abovementioned he touched the water of the river Koushik and discharged the thunderbolt of words as follows.

PURPORT

The circumstances under which Maharaj Parikshit was cursed were simply childish as it will appear from the statement of the verse under review. The son of a Rishi namely Sringhee was showing his impudency amongst his playmates who were as much innocent otherwise any sane man would have prevented him in doing such great harm at the cost of sufferings of all human society. By killing a king like Maharaj Parikshit just to make fun of the acquired Brahminical prowess, the inexperienced son of a Brahmin committed a great mistake.

TEXT No. 37

इति लङ्घितमर्यादं तक्षकः सप्तमेऽहनि ।
दङ्क्षयति स्म कुलांगारं चोदितो मे तातद्रुहम् ॥

*Iti lamghita maryadam takshakah saptame ahani
Dakshyati sma kulangaram chodite me tatadruham.*

ENGLISH SYNONYMS

Iti—thus, *Lamghita*—surpassing, *Maryadam*—etiquette, *Taksh-
akah*—snake bird, *Saptame*—on the seventh, *Ahani*—day, *Dakshyanti*
—will bite, *Sma*—certainly, *Kulangaram*—the wretched of the dyno-
sty, *Chodito*—having done, *Me*—mine, *Tatadruham*—enmity with
father.

TRANSLATION

The son of a Brahmin cursed the king like this " On the seven-
nth day from to-day a snake bird will bite the wretched of the
dynasty on account of his breaking the law of etiquette by doing
enmity with my father.

PURPORT

Thus the beggining of the misuse of Brahminical power began
and gradually, the Brahmins in the age of Kali became devoid of both
Brahminical prowess and culture mostly. The Brahmin boy consi-
dered Maharaj Parikshit as 'Kulamgara' or the cinder of the dynas-
ty but factually the Brahmin boy himself was so because from him
only the Brahmin caste became powerless like the snake broken by
its poisen teeth. The snake is fearful so long the poisen teeth is
there otherwise the snake is fearful only for the children and not
for the elderly men who knows the secret. The personality of Kali
thus conquered over the Brahmin boy first and gradually over the
other caste and the whole scientific system of the orders of society
in this age has assumed a form vitiated caste system now attempted
to be uprooted by another class of men similarly influenced by the
age of Kali. One should see to the root cause of vitiation and may
not try to condemn the system as it is without any knowledge of its
scientific value.

TEXT NO. 38

ततोऽभ्येत्यश्रमं वालो गले सर्पकलेवरम् ।
पितरं वीक्ष्य दुःखार्तो मुक्तकंठोऽब्रवीत् ह ॥

*Tato abhyetya ashramam valo galesarpa kalevaram.
Pitaram beekshya duhkharto muktakantho ruroda ha.*

ENGLISH SYNONYMS

Tato—thereafter, *Abhyetya*—after entering into, *Ashramam*—the hermitage, *Valot*—he boy, *Galesarpa*—the snake on the shoulder, *Kalevaram*—body, *Pitram*—unto the father, *Beekshya*—having seen, *Duhkharto*—in sorry plight, *Muktakantho*—loudly, *Ruroda*—cried, *Ha*—in the past.

TRANSLATION

Thereafter when the boy returned in the hermitage, he saw his father wrapped by his body with a snake on shoulder and thus being too much aggrieved began to cry very loudly.

PURPORT

The boy was not happy within his mind on account of committing a great mistake and he wanted to be relieved of the burden on the heart by crying. So after entering the hermitage and seeing his father in that condition he cried loudly so that he may be relieved but it was too late and the father regretted the whole incidence as it will appear in the following verses.

TEXT No. 39

स वा आंगिरसोब्रह्मन् श्रुत्वा मुतविलापनम् ।
उन्मील्य शनकैर्नेत्रे दृष्ट्वा चासौ मृतोरगम् ॥

*Sa va angiraso brahman srutwa suta vilapanam
Unmilya sanakair netre drstwa cha amse mrita uragam.*

ENGLISH SYNONYMS

Sa—he, *Va*—also, *Angirasa*—the Rishi born in the family of Angira, *Srutwa*—on hearing, *Suta*—his son, *Vilapanam*—crying in

distress, *Unmilya*—opening, *Sanakair*—gradually, *Netre*—by the eyes
Dristwa—by seeing, *Cha*—also, *Amse*—on the shoulder, *Mrita*—dead
Uragam—snake.

TRANSLATION

Oh the brahmins, the Rishi who was born in the family of Angira Muni thus hearing his son crying gradually opened his eyes and saw a dead snake on his neck.

TEXT No. 40

विसृज्य तंच पप्रच्छ वत्सकस्माद्धि रोदिषि ।
 केन वा ते अपकृतमित्युक्तः स न्यवेदयत् ॥

Visrijiya tam cha paprachha vatsa kasmah hi rodishi
Kena vate apakritam hiti uktah sa nyavedayat.

ENGLISH SYNONYMS

Visrijiya—throwing aside, *Tam*—that, *Cha*—also, *Paprachha*—asked, *Vatsa*—my dear son, *Kasmah*—what for, *Hi*—certainly, *Rodishi*—crying, *Kena*—by whom, *Va*—otherwise, *Apakritam*—misbehaved, *Api*—either, *Iti*—Thus, *Uktah*—being asked, *Sa*—the boy, *Nyavedayat*—informed everything.

TRANSLATION

He threw away the dead snake from his neck and asked his son why he was crying who might have done him any harm either and on hearing this the son explained to him that happened.

PURPORT

The father did not however took the matter of dead snake on his neck very seriously and he simply threw it away from the place. Actually there was nothing wrong seriously on the part of Maharaj Parikshit but the foolish son took it very seriously and

being influenced by the Kali he cursed the king to end a chapter of happy history of the human kind.

TEXT No. 41

निशम्य शप्तमतदहं नरेन्द्रं स ब्राह्मणो नात्मजभ्यनन्दत् ।
अहो बताह महदद्य ते कृतमल्पीयसि द्रोह उर्दमो धृतः ॥

*Nisamya'saptam atadarham narendram
Sa brahmane na atmajam abhyanandat
Aho bata amha mahat adya te Kritam
Alpiyasi droha urur dama dhritah.*

ENGLISH SYNONYMS

Nismaya—after hearing, *Saptam*—cursed, *Atadarham*—never to be condemned, *Narendram*—unto the King the best ' of the human kind, *Sa*—that, *Brahmanh*—Brahmin Rishi, *No*—not *Atamjam*—his own son, *Abhyanandat*—congratulated, *Aho*—Alas, *Bata*—distressing, *Amha*—sins, *Mahat*—great, *Adya*—to-day, *Te*—yourself, *Kritam*—performed, *Alpiyasi*—insignificant *Drohe*—offence, *Urur*—very great, *Dama*—punishment, *Dhritah*—awarded.

TRANSLATION

The father Rishi after hearing from the son that the king was cursed although he is never to be condemned because he is the best of all human being, did not congratulate his own son but on the contrary began to repent by saying alas what great sinful act was performed by him (his son) as he has had awarded heavy punishment for insignificant offence.

PURPORT

The king is the best of all human being, he is the representative of God and he is never to be condemned for any of his action. In other words the king can do no wrong. The king orders

for hanging of a culprit son of a Brahmin but for that reason he does not become liable to be sinful on account of killing a Brahmin. Even there is something wrong on the part of a king, the king is never to be condemned as much as a medical practitioner may kill a patient by mistaken treatment but such killer is never condemned to death. And what to speak of a good and pious king like Maharaj Parikshit. In the Vedic way of life the king is trained up to become a Rajarshi or a great saint although a ruling king. Because it is the king only by whose good government the citizens can live peacefully and without any fear. The Rajarshis would manage their kingdom so nicely and piously that the subjects of the king would respect him as if the Lord Himself. That is the instruction of the Vedas. The king is called Narendra or the best amongst the human being. How then the king like Maharaj Parikshit could be condemned by an inexperienced puffed up son of a Brahmin even though he attained the prowess of a qualified Brahmin.

The Samik Rishi as he was an experienced good Brahmin did not approve of the action of his condemned son. He began to lament therefore for all that his son had done. The king was beyond the jurisdiction of being cursed as a general rule and what to speak of a good king like Maharaj Parikshit. The offence of the king was most insignificant and he was condemned to death was certainly a very great sin on the part of the son of a Brahmin and therefore the Rishi Samik regretted the whole incidence as follows:—

TEXT No. 42

न वै नृभिर्नदेवं पराख्यं सम्मातुमर्हस्यविपक्वबुद्धे ।
यत्तेजसा दुर्विषहेण गुप्ता विन्दन्ति भद्राण्यकुतोभयाः प्रजाः ॥

*Na vai nr̥bhir naradevam parakhyam
Sammatum arhasi abipakka buddhe
Yat tejasa durvisahena gupta
Vindanti bhadrani akutobhayah parajash.*

ENGLISH SYNONYMS

Na—never, *Vai*—as a matter of fact, *Nribhir*—by any man, *Naradevam*—un to humanly God, *Parakhyam*—who is transcendental, *Sammatum*—place on equal footing, *Arhasi*—deserve, *Abipakka*—unripe or immature, *Buddhe*—intelligence, *Yat*—by whose, *Tejasa*—by the prowess, *Durvisahena*—unsurpassable, *Gupta*—protected, *Vindanti*—enjoys, *Bhadrani*—all prosperities, *Akutobhayo*—completely defended, *Prajah*—the subjects.

TRANSLATION

Oh my boy, you are completely immature intelligently and therefore you have no knowledge that the king who, is the best amongst the human beings, is as good as the Personality of Godhead and therefore he is never to be placed on equal footing with other common man. The citizens of the state do live in all prosperity being protected by him by his unsurpassable prowess.

TEXT NO. 43

अलक्ष्यमाणे नरदेवनाग्नि रथांगपाणावयमंग लोकः ।
तदा हि चौरप्रचुरो विनक्ष्यतारक्ष्यमाणोऽविवरुथवत्क्षणात् ॥

Alakshamane naradeva namni
Rathamgapanou ayam amga lokah
Tadahi choura prachuro vinamkshati
Arakshamano aviruthavat kshanat.

ENGLISH SYNONYMS

Alakshamane—being abolished, *Naradeva*—monarchical, *Namni*—of the name, *Rathamgapanou*—the representative of the Lord, *Ayam*—this, *Amga*—oh my boy, *Lokah*—this world, *Tadahi*—at once, *Choura*—thieves, *Prachuro*—too much, *Vinamkshati*—vanquishes, *Arakshamano*—being not protected, *Aviruthavat*—like the lambs, *Kshanat*—at once.

TRANSLATION

My dear boy the Lord Who carries the wheel of a chariot is represented by monarchical regime and this being abolished the whole world becomes full of thieves who then and there vanquish the unprotected subjects like the scattered lambs at once.

PURPORT

According to Sreemad Bhagwatam the monarchical regime is the representative of the Supreme Lord the Personality of Godhead. Actual responsible government can be established by monarchical regime because the king is trained up individually about the real political cult in relation with the qualities of the Lord. The king is said to be the representative of the Absolute Personality of Godhead because he is trained up to acquire the qualities of God for protecting the living beings. The battle of Kurukshetra was planned by the Lord for establishing the real representative of the Lord as Maharaj Yudhisthir. An ideal king thoroughly trained up by culture and devotional service with the martial spirit makes a perfect king and such personal Monarchy is far better than the so called democracy without any training and responsibility. The thieves and rogues like many notorious ministers of the state of modern democracy seek election by malrepresentation of votes and the successful rogues and thieves like the wolf devour the existence of the mass of population like the scattered lambs. One trained up monarch is far better than hundreds of useless ministerial rogues and it is hinted herein that by abolition of monarchical regime like that of Maharaj Parikshit the mass of people becomes open to so many attacks of the age of Kali and they are never happy in such much advertised form of democracy. The result of such good kingless administration is described in the following verses.

TEXT No. 44

तदद्य नः पापमुपेत्य नन्वयं यन्नष्टनाथस्य वसो विलुम्पकात् ।

परस्परं घ्नन्ति शपन्ति वृंजते पशून् स्त्रियोऽर्थान् पुरुषस्य वोजनाः ॥

*Tad adya nah papam upaite anwayam
 Yat nasta nathasya basor vilumpakat
 Parasparam ghnanti sapanti vrinjate
 Pasun striyo arthan puru dasybo janah*

ENGLISH SYNONYMS

Tad—for this reason, *Adya*—from this day, *Nah*—upon us, *Papam*—reaction of sin, *Upaiti*—will overtake, *Yat*—because, *Nasta*—abolished, *Nathasya*—of the monarchy, *Vasor*—of wealth, *Vilumpakat*—being plundered, *Parasparam*—between one another, *Ghnanti*—will kill, *Sapanti*—will do harm, *Vrinjate*—will steal, *Pasun*—animals, *Strio*—women, *Artham*—riches, *Puru*—greatly, *Dasyavo*—thieves, *Janah*—the mass of people.

TRANSLATION

Thus on account of ending monarchical regime and thus people's wealth being plundered by the rogues and thieves, there will be now great disruption of social anomalies between one another in the matter of killing, doing harm, stealing of animals and women and for all these we shall be responsible for the reaction of sins.

PURPORT

The word Nah (we) is very much significant in this verse. The sage rightly takes responsibility of the Brahmin as a community for killing the monarchical government and thus giving opportunity to the so called democrats who are generally plunderers of the wealth of the state subjects. The so called democrats capture the administrative machine without any responsibility for the prosperous condition of the citizens. Every one captures the post for personal gratification and thus instead of one king a number of irresponsible kings grow up for taxing the citizens. It is foretold herein that in the absense of good monarchical government every one will be the cause of disturbance for others in the matter of plundering riches, animals, women and doing harm to one and another.

TEXT No. 45

तदाऽऽर्यधर्मः प्रविलीयते नृणां वर्णाश्रमाचारयुतस्त्रयोमयः ।
ततोऽर्थकामाभिनिवेशितात्मना शुनां कपीनामिव वर्णसंकरः ॥

Tada arya dharma praviliyate nrinam
Varna ashrama acharayuta strayeemayah
Tato artha kamabhinibesita atmanam
Sunam kapinam iva varnasamkarah

ENGLISH SYNONYMS

Tada—at that time, *Arya*—progressive civilization, *Dharma*—engagement, *Praviliyate*—becomes systematically vanquished, *Nrinam*—of the humankind, *Varna*—caste, *Ashrama*—orders of society, *Acharayuta*—composed with good manner, *Strayeemayah*—in terms of the vedic injunction, *Tato*—thereafter, *Artha*—economic development, *Kamabhinibesita*—fully absorbed in the matter of sense gratification, *Atmanam*—of men, *Sunam*—like the dogs, *Kapinam*—like the monkeys, *Varnasamkarah*—unwanted population.

TRANSLATION

At that time the people in general will be systematically vanquished from the progressive way of civilization in the matter of qualitative engagements of castes and the orders of society for good manners in terms of the Vedic injunctions of the human kind and thus they will be more attracted by economic development for sense gratification and unwanted population of the type of dogs and monkeys.

PURPORT

It is foretold herein that in the absence of monarchical regime the general mass of people will be unwanted population of the type of dogs and monkeys. As the monkeys are too much sexually inclined and the dogs are shameless in the matter of

sexual intercourse, similarly the general mass of population born of illegitimate connection like the dogs and monkeys will systematically go astray from the Vedic way of good manners in the matter of qualitative engagements of the castes and orders of life.

The Vedic way of life is called progressive march of civilization of the Aryans. The Aryans means who are progressive in terms of Vedic civilization. The Vedic civilization aims at the destination of back to Godhead back to Home where there is no birth, no death, no oldage and no diseases. The Vedas direct every one not to remain in darkness of the material world but directs progressive march towards the light of spiritual kingdom far beyond the material sky within our vision. The qualitative caste system and the orders of life are scientifically planned by the Lord and His representatives the great Rishis; and the perfect way of mannerly life gives all sorts of instruction in the matter of both material and spiritual way of life. The Vedic way of life does not allow any man to be like monkeys and dogs for sense gratification and to fulfil the desire of mammon's philosophy one should simply devote himself in the matter of economic development. Such degraded civilization of sense gratification and economic developement is the byproducts of Godless or kingless government of the people by the people and for the people. The people in general should not therefore grudge the reaction of such maladministration by their own action.

Text No 46

धर्मपालोनरपतिः स तु सम्राट् बृहच्छूवाः ।

साक्षान्महाभागवतो राजर्षिहयमेधयाद् ।

क्षुत्तृध्रमयुतो दीनो नैवास्मच्छापमर्हति ॥

*Dharmapalo nara patih satu samrat vrihat shraugh
Sakashat mahabha gavato rajarshir hayamedhayat
Kshut trit shramayuto deeno na eva asmat sapam arhati*

ENGLISH SYNONYMS

Dharmapalo—the protector of religiosity, *Narapatih*—the king, *Sa*—he, *Tu*—but, *Samrat*—Emperor, *Vrihat*—highly, *Shravah*—celebrated, *Sakshat*—directly, *Mahabhagawata*—the first grade devotee of the Lord, *Rajarshir*—saint amongst the royal orders, *Hayamedhayat*—great performer of Horse sacrifices, *Kshut*—hunger, *Trit*—thirst, *Shramayuta*—tired and fatigued, *Deeno*—stricken, *Na*—never, *Eva*—thus, *Asmat*—by us, *Sapam*—curse, *Arhati*—deserves.

TRANSLATION

The Emperor Parikshit is a pious king, he is highly celebrated, and directly the first grade devotee of the Personality of Godhead. He is a saint amongst the royal order and has performed many horse sacrifices. Such a king when he was tired and fatigued being stricken with hunger and thirst, did not at all deserved to be cursed.

PURPORT

After explaining the general codes of royal position and asserting that the king can do no wrong and therefore he is never to be condemned, the sage Samik wanted to speak something about the Emperor Parikshit specifically. The specific qualification of Maharaj Parikshit is summarised herein that the king even calculated as a king only he was most celebrated as a ruler who administers just on the religious principles of the royal order. In the Shastras the duties of all castes and orders of the society are prescribed. All the qualities of a Kshatriya as mentioned in the Bhagwat Geeta (18/43) were present in the person of the Emperor. And besides the royal attributes he was directly a great devotee of the Lord as self realised soul. Such a king when he was tired and fatigued with hunger and thirst and personally asked for water, cursing upon him was not at all proper. The Samik Rishi thus admitted from all sides that Maharaj Parik-

hit was cursed by the Brahmin's son most unjustly and thus allowed the personality of Kali to enter into the established orders of the world position. Although all the Brahmins were aloof from the incidence still for the childish action of a Brahmin boy the whole atmosphere of world situation was changed and thus the Rishi Samik a Brahmin took responsibility for all deterioration of worldly good orders.

TEXT No. 47

अपापेषु स्वभृत्येषु बालेनापकबुद्धिना ।

पापं कृतं तद्भगवान् सर्वत्मा क्षन्तुमर्हति ॥

Apapesu swabhrityesu valena apakka buddhina

Papam kritam tadbhagawan sarvatma kshantum arhati

ENGLISH SYNONYMS

Apapesu—unto one who is completely free from all sins, *Swabhrityesu*—unto one who is subordinate and deserves to be protected, *Valena*—by a child, *Apakka*—who is immature, *Buddhina*—by intelligence, *Papam*—sinful act, *Kritam*—has been done, *Tadbhagwan*—therefore the Personality of Godhead, *Sarvatama*—Who is all pervading, *Kshantum*—just to parden, *Arhasi*—deserve.

TRANSLATION

The Rishi prayed for his son to the all pervading Personality of Godhead for pardoning his immature boy with no intelligence who committed the great sin of cursing a person who was completely free from all sins and being subordinate deserved to be protected.

PURPORT

Every one is responsible for his own action either pious or sinful. The Rishi Samik could foresee it that his son had committed a great culpable act of sin by cursing Maharaj Parikshit who deserved to be protected by the Brahmins as he was a pious ruler as well as

personally completely free from all sins on account of his becoming the first order devotee of the Lord. When offence is done unto the devotee of the Lord it is very difficult to overcome from the reaction of such offensive action. The Brahmins being on the head of the social orders they are meant for giving protection to the subordinates and not to curse them. Although there are occasions when a Brahmin furiously may curse the subordinate Kshatriya or the Vaishya etc but in the case of Maharaj Parikshit there was no ground for being cursed as it is already explained. But the foolish boy had done it out of sheer vanity of being a Brahmin's son and thus he became liable to be punished by the law of God. The Lord never forgives a person who condemns His pure devotee. Therefore the foolish boy of a Brahmin had not only committed sin by cursing a King but also he had committed the greatest offence by condemning a great devotee of the Lord. Therefore the Rishi could foresee that except the Supreme Personality of Godhead no other purificatory method could save his boy from great blunder of sinful act. He therefore directly prayed for being pardoned by the Supreme Lord who can only undo a thing which is impossible to be changed. The appeal was made in the name of a foolish boy who had developed no intelligence at all.

A question may be raised herein that it was the desire of the Lord that Parikshit Maharaj might be put into that awkward position so that he might be delivered from material existence then why a Brahmins son was made responsible for this offensive act. The answer is that the offensive act was made to be performed by a child only so that he could be excused very easily and thus the prayer of the father was accepted. But if the question is raised why the Brahmin community as a whole should be made responsible for allowing the Kali into the world affairs, the answer is given in the Varaha Puranam. It is said there that the demons who acted enmically with the Personality of Godhead but were not killed by the Lord were allowed to take birth in the families of the Brahmins tak-

ing advantage of the age of Kali. The all merciful Lord gave them chance to have their births in the families of the pious Brahmins so that they could further improve to get salvation but the demons instead of utilising the good opportunity misused the Brahminical culture on account of being puffed by vanity of becoming a Brahmin's son. The typical example is the son of Samik Rishi and all the foolish sons of Brahmin family are warned hereby not to become as foolish as Shringhee and be always on guard against the demoniac qualities which they had in their previous births. The foolish boy was off course excused by the Lord but for others who may not have a father like Samik Rishi will be put into great difficulty if they misuse the advantages obtained by the birth in a Brahmin family.

TEXT NO. 48

तिरस्कृता विप्रलब्धाः शप्ताः क्षिप्ता हता अपि ।
नास्य तत्प्रतिकुर्वन्ति तद्भक्ताः प्रभवोऽपि हि ॥

*Tiraskritah vipralabdah saptah kshipta hata api
Na asya tat pratikurvanti tad bhakta prabhavo apihi*

ENGLISH SYNONYMS

Tiraskritah—being defamed, *Vipralabdah*—being cheated, *Saptah*—being cursed, *Kshiptah*—disturbed by negligence, *Hata*—or even being killed, *Api*—also, *Na*—never, *Asya*—for all these acts, *Tat*—them, *Pratikurvanti*—counter act, *Tad*—the Lord's, *Bhakta*—devotees, *Prabhavo*—powerful, *Api*—although, *Hi*—certainly

TRANSLATION

The devotees of the Lord are so much forbearing that even they are defamed, cheated, cursed, disturbed by negligence or even they are killed they are never inclined to counter act such reverses.

PURPORT

The Rishi Samik also knew it that the Lord does not even forgive a person who has had committed offence at the feet of a devotee. The Lord can only give direction to take shelter of the devotee only. He thought within himself that if Maharaj Parikshit would counter curse the boy he might be saved. But he knew it also that a pure devotee is callous about worldly advantages or reverses. As such the devotees are never inclined to counter act any action on them by personal defamation, curse negligence etc. So far such things are concerned in personal affairs the devotees do not care for them. But in case of their being performed on the Lord and his devotees then the devotee takes very strong action. It was a case of personal affair and therefore Samik Rishi knew it that the king would not take any counter action. Thus there was no alternative than to place appeal to the Lord for consideration of the immature childish boy.

It is not that only the Brahmins are powerful to award curse or blessings upon the subordinates but the devotee of the Lord even though he may not be a Brahmin is more powerful than a Brahmin. But such powerful devotee never misuses the power for personal benefit. Whatever power the devotee may have it is always utilised in the matter of service towards the Lord and His devotees only.

TEXT No. 49

हति पुत्रकृताघेन सोऽनुत्पत्तो महामुनिः ।

स्वयं विप्रकृतो राज्ञा नैवाघं तदचिन्तयत् ॥

Iti putra krita aghena sa anutapta munih

Swayau viprakrto rajna na eva agham tad achintayat.

ENGLISH SYNONYMS

Iti—thus, *Putra*—son, *Krita*—done by, *Aghena*—by the sin,

Sa—he the Muni, *Anatapta*—regretting, *Muniḥ*—the sage, *Swayam*—personally, *Viprakṛita*—being so insulted, *Na*—not, *Eva*—certainly, *Tad*—that, *Achintayat*—thought of it.

TRANSLATION

The sage thus regretted the sin committed by his own son and the insult which was done to him by the king was not very seriously taken by him.

PURPORT

The actual position of the whole incidence is now cleared up. Maharaj Parikshit's garlanding the sage with a dead snake was not at all very serious offence but Śringhee's cursing upon the king was a serious offence. The serious offence was done by a foolish child only therefore he deserved to be pardoned by the Supreme Lord although it was not possible to get free from the sinful reaction. Maharaj Parikshit also did not mind the curse offered to him by a foolish Brahmin on the contrary, he took the full advantage of such awkward situation and by the great will of the Lord Maharaj Parikshit achieved the highest perfection of life through the grace of Śrīla Sukhdeva Goswami. Actually it was the desire of the the Lord and the party of three namely Maharaj Parikshit, Rishi Samik and his son Śringhee all were instrumental to the fulfilment of the desire of the Lord. So none of them were put into difficulty in the shape of reaction of work because everything was done in relation with Supreme Person Yajna.

TEXT NO. 50

प्रायशः साधवो लोके परैर्द्वन्द्वेषु योजिताः ।

न व्यथन्ति न हृष्यन्ति यत आत्मागुणाश्रयः ॥

Prayasah sadhavo loke parair dwandvesu yojitah

Na bythanti na hrishyanti yata atma agunashrayah.

ENGLISH SYNONYMS

Praysah—generally, *Sadhavo*—saints, *Ioke*—in this world, *Parair*—by others, *Dwandwesu*—in the matter of duality, *Tonitah*—being engaged, *Na*—never, *Bythauti*—distressed, *Na*—neither, *Hrishyanti*—takes pleasure, *Tata*—because, *Atma*—self, *Agunashrayah*—transcendental.

TRANSLATION

Generally the transcendentalists even though they are engaged by others in the duality of material world, neither they are distressed nor they take pleasures in them on account of transcendently engaged.

PURPORT

The transcendentalists are the empiric philosophers, mystics and the devotees of the Lord. Empiric philosophers aims at the perfection of merging into the being of Absolute, the mystics aims at perceiving the all pervading Super Soul and the devotees of the Lord are engaged in the transcendental loving service of the Personality of Godhead. As Brahman Paramatam or Bhagawa are different phases of the same transcendence all the above mentioned transcendentalist are beyond the three modes of material nature. Material distresses and happinesses are products of the three modes and therefore the causes of such material distress and happiness have nothing to do with the transcendentalists. Both the sage and the king were transcendentalists. The king was a devotee and the Rishi was a mystic. Therefore both of them were unattached to the accidental incidence created by the Supreme will. The playful child was an instrument in fulfilling the Lords will.

Thus end the **Bhaktivedanta Purports** of the first Canto Eighteenth Chapter in the matter of Maharaj Parikshit Cursed By A Brahmin By.

NINETEENTH CHAPTER

Appearance of Sukadeva Goswami

TEXT No. 1

सूत उवाच :

महीपतिस्त्वथ तत्कर्म गृह्यं विचिन्तयन्नात्मकृतं सुदुर्मनाः ।
अहो मया नीचमनार्यवत्कृतं निरागसि ब्रह्मणि गूढतेजसि ॥

Suta Uvacha :

*Mahipatis tu atha tat karma garhyam
Vichintayan atmakritam sudurmanah.
Aho maya neecha anarya vat kritam
Niragasi brahmani gudha tejasi.*

ENGLISH SYNONYMS

Mahipati—the king, *Tu*—but, *Atha*—thus (while coming back home) *Tat*—that, *Karma*—act, *Garhyam*—abominable, *Vichintayan*—thus thinking, *Atmakritam*—done by himself, *Sudurmanah*—very much depressed, *Aho*—alas, *Maya*—by me, *Neecha*—heinous, *Anarya*—uncivilised, *Vat*—like, *Kritam*—done, *Niragasi*—unto one who is faultless, *Brahmani*—unto a Brahmin, *Gudha*—grave, *Tejasi*—unto the powerful.

TRANSLATION

Thus while coming back to his home the king felt within himself that the act, done by him on the faultless Brahmin who was gravely powerful, was heinous and uncivilized and thus he was distressed within himself.

PURPORT

The pious king regretted the accidental improper action done

by him on the gravely powerful Brahmin who was faultless. Such repentance is natural for a good man like the king and such repentance only delivers a devotee from all kinds of sins accidentally committed by the devotee. The devotees are naturally faultless. Accidental fault committed by a devotee is sincerely regretted and by the Grace of the Lord, all sins unwillingly committed by a devotee, are burnt into ashes in the fire of repentance.

TEXT No. 2

ध्रुवं ततो मे कृतदेवहेलनाद् दुरत्ययं व्यसनं नातिदीर्घात् ।
तदस्तु कामं ह्यघनिष्कृताय मे यथा न कुर्यां यपुनरेवमद्धा ॥

*Dhruvam tato me kritadeva helanat
Duratyam vyasanam na ati deerghat
Tad astu kamam hi agha niskrifaya me
Yatha na kuryam punar evam addha.*

ENGLISH SYNONYMS

Dhruvam—sure and certain, *Tato*—therefore, *Me*—mine, *Kritadevahelanat*—on account of disobeying the orders of the Lord, *Duratyayam*—very difficult, *Vyasanam*—calamity, *Na*—not, *Ati*—greatly, *Deerghat*—far off, *Tad*—that, *Astu*—let it be, *Kamam*—desire without any hitch, *Hi*—certainly, *Agha*—sins, *Niskritaya*—for getting free, *Me*—mine, *Yatha*—so that, *Na*—never, *Kuryam*—shall I do it, *Punar*—again, *Evam*—as I have done, *Addha*—directly.

TRANSLATION

On account of my neglecting the injunctions of the Supreme Lord certainly I must expect something very difficult to over come in the near future. So I desire to have it directly without any hitch for getting myself freed from the sinful action so that I may not do so again.

PURPORT

The injunction of the Supreme Lord is that the Brahmins and the cow must be given all protection. The Lord is Himself very much inclined to do good to the Brahmins and the cows at the first instance (*Go brahmana hitaya cha.*) Maharaj Parkahit knew all these very wisely and thus he concluded that his insulting a powerful Brahmin was certainly to be reacted by the Laws of the Lord and as such he was expecting, something very difficult to overcome was awaiting him, within very near future. He therefore desired the imminent calamity directly on him and not on the persons of his family members. For a man's personal misconduct affects the whole family members and therefore Maharaj Parkshit desired it directly upon him. He was certain that some calamity was pending upon them and thus desired without any hitch to get it himself. And by such sufferings personally he would be restrained from doing such nonsense in future and at the same time the sin which he had committed would be counteracted so that his descendants may not be suffering. That is the way of thinking for a responsible devotee. The family members also share the effects of a devotee's service unto the Lord. The evidence is Maharaj Prahlad who saved his demon father by his personal devotional service. A devotee son in the family is the greatest boon or blessing of the Lord.

TEXT NO. 3

अद्यैव राज्य बलमृद्धकोशं प्रकोपितब्रह्मकुलानलो मे ।
दहत्वभद्रस्य पुनर्न मेऽभूत् पापीयसी धोद्विजदेवगोभ्यः ॥

Adya eva rajyam valamriddha kosham

Prakopita brahmakula anale me

Dahatu abhadrasya punar na me abhut

Papiyasi dheer dwija deva gobhyah

ENGLISH SYNONYMS

Adya—this day, *Eva*—on the very, *Rajyam*—kingdom, *Valam-*

riddha—strength and the riches, *Kosham*—treasury, *Prakopita*—ignited by, *Brahmakula*—by the Brahmin-community, *Anala*—fire, *Me Dahatu*—let it burn, *Abhadrasya*—inauspiciousness, *Punar*—again, *Na*—not, *Me*—unto me, *Abhut*—may occur, *Papiyasi*—sinful, *Dheer*—intelligence, *Dwija*—Brahmins, *Deva*—the Supreme Lord, *Gobhyah*—and the cows.

TRANSLATION

Because I am uncivilized and sinful on account of my obstructive intelligence towards brahminical culture, God-consciousness and protection of cows, therefore I wish that my kingdom full with strength and opulence may immediately be burnt up by the fire of wrath of the Brahmin that in future, I may not be conducted in such inauspicious intelligence.

PURPORT

Progressive human civilization is based on three principal advancement of knowledge namely brahminical culture, God consciousness and protection of cows. All economic development of the state by trade, commerce, agriculture and industries, must be fully utilised in the matter of above principles otherwise all the so called economic development, becomes the source of degraded civilization. Cow protection means feeding the Brahminical culture which leads towards God-consciousness and thus perfection of human civilization achieved. The age of Kali aims at killing the above higher principles of life and although Maharaj Parikshit strongly resisted the domination of the personality of Kali within the world, the influence of the age of Kali infiltrated in an opportune moment and even a strong king like Maharaj Parikshit was induced to disregard the Brahminical culture by slight provocation of hunger and thirst. Maharaj Parikshit lamented the accidental incidence and he desired that all his kingdom strength and accumulation of wealth may be burnt up for not being engaged in the above mentioned three cultural affairs.

Providentially also where wealth and strength are not engaged

in the advancement of Brahminical culture, God-consciousness and cow protection, such state or home is surely doomed. If we want at all peace and prosperity in the world, we may take lessons from this verse; every state and every home must endeavour to advance the cause of brahminical culture for self purification, God-consciousness for self-realisation and cow-protection for the matter of getting sufficient milk and derive the best food value thereof, and to continue a perfect civilization.

TEXT No. 4

स चिन्तयन्नित्थमथाशृणोद् यथा मुनेः सुतोक्तो निर्वृत्तिस्तक्षकाख्यः ।

स साधु मेने नचिरेण तक्षकानलं प्रसक्तस्य विरक्तिकारणम् ॥

Sa chintayan ittham atha asrinod yatha

Muneh sutokto nirritis takshak akhyah

Sa sadhu mene na chirena takshaka

Analam prasaktasya virakti karanam

ENGLISH SYNONYMS

Sa—he the king, *Chintayan*—thinking, *Ittham*—like this, *Atha*—now, *Asrinod*—heard, *Yatha*—as as, *Muneh*—of the sage, *Sutokto*—uttered by the son, *Nirritis*—death, *Takshkakhya*—in relation with the snake bird, *Sa*—he the king, *Sadhu*—well and good, *Mene*—accepted, *Na*—not, *Chirena*—very long time, *Takshaka*—snake-bird, *Analam*—fire, *Prasaktasya*—for one who is too much attached, *Virakti*—indifference, *Karanam*—cause.

TRANSLATION

While the king was repenting like this at that time he received the news about his imminent death from the biting of a snake bird, as it was spoken by the son of the sage. He however, accepted the news as well and good for its being the cause of his indifference towards worldly attachments.

PURPORT

Real happiness is achieved by spiritual existence or by cessation of the repetitions of birth and death. Such repetitions of birth and death can be stopped only by going back to home back to Godhead. In the material world even by attaining the living conditions in the tomost planet (*Brahmaloka*) planet, no body can get rid of the conditions of repetitions of birth and death. We want to stop the repetitions of birth and death but we do not accept the path of attaining the perfection. The path of perfection is that one must be freed from all material attachments and thus be fit for entering into the spiritual kingdom. Therefore, those who are materially poverty-stricken,—are better candidates than those who are materially prosperous. Maharaj Parikshit was a great devotee of the Lord and bonafide candidate for entering into the kingdom of God but even though he was so, his material environments as the great emperor of the world, was a setback in the perfect attainment of his rightful status as one of the associates of the Lord in the spiritual sky. As devotee of the Lord he could understand that the cursing of the Brahmin boy, although unwisely, was a blessing upon him being the cause of detachment from worldly affairs both political and social. Samik Muni also after regretting the incidence of his son's cursing upon the king, conveyed the news to the king as a matter of duty so that the king would be able to prepare himself for going back to Godhead. The Samik Muni sent news to the king that the foolish Srighee his son, although a powerful Brahmin boy, unfortunately had misused his spiritual power by cursing the king unwarrantedly. The incidence of the King's garlanding the Muni was not sufficient case for being cursed to death by the foolish boy but as there was no remedy to retract the curse, the king was informed for preparation of death within a week. Both Samik Muni and the king were self realised souls. Samik Muni was a mystic and Maharaj Parikshit was a devotee. Therefore there was no difference between them in the matter of self realisation and none of them

were afraid of meeting death. Maharaj Parikshit could have gone to the Muni for begging his pardon but the news of his death was conveyed to the king with so much regret by the Muni that the king did not like to put the Muni into further ashamed position by his presence there. He decided to prepare himself for the imminent death and find out the way of going back to Godhead.

The complete span of life of a human being is meant for preparing himself for going back to Godhead or to get rid of the material existence made of the repetition of birth and death. As such in the system of Varnashram Dharma every man and woman is trained up for this purpose of eternal life and in other words the system of Varnasharm Dharma is known also as Sanatan Dharma or eternal occupation. The system of Varnasharam Dharma prepares a man for going back to Godhead and thus a householder is ordered to go to the forest as Vanaprastha to acquire complete knowledge and then to take Sanyas prior to the inevitable death. Parikshit Maharaj was fortunate to get the notice of seven days for meeting the inevitable death, but for the common man there is no such definite notice although death is inevitable for all. Foolishman forgets this sure fact of death and neglects the duty of preparing himself for going back to Godhead and spoils the life in animal propensities to eat, drink, be merry and enjoy. Such irresponsible life is adopted by the people in the age of Kali on account of sinful desires to condemn the Brahminical culture, Godconsciousness and cow protection for which the state is responsible. The state must employ the revenue in the matter of advancing the above mentioned three item and thus educate the populace to prepare for the death and going back to Godhead. The state which does so is the real welfare state. The state of India may better follow the examples of Maharaj Parikshit the ideal executive head than to imitate other materialistic states who have no idea of the kingdom of Godhead, the ultimate goal of human life. Deterioration of the ideals of Indian civilization has brought about the deterioration of civic life not only in India but also abroad.

TEXT No. 5

अथो विहायेममुं च लोकं विमर्शितौ हेयतया पुरस्तात् ।
 कृष्णाङ्घ्रिसेवामधिमन्यमान उपाविशत् प्रायममर्त्यनद्याम् ॥

*Atho vihaya imam amum cha lokam
 Vimarsitou heyataya purastat
 Krishanghri sevam adhimanyamana
 Upavishat prayam amartanadyam.*

ENGLISH SYNONYMS

Atho—thus, *Vihaya*—giving up, *Iman*—this, *Amum*—and the next, *Cha*—also, *Lokam*—planets, *Vimarsitou*—all of them being judged, *Heyataya*—on account of inferiority, *Purastat*—herein before, *Krishanghri*—Lotus feet of the Lord SriKrishna, *Sevam*—transcendental loving service, *Adhimanyamana*—one who thinks as the greatest of all achievements, *Upavishat*—sat down tightly, *Prayam*—for fasting, *Amartanadyam*—on the bank of the transcendental river (The Ganges or The Jam una)

PURPORT

For a devotee like Maharaj Parikshit none of the material planets even the topmost one the Brahmaloaka is as desirable as Goloka Vrindaban the abode of Lord Sri Krishna the primeval Lord and Original Personality of Godhead. This earth is one of the innumerable material planets within the universe and there are innumerable universes also within the compass of Mahat Tattawa. It is explained on the first flap of the cover picture. The devotees are educated by the Lord and His representatives the spiritual masters or Acharyas that none of the planets, within all the innumerable universes is suitable for residential purposes of a devotee. The devotee always desires to go back to home back to Godhed just to become one of the associates of the Lord in the

capacity of servitors, friends, parents or conjugal lovers of the Lord either in one of the innumerable Vaikuntha planets or in the Goloka Vrindaban the planet of Lord Sri Krishna. All these planets are eternally situated in the spiritual sky called the *Parambyoma* which is on the other side of the causal ocean within the Mahat Tatwas. Maharaj Parikshit was already aware of all these informations due to his accumulated piety and birth in the high family of devotees the Vaishnavas and thus he was not at all interested in the material planets. Modern scientists are very much eager to reach the Moon planet by material arrangements and hardly they can contemplate about the highest planet of this universe ; but a devotee like Maharaj Parikshit does not care a fig even for the Moon planet or for the matter of that any one of the material planets. So when he was assured of his death on the fixed up date he became more determined to the transcendental loving service of the Lord Krishna in complete fasting on the bank of the transcendental river Yamuna flowing down the capital of Hastinapur (in the Delhi state). Both the Ganges and the Yamuna are *Amartya* (transcendental) rivers and Yamuna is still more sanctified on account of the following reasons.

TEXT No. 6

या वै लसच्छीतुलसी बिमिश्रकृष्णाङ्घ्रिरेण्वभ्यधिकाम्बुनेत्री ।
पुनाति सेशानुभयत्र लोकान् कस्तां न सेवेत मरिष्यमाणः ॥

*Ya vai lasat sri tulasi vimishra
Krihnamghri renu abhyadhika ambu netri
Punati sesan ubhayatra lokan
Kas tam na seveta marisyamanah.*

ENGLISH SYNONYMS

Ya—the river which, *Vai*—always, *Lasat*—floating with, *Tulasi*—Tulasi leaves, *Vimishra*—mixed up, *Krishnamghri*—lotus feet of the Lord Shri Krishna, *Renu*—dusts, *Abhyadhika*—auspicious,

Ambu--water, *Netri*--that which is carrying, *Punati*--sanctifies, *Sesan*—along with Lord Shiva, *Ubhayatra*—both the upper and lower or inside or outside, *Lokam*—planets, *Kas*—who else, *Tam*—that river, *Na*—does not, *Seveta*—worship, *Marisyamanah*—one who is to die at any moment.

TRANSLATION

The river (on which the king sat up for fasting) is carrying the most auspicious water mixed up with dust of the Lotus Feet of the Lord and Tulasi leaves and therefore it sanctifies the three worlds inside and outside along with Lord Shiva and other demigods. As such every one who is destined to die must take shelter of this river.

PURPORT

Maharaj Parikshit just after receiving the news of his death within seven days, he at once retired from family life and shifted himself on the sacred bank of Yamuna river. Generally it is said that the king took shelter on the bank of the Ganges but according to Srila Jiva Goswami the king took shelter on the bank of the Yamuna. Srila Jiva Goswami's statement appears to be more accurate on account of geographical situation. Maharaj Praikshit resided in his captial Hastinapur situated near present Delhi and the river Yamuna flows down the city is geographical truth. Naturally the king was to take shelter of the river Yamuna because she was flowing just near his palace door and so far sancity is concerned, the river Yamuna is directly connected with Lord Krishna than the Ganges. The Lord sanctified river Yamuna from the beginning of His transcendental pastimes in the world. While his father Vasudeva was crossing the Yamuna with the baby Lord Krishna for safety place at Gokula on the other bank of the river from Mathura, the Lord fell down on the river and by the dust of His Lotus Feet the river at once became sancti-

fied. It is specially mentioned herein that Maharaj Parikshit took shelter of that particular river which is beautifully flowing carrying the dust of the Lotus feet of Lord Krishna mixed up with tulsi leaves. Lord Krishna's Lotus feet is always besmeared with the Tulasi leaves and thus as soon as His Lotus Feet is contacted with the water of the Ganges and the Yamuna they become atonce sanctified. The Lord, however, contacted more with the river Yamuna than the Ganges. According to Varaha Puranam as quoted by Srila Jiva Goswami, there is no difference between the water of the Ganges and the Yamuna; **but when the water of the Ganges is sanctified one hundred times it is called Yamuna** as much as it is said in the scriptures that one thousand names of Lord Vishnu is equal to one name of Rama and three Names of Lord Rama are equal to one Name of Krishna. Therefore, there is no factual difference if Maharaj Parikshit set down on the bank of the river Yamuna as supported by Srila Jiva Goswami on the strength of Varaha Puranam.

TEXT NO. 7

इति व्यवच्छिद्य स पाण्डवेयः प्रायोपवेशं प्रति विष्णुपद्याम् ।
दधौ मुकुन्दाङ्घ्रिमनन्यभावो मुनिव्रतो मुक्तसमस्तसङ्गः ॥

*Iti vyavachhidya sa pandaveyeh
Prayopavesam prativishnu padyam
Dadhau mukundamghrim ananya bhavo
Muni vrato mukta samsta sangah.*

ENGLISH SYNONYMS

Iti—thus, *Vyavachhidya*--having made it decided, *Sa*—the king, *Pandaveyah*—worthy descedant of the Pandavas, *Prayopavesam*—for the matter of fasting till death, *Prati*—towards, *Vishnupadyam*—on the bank of the Ganges (emanated from the Lotus feet of Lord Vishnu), *Dadhau*—gave up himself, *Mukundamghrim*—

unto the Lotus feet of Lord Krishna, *Ananya*—without any deviation, *Bhayo*—spirit, *Muniyrato*—with vow of a sage, *Mukta*—liberated from, *Samasta*—all kinds of, *Samga*—association.

TRANSLATION

Thus the king having made it decided once for all, the descendant of the Pandavas, went towards the bank of the Ganges to observe fasting untill death and gave up himself unto the Lotus feet of Lord Krishna who is only able to award liberation; thus being freed from all kinds of association and attachment accepting the vow of a sage.

PURPORT

The water of the Ganges sanctifies all the three worlds including the gods and the demigods on account of her emanating from the lotus feet of the Personality of Godhead Vishnu. Lord Krishna is the fountainhead of the principle of Vishnu Tattwa and therefore shelter of His Lotus feet can deliver one from all sins including an offence which was committed by the king unto a Brahmin. Maharaj Parikshit, therefore, decided to meditate upon the lotus feet of Lord Sri Krishna Who is Mukunda or the giver of liberations of all description. The bank of the Ganges or the Yamuna gives one chance of remembering the Lord in a continued mood. Maharaj Parikshit freed himself from all sorts of material association and meditated upon the Lotus feet of Lord Krishna and that is the way of liberation. To be free from all material association means to cease completely in the act of committing any further sins and to meditate upon the lotus feet of the Lord means to become free from the effects of all previous sins which might have been committed by any one. The conditions of the material world are so made that one has to commit sins willingly or unwillingly and the best example is Maharaj Parikshit himself who was a recognised sinless pious king. But he also became a victim of the offence upon a Brahmin even though he was ever unwilling to commit such mistake. And he was

cursed also but because he was a great devotee of the Lord, therefore, even such reverses of life became favourable circumstances for the devotee of the Lord. The principle is that one should not willingly commit any sin in his life and should constantly remember the Lotus feet of the Lord without any deviation. In such a mood only the Lord will help the devotee for making regular progress towards the path of liberation and thus attaining the lotus feet of the Lord. Even there is accidental sins committed by the devotee the Lord saves the surrendered soul from all sins as it is confirmed in all scriptures. *Swapadamulam bhaijatah priyasya tyaktanyabhaya-asya hari pareshah, Vikarma yatcha utpatitam kathanchit dhunoti sarvam hridi sannivistah* (Bhag: 11/5/38). The devotee of the Lord never commits sins willingly but the material world is such a place that one has to commit sins even unwillingly. The finest way to save one from such accidental sins of life is to remember constantly the Lotus feet of the Lord. But one who commits sins deliberate willingly on the strength of the Lord's assurances for saving, do commit the maximum amount of sins and there is no deliverance even by constantly remembering the Lotus feet of the Lord. Such willful offender has no chance of being freed from the clutches of fruitive action.

TEXT NO. 8

तत्रोपजग्मुर्भुवनं पुनाना महानुभावा मुनयः सशिष्याः ।
 प्रायेण तीर्थाभिगमापदेशैः स्वयं हि तीर्थानि पुनन्ति सन्तः ॥

*Tatra upajagmu bhuvanam punana
 Mahanubhava munayah sasisyah
 Prayena teertha abhigama apadeshaih
 Swayam hi teerthani punanti santah.*

ENGLISH SYNONYMS

Tatra—there, *Upajagmu*—arrived, *Bhuvanam*—the universe,

Punana—those who can sanctify, *Mahanubhava*—great minds, *Munayah*—thinkers, *Sasisyah*—along with their disciples, *Prayena*—almost, *Teertha*—pilgrimage, *Abhigama*—journey, *Apadeshaih*—on the plea of, *Swayam*—personally, *Hi*—certainly, *Teerthani*—all the pilgrimages, *Punati*—sanctify, *Santah*—sages.

TRANSLATION

At that time all the great minded thinkers accompanied by their disciples and sages who could sanctify the pilgrimages even by their presence, arrived there on the plea of pilgrim's journey.

PURPORT

When Maharaj Parikshit fixed up himself on the bank of the Ganges the news spread all directions of the universe and the great minded sages, who could follow the importance of the occasion, all arrived there on the plea of pilgrimage. Actually they came to meet Maharaj Parikshit and not for taking bath in pilgrimage because all of them were competent enough to sanctify the pilgrimages even. Common men go to pilgrimages for getting themselves purified of all sins. Thus the place of pilgrimage becomes overburdened with the sins of others. But when such sages visit such overburdened pilgrimages, they sanctify the places by their presence. Therefore the sages who came to meet Maharaj Parikshit were not very much interested to get themselves purified like other common men but on the plea of taking bath in that place they came to meet Maharaj Parikshit because they could foresee that taking the advantage of Maharaj Parikshit's fasting for seven days, *Sreemad Bhagwatam* would be spoken by Sukdeva Goswami and all of them wanted to take advantage of the great occasion.

TEXT NO. 9-10

अत्रिर्वसिष्ठश्च्यवनः शरद्वानरिष्ठनेमिभृगुरंगिराश्च ।
 पराशरो गाधिसुतोऽथ राम उतथ्य इन्द्रप्रमदेष्टमवाहौ ॥
 मेधातिथिदेवल आष्टिषेणो भारद्वाजो गौतमः पिप्पलादः ।
 मैत्रेय और्वः कवषः कुम्भयोनिर्द्वैपायनो भगवान्नारदश्च ॥

Atri vasistas chyavanah saradban
Aristanemir chrigur angirascha
Parasaro gadhisuto atho rama
Utatthya indrapramad Iddhmabahau.
Medhatithir devala astiseno
Bharadwaja goutamah pippalada.
Maitreya ourbah kavashah kumbhayoni
Dwaiipayana bhagawan naradas cha.

ENGLISH SYNONYMS

Atri...to Narada—all names of the different saintly personalities arrived there from different parts of the universe.

TRANSLATION

On that occasion there arrived great sages like Atri, Chyavan, Saraadban, Aristanemi, Bhrigu, Vasista, Parasara, Viswamitra, Angira, Parsurama, Utatthya, Indrapramad, Iddhmavahu, Medhatithi, Devala, Astisena, Bharadwaj, Goutama, Pippalaha, Maitreya, Ourbah, Kavash, Kumbhayoni, Dwaipayana, and the great Personality Narada.

PURPORT

Chyavan:—A great sage and one of the sons of Bhrigu Muni. He was born premature when his pregnant mother was kidnapped. Chyavan is one of the six sons of his father.

Bhrigu :—When Brahmaji was performing a great sacrifice on behalf of Varuna, Maharshi Bhrigu was born from the sacrificial fire. He was a great sage and his very dear wife was Puloma. He could travel in the space like Durvasa, Narada and others and used to visit all planets of the universe. Before the battle of Kurukshetra, he was one of them who tried to stop the battle. Sometimes he instructed Bharadwaja Muni about the astronomical evolution and he is the author of the great Bhrigusamhita the astrological calculation. He explained how air fire water and earth generated from ether. He explained how the air in the stomach works and regulates the intestines. As a great philosopher he established with logical conclusion about the eternity of the living entity. (Mahabharat Shanti ch/87) He was also a great anthropologist and the theory of evolution was long ago explained by him. He was a scientific propounder of the four divisions and orders of the human society known as the Varnashram institution. He converted Kshatriya king Bitahavyak to become a Brahmin.

Vasista :—See page 497 Vol. II.

Parasara :—Is the grandson of Vasista Muni and father of Vyasadeva. He is the son of Maharshi Shakti and his mother's name was Adrisyanti. He was in the womb of his mother when she was only twelve years old. And from within the womb of his mother he learnt the Vedas. His father was killed by a demon Kalmaspada and to revenge this he wanted to annihilate the whole world when he heard the death news of his father by his mother. He was however restrained by his grand father Vasista. He then performed a Rkshas killing yajna but Maharshi Pulasta restrained him. He begot Vyasdeva being attracted by Satyavati later on wife of Maharaj Santanu. By the blessings of Parasara, Satyavati became fragrant for miles together. He was present also during the time of Bhisma's death. He was spiritual master of Maharaj Janaka and a great devotee of Lord Shiva. He is the author of many vedic scriptures and sociological directions.

Gadhi Putra or Viswamitra:—A great sage of austerity and mystic power He is famous as Gadhiputra because His father's name was Gadhi a powerful king of the province of Kanyakubja (part of Uttar Pradesh). Although he was Kshatriya by birth still he became a Brahmin in the very same body by the power of his spiritual achievements. He picked up a quarrel with Vasista Muni when he was a Kshatriya king and performed a great sacrifice in co-operation with Matanga Muni and thus was able to vanish the sons of Vasista. He became a great Yogi and yet he failed to check up his senses and thus was obliged to become the father of Sakuntala the beauty queen of the world history. Once upon a time while he was Kshatriya king, he visited the hermitage of Vasista Muni and he was given royal reception. Viswamitra wanted from Vasista a cow of the name Nandini and the Muni refused to deliver it. He stole away the cow and thus there was a quarrel between the sage and the king. After all Viswamitra was defeated by the spiritual strength of Vasista and thus the King decided to become a Brahmin and before becoming a Brahmin he underwent a severe type of austerity on the bank of Koushika. He was also one of them who tried to stop the Kurukshetra war.

Angira :—He is one of the six mental sons of Brahma and the father of Vrihaspati the great learned priest of the demigods in the heavenly planet. He is born of the semen of Brahmaji given to the cinder of fire. Utthato and Samvarta are his sons and it is said that he is still performing austerity and chanting the holy name of the Lord at a place known as Alokanda on the bank of the Ganges.⁹

Parsurama :—See page 496 VoII.

Utattha :—One of the three sons of Maharshi Angira. He was the spiritual master of Maharaj Mandhata. He married Bhadra the daughter of Soma (Moon). Sometimes Varuna Kidnapped his wife Bhadra and to retaliate the offence of the god of water, he

drunk off all water of the world.

Indrapramad:—See page 497 Vol. II.

Medhatithi:—An old Sage of yore. An assembly member of the heavenly King Indradeva. His son was Kannwa Muni who brought up Sakuntala in the forest. He was promoted to the heavenly planet by strictly following the principles of retired life (Vanaprastha).

Devala:—A great authority like Narada Muni and Vyasdeva. His good name in the list of authorities is mentioned in the Bhagwat Geeta while Arjuna acknowledged Lord Krishna as the Supreme Personality of Godhead. He met Maharaj Yudhisthira after the battle of Kurukshetra and he is the elder brother of Dhoumya the priest of the Pandava family. Like the Kshatriyas he also allowed his daughter to select her own husband in Sayambara meeting and in that ceremony all the bachelor sons of the Rishis were invited to attend. According to some he is a different personality from Asita Devala.

Bharadwaja:—See page 496 Vol. II.

Goutama:—One of the seven great sages of the universe. Saradban Goutama is one of his sons. Persons in Goutama Gotra (dynasty) upto date are either his family descendants or his disciplic succession. The Brahmins who profess Goutama Gotra are generally family descendants and the Kshatriyas and Vaishyas who profess Goutama Gotra are all in the line of his disciplic succession. He is the husband of the famous Ahalya who turned into stone and Indradeva the king of the heaven molested her. Ahalya was delivered by Lord Ramachandra. He is the grand father of Kripacharya one of the heroes of the battle of Kurukshetra.

Maitreya:—A great Rishi of yore. He was spiritual master of Vidura and a great authority in the matter of religiosity. He

advised Dhritarstra to keep good relation with the Pandavas. Duryadhne disagreed and thus he was cursed by him. He met Vyasdeva and had religious discourses with him.

Dwaipayana:—See page 495 Vol. II.

Narada Muni:—See page 494 Vol. II.

TEXT NO. 11

अन्ये च देवर्षिब्रह्मर्षिवर्या राजर्षिवर्या अरुणादयश्च ।
नानार्षेयप्रवरान् समेतानभ्यर्च्य राजा शिरसा ववन्दे ॥

*Anye cha devarshi brahmarshi varya
Rajarshivarya arunadayas cha
Nana arseya pravaran sametan
Abhyarcha raja sirasa vavande.*

ENGLISH SYNONYMS

Anye—many others, *Cha*—also, *Devarshi*—saintly demigods, *Brahmarshi*—saintly brahmins, *Varya*—topmost, *Rajarshivaryas*—topmost saintly kings, *Arunadayas*—a special rank of Rajarshis, *Cha*—and, *Nana*—many other, *Arsheya pravaran*—chief amongst the dynasties of the sages, *Sametan*—assembled together, *Abhyarcha*—by worshipping, *Sirasa*—by the head down on the ground, *Vavande*—welcomed.

TRANSLATION

There were many other saintly demigods, royal orders and special royal order of the name *Arunadaya* of different dynasties of sages and when all of them assembled together to meet the emperor, he received them properly and bowed down his head on the ground.

PURPORT

The system of bowing down the head on the ground to show respects to superior is an excellent etiquette which obliges the hono-

ured guest deep into the heart. Even the first grade offender is excused by the offended simply by this process and Maharaj Parikshit, although he was honoured by all rank and file of the order of Rishis and kings, the emperor welcomed all the big men in that humble etiquette in order to be excused by them if he had offended them at all at any time. Generally at the last stage of one's life this humble method is adopted by every sensible man in order to be excused before departure for the next life and in this way Maharaj Parikshit implored every one's good will for going back to home back to Godhead.

TEXT No. 12

सुखोपविष्टेष्वथ तेषु भूयः कृतप्रणामः स्वचिकीर्षितं यत् ।
विज्ञापयामास विविक्तचेता उपस्थितोऽग्रेऽभिगृहीतपाणिः ॥

*Sukha upavistesu atha tesu bhuyah
Krita pranamah swa chikirsitam yat.
Vijna payamasa viviktacheta
Upasthito agre abhigrihita panih.*

ENGLISH SYNONYMS

Sukha—happily, *Upavistesu*—all sitting down, *Atha*—thereupon, *Tesu*—unto them (the visitors) *Bhuyah*—again, *Krita pranamah*—having offered obeisances, *Swa*—his won, *Chikirsitam*—decision of fasting, *Vijna payamasa*—submitted, *Viviktacheta*—one whose mind is detached from worldly affairs, *Upasthito*—being present, *Agre*—in front of them, *Abhigrihita panih*—humbly with folded hands.

TRANSLATION

Thereafter all the Rishis and others having taken their seats comfortably the king expressed himself about his decision to fast until death standing before them humbly with folded hands.

PURPORT

Although the king had already decided to fast until death on the bank of the Ganges still he humbly expressed his decision to elicit opinions of the great authorities present there. Any decision however important and fixed up may be confirmed by some authority and that makes the thing very perfect. This means the monarchs who ruled over the earth in those days were not irresponsible dictators but they scrupulously followed the authoritative decisions of the saints and sages in terms of Vedic injunction. Maharaj Parikshitw as a perfect king and he followed the principles of consulting the authority even up to the last days of his life.

TEXT No. 13

राजोवाच

अहो वयं धन्यतमा नृपाणां महत्तमानुग्रहणीयशीलाः ।
राज्ञां कुलं ब्राह्मणपादशौचाद् दूराद् विसृष्टं बत गह्यं कर्म ॥

Sri Raja uvacha

*Aho vayam dhanyatama nripanam
Mahattamanam anugrahaniyasheelah.*

*Rajnam kulam brahmanapada souchad
Durad visristam bata garhyam karma.*

ENGLISH SYNONYMS

Sri Raja uvacha—the fortunate king thus said, *Aho*—hallo, *Vayam*—we, *Dhanyatama*—mostly thankful, *Nripanam*—of all the kings, *Mahattamanam*—of the great souls, *Anugrahaniyasheelah*—so trained up as to get favours, *Rajnam*—of the royal, *Kulam*—orders, *Brahmanapada*—feet of the brahmins, *Sauchad*—refuses after clean sing, *Durat*—from distance, *Visristam*—always left out, *Bata*—on account of, *Garhyam*—condemnable, *Karma*—activities,

TRANSLATION

The fortunate king said, "Hallo how we are mostly thankful from other rulers, being trained up as to get favours of the great souls otherwise generally the royal orders are rejected (by you) from a distant place like the refuses after cleansing. "

PURPORT

According to religious principle, the stool, urine, washed water etc must be left out from a long distance. Attached bath rooms, urinals, privy etc may be very convenient amenities of modern civilization but they are ordered to be situated at a distance away from residential quarters. That very example is cited herein in relation with the kingly order for those who are progressively marching towards back to home back to godhead. Lord Sri Ghaityanya Mahaprabhu said, that to be in intimate touch with £. sh. men or the kingly order by one who desires to go back to home back to Godhead,—is more than committing suicide by drinking hemlock. In other words the transcendentalist do not generally associate with men who are too much enamoured by the external beauty of God's creation. By advanced knowledge in the matter of spiritual realisation, the transcendentalist knows it well, that this beautiful material world is nothing but a shadow reflection of the Reality the kingdom of God. They are not, therefore, very much captivated by the royal opulence or any thing like that. But in the case of Maharaj Parikshit the situation was different. Apparently the king was condemned to death by an inexperienced brahmin boy, but factually the king was called by the Lord to go back to Him. Other transcendentalists, the great sages and mystics who assembled together on account of Maharaj Parikshit's fasting unto death, were quite anxious to see him who was going back to Godhead. Maharaj Parikshit also could understand that the great sages who assembled there were all kind to his forefathers the Pandavas on account of their devotional

service of the Lord. He felt, therefore, grateful to the sages for being present there at the last stage of his life and he felt that it was all due to the greatness of his late forefathers or grandfathers at. He felt proud therefore that he happened to be the descendant of such great devotees. Feeling of such prideness in relation with the devotee and the Lord is certainly not equal to the puffed up sense of vanity in relation with material prosperity. The first is reality whereas the last one is false and vanity only.

TEXT NO. 14

तस्यैव मेघस्य परावरेषो व्यासक्तचित्तस्य गृहेष्वभीक्षणम् ।
निर्वेदमूलो द्विजशापरूपो यत्र प्रसक्तोभयमाशु धत्ते ॥

Tasya evame aghasya paraavara isho
Vyasakta chittasya grihesu abhikshanam
Nirvedamulam dwijasapa rupe
Yatra prasakto bhayam asu dhatte.

ENGLISH SYNONYMS

Tasya—his, *Eva*—certainly, *Me*—mine, *Aghasya*—of the sinful, *Para*—transcendental, *Abara*—mundane, *Isha*—controller the Supreme Lord, *Vyasakta*—specifically attached, *Chittasya*—of the mind, *Grihesu*—in the matter of family affairs, *Abhikshnam*—always, *Nirvedamulam*—the source of detachment, *Dwijasapa*—cursing by the brahmin, *Rupa*—in the form of, *Yatra*—whereupon *Prasakto*—one who is affected, *Bhayam*—fearfulness, *Asu*—very soon, *Dhatte*—take place.

TRANSLATION

As such the Supreme Personality of Godhead controller of the transcendental and mundane worlds has kindly overtaken me in the form of cursing of the Brahmin. On account of my being too much attached to family life and in order to save me the Lord has

so appeared before me so that out of fear only I may be detached from the world.

PURPORT

Maharaj Parikshit although born in the family of the great devotees the Pandavas and although he was securely trained up in the matter of transcendental attachment for the association of the Lord, still the allurements of mundane family life is so strong that even he was to be detached from such mundane life by a plan of the Lord in the form of cursing by the brahmin boy. Such direct action is taken up by the Lord in the case of a special devotee by whom a particular mission of the Lord has have to be done. Maharaj Parikshit could understand it by the indication of presence of the topmost transcendentalist of the universe present before him. The Lord resides with His devotees and therefore the presence of the great saints indicated the presence of the Lord on the spot. A condemned person is never visited by the Lord and as such Maharaj Parikshits could follow it that in the form of cursing by the Brahmin boy the Lord has had appeared before him. The reverse position was favourable condition for the king for his becoming unattached to the alluring family life out of a fear of the cruel death. He therefore welcomed the presence of the great Rishis as a mark of favour of the Supreme Lord.

TEXT No. 15

तं मोपयातं प्रतियन्तु विप्रा गंगा च देवी धृतचित्तमीशे ।
द्विजोपसृष्टः कुहकस्तक्षको वा दष्टत्वं गायत विष्णुगाथाः ॥

*Tam ma upayatam pratiy antu vipra
Ganga Cha devi dhrita chittam ishe
Dwijopasristah kuhakas takshako va
Dasatu alam gayata vishnugathah.*

ENGLISH SYNONYMS

Tam—for that reason, *Ma*—me, *Upayatam*—taken shelter of, *Pratiyantu*—just take it from me, *Vipra*—oh the brahmins, *Ganga*—mother Ganges, *Cha*—also, *Devi*—direct representative of the Lord, *Dhrita*—taken up, *Chittam*—heart, *Ishe*—unto the Lord, *Dwijopasristah*—created by the brahmin, *Kuhaka*—something magical, *Takshaka*—the snake-bird, *Va*—either, *Dasatu*—let it bite, *Alam*—without further delay, *Gayata*—please go on singing, *Vishnugathah*—narration of the deeds of Vishnu.

TRANSLATION

Oh the brahmins just accept me as the completely surrendered soul and let mother Ganges the representative of the Lord also accept me like that as I have already taken up in my heart the lotus feet of the Lord. Let the snake bird or something magical created by the brahmin, bite me atonce but what I want that you all may go on singing the deeds of Lord Vishnu.

PURPORT

As soon as one is given up completely unto the Lotus feet of the Supreme Lord one is not at all afraid of death. The atmosphere created by the persence of great devotees of the Lord on the bank of the Ganges and Maharaj Parikshit's completely acceptance of the Lord's Lotus feet all were sufficient guarantee for the King for going back to home back to Godhead. He became thus absolutely free from all fear of death.

TEXT No. 16

पुनश्च भूयाद्भगवत्यनन्ते रतिः प्रसंगश्चतदाश्रयेषु ।
महत्सु यां यामुपयामि सृष्टिं मैत्रस्तु सर्वत्र नमो द्विजेभ्यः ॥

Punas cha bhuyad bhagwati anante

Ratih prasamgas cha tad asrayesu.

Mahatsu yam yam upayami sristim

Maitras tu sarvatra namo dwijebhyah.

ENGLISH SYNONYMS

Punas—again, *Cha*—and, *Bhuyad*—let it be, *Bhagwati*—unto Lord Sri Krishna, *Anante*—who has unlimited potency, *Ratim*—attraction, *Prasamgas*—association, *Cha*—also, *Tad*—His, *Asrayaesu*—unto those who are His devotees, *Mahatsu*—within the compass of material creation, *Yam yam*—whichever, *Upayami*—I may take, *Sristim*—my birth, *Maitras*—friendly relation, *Tu*—let it be, *Sarvatra*—everywhere, *Namo*—my obeisances, *Dwijebhyah*—unto the Brahmins.

TRANSLATION

Again after offering my obeisances unto you all the Brahmins, I beg to pray that should I again take my birth in the material world let it be that I may have my full attachment unto Lord Sri Krishna who has unlimited potency, my association with His devotees and my friendly relation with all living beings.

PURPORT

A devotee of the Lord is the only perfect living being is explained herein by Maharaja Parikshit. A devotee of the Lord is no body's enemy although there may be many enemies of a devotee. A devotee of the Lord does not like to associate with non-devotees although he has no enmity with them. He desires association with the devotees of the Lord. This is perfectly natural because the birds of the same feather mix up together. The ducks and the crows are different types of birds. The ducks associate with the ducks and the crows associate with the crows. And the most important function of a devotee is to have complete attachment for Lord Sri Krishna the father of all other living beings. As a good son of the father behave friendly with all his other brothers, so also the devotee of the Lord being good son of the Supreme Father Lord Krishna, sees all other living beings in relation with the Supreme Father. He tries to bring back the upstart sons of the father to

a saner stage and thus gradually accepts the Supreme fatherhood of God. Maharaj Parikshit was certainly going back to home back to Godhead but even if he was not to go back like that he prayed for a pattern of life which is the most perfect way of life in the material world. A pure devotee does not desire the company of a personality as great as Brahma, but he prefers the association of a petty living being provided such living being is a devotee of the Lord.

TEXT No. 17

इति स्म राजाध्यवसाययुक्तः प्राचीनमूलेषु कुशेषु धीरः ।

उदङ्मुखो दक्षिणकूल आस्ते समुद्रपत्न्याः स्वसुतन्यस्तमारः ॥

Iti sma raja adhyavasaya yuktah

Prachina mulesu kusesu dheerah

Udammukham dakshina kula aste

Samudra patnya swa suta nasta bharah.

ENGLISH SYNONYMS

Iti—thus, *Sma*—as in the past, *Raja*—the king, *Adhyavasaya*—perseverance, *Yuktah*—being engaged, *Prachina*—eastern, *Mulesu*—on the root, *Kusesu*—on seat made of *kusa* straw, *Dheerah*—self-controlled, *Udammukham*—facing the northern side, *Dakshina*—on the southern, *Kula*—bank, *Aste*—situated, *Samudra*—the sea, *Patnya*—wife of (the Ganges) *Swa*—own, *Suta*—son, *Nasta*—given over, *Bharah*—the charges of administration.

TRANSLATION

Maharaj Parikshit was perfectly self controlled and as such thus he situated himself. He sat down on the seat of straw with roots towards the east placed on the southern bank of the Ganges, facing himself on the northern side and previously having given the charge of administration on his son.

PURPORT

The river Ganges is celebrated to be known as the wife of the sea. The seat of Kusa straw is considered to be sanctified if the straw is taken out of the earth complete with root and the root side kept towards eastern direction is considered to be auspicious. Facing the northern side is still more favourable for attaining spiritual success. Maharaj Parikshit handed over the charge of administration to his son before his leaving the home. He was thus fully equipped for all favourable conditions.

TEXT No. 18

एवं च तस्मिन्नरदेवदेवे प्रायोपविष्टे दिवि देवसंघाः ।
प्रशस्य भूमौ व्यकिरन् प्रसूनैर्मुदामुहुर्दुन्दुभयश्च नेदुः ॥

*Evam cha tasmin naradevadeve
Prayopaviste divi deva samghah
Prasasya bhumou vyakiran prasunair
Muda muhur dundubhayas cha neduh.*

ENGLISH SYNONYMS

Evam—thus, *Cha*—and, *Tasmin*—in that, *Naradevadeve*—upon the king's, *Prayopaviste*—being engaged in fasting to death, *Divi*—in the sky, *Deva*—demigods, *Samghah*—all of them, *Prasasya*—having praised the action, *Bhumou*—on the earth, *Vyakiran*—scattered, *Prasunair*—with flowers, *Muda*—in-pleasure, *Muhur*—continually, *Dundubhayas*—celestial drums, *Cha*—also, *Neduh*—beaten.

TRANSLATION

The king Maharaj Parikshit thus being situated on fasting unto death all the demigods living in the higher planets of the sky praised the action of the king and in pleasure continually they scattered flowers over the earth and beaten over the celestial drums,

PURPORT

Even up to the time of Maharaj Parikshit there were inter-planetary communications and the news of Maharaj Parikshit's fasting unto death for attaining salvation reached the higher planets in the sky where the intelligent demigods live. The demigods are more luxurious than the human being on the earth but all of them are obedient to the orders of the Supreme Lord. There is none in the heavenly planet who is an atheist non-believer. As such any devotee of the Lord on the surface of the earth is always praised by them and in the case of Maharaj Parikshit they were greatly delighted and thus manifested the token of honour by scattering flowers over the earth as well as by beating the celestial drums. The nature of a pure devotee is that he takes pleasure in seeing somebody going back to Godhead and they are always pleased upon a devotee of the Lord so much so that by their *Adhidaivic* powers they help the devotees in all respects and by their action like this, the Lord is pleased upon them. There is an invisible chain of complete co-operation, between the Lord, the demigods and the devotee of the Lord on the earth.

TEXT No. 19

महर्षयो वै समुपागता ये प्रशस्य साध्वित्यनुमोदमानाः ।
ऊचुः प्रजानुग्रहशीलसारा यदुत्तमश्लोकगुणाभिरूपम् ॥

*Maharsaya vai samapugata yeh
Prasasya sadhu iti anumodamanah
Uchuh prajanugraha seelasara
Yad uttamasloka gunabhirupam.*

ENGLISH SYNONYMS

Maharsaya—the great sages, *Vai*—as a matter of course, *Samupagata*—assembled there, *Yeh*—those who, *Pasasya*—by praising *Sadhu*—quite all right, *Iti*—thus, *Anumodamanah*—all approving;

Uchuh—said, *Prajanugraha*—doing good to the living being, *Seelasara*—qualitatively powerful, *Rad*—because, *Uttamasloka*—One who is praised by selected poems, *Gunabhirupam*—as beautiful as Godly qualities.

TRANSLATION

All the great sages assembled there, praised the decision of Maharaj Parikshit and they expressed their approval by saying 'very good'. Naturally the sages are inclined to do good to the common man as they are qualitatively powerful like the supreme Lord. As such they were very much pleased to see Maharaj Parikshit a devotee of the Lord and said like this.

PURPORT

Natural beauty of a living being is enhanced by rising upto the platform of devotional service. Maharaj Parikshit was so much absorbed in the matter of attachment for Lord Krishna and seeing this the great sages assembled there were too much pleased and they expressed their approval by saying 'very good'. Such sages are naturally inclined to do good to the common man and when they see a personality like Maharaj Parikshit advanced in devotional service, their pleasure knows no bound and they offer all blessings in their power. Devotional service of the Lord is so auspicious that all demigods, sages upto the Lord Himself all become pleased with the devotee and therefore devotee finds everything auspicious for him and all inauspicious matter becomes extinct from the path of a progressive devotee. Meeting all the great sages at the time of death, was certainly all auspicious for Maharaj Parikshit, and as such a devotee like Maharaj Parikshit is blessed even by the so-called cursing of a Brahmin's boy.

TEXT No. 20

न वा इदं राजर्षिवर्यं चित्रं भवत्सु कृष्ण समनुव्रतेषु ।
येऽध्यासन राजकिरीटजुष्टं सद्यो जहृर्भगवत्पार्शकाः ॥

Na va idam rajarshi varya chitram
Bhavatsu krishnam samanuvratesu
Ye adhyasanam rajakirita justam
Sadya juhur bhagawat parswakamah.

ENGLISH SYNONYMS

Na—neither, *Va*—like this, *Idam*—this, *Rajarshi*—saintly king, *Varya*—the chief, *Chitram*—astonishing, *Bhavatsu*—unto you all, *Krishnam*—Lord Krishna, *Samanuvratesu*—unto those who are strictly in the line of, *Ye*—who, *Adhyasanam*—seated on the throne, *Rajakirita*—helmets of kings, *Justam*—decorated, *Sadya*—immediately, *Juhur*—gave up, *Bhagawat*—the Personality of Godhead, *Parswakama*—desiring to achieve association.

TRANSLATION

Oh the chief of the saintly kings, for you all the Kings of the Pandu dynasty, who are all strictly in the line of Lord Sri Krishna, it is not at all astonishing to give up your throne which is decorated with the helmets of many kings for the sake of achieving the eternal association of the Personality of Godhead.

PURPORT

Foolish politicians who hold political administrative posts for sometime, do think that the temporary post occupied by him is the highest material gain of his life and therefore they stick up to that post upto the last moment of his life without knowing it that achievement of liberation as one of the associates of the Lord in His eternal abode is the highest gain of life. The human life is meant for achieving this end of life going back to home back to Godhead. The Lord has assured us in the Bhagwat Geeta more than many times that by achieving the success of going back to Godhead, in His eternal abode is the highest achievement of success. Prahlad Maha-

raj while praying to the Lord Nrisingah said it as follow. "Oh my Lord I am very much afraid of the materialistic way of life and I am not the least afraid of your present ghastly ferocious feature as Nrisinghadeva. This materialistic way of life is something like grinding stone and thus we are being crushed by the great machine. We are fallen in this horrible whirlpool of the waves of ups and downs of life and thus my Lord I pray at your lotus feet to call me back to your eternal abode as one of your servitors which is the summit liberation of this materialistic way of life. I have a very bitter experience of materialistic way of life. In whichever species of life I have taken my birth compelled by the force of reaction of my own activities, I have very bitterly experienced two things specially namely separation from my beloved and meeting with what is not wanted by me. And to counter act them, the remedies which I undertook were more dangerous than the mischieves themselves. So I am drifted from one point to the other birth after birth and I pray therefore for giving me a shelter at your lotus feet."

The Pandava kings who are more than many saints of the world know the bitter results of materialistic way of life. They are never captivated by the glare of the imperial throne occupied by them and they seek always the opportunity of being called by the Lord to associate with Him eternally. Maharaj Prikshit was worthy grand-son of Maharaj Yudhisthir. Maharaj Yudhisthir timely gave up the attraction of the imperial throne giving over the charge of administration to his grand-son and similarly Maharaj Parikshit the grandson of Maharaj Yudhisthir, gave up the attraction of the imperial throne timely, giving over the charge of administration to his son Janmenjaya. That is the way of all the kings in the dynasty because they are all strictly in the line of Lord Krishna. As such the devotees of the Lord are never enchanted by the glare of materialistic way of life and they live impartially unattached to he objects of attraction of the false illusory materialistic way of life.

TEXT No. 21

सर्वे वयं तावदिहास्महेऽथ कलेवरं यावदसौ विहाय ।
लोकं परं विरजस्कं विशोकं यास्यत्ययं भागवतप्रधानः ॥

*Sarve vayam tavat iha asmeh atha
Kalevaram yavat asou vihaya
Lokam param virajaskam visokam
Yasyati ayam bhagwata pradhanah.*

ENGLISH SYNONYMS

Sarve—all, *Vayam*—of us, *Tavat*—as long as, *Iha*—at this place
Asme—shall stay, *Atha*—hereafter, *Kalevaram*—the body, *Yavat*—
so long, *Asou*—the King, *Vihaya*—giving up, *Iokam*—the planet,
Param—the Supreme, *Virajaskam*—completely free from mundane
contamination, *Visokam*—completely freed from all objects of
lamentation, *Yasyati*—goes back, *Ayam*—this, *Bhagawata*—devotee,
Pradhana—the foremost.

TRANSLATION

“We shall all wait and stay here as long as the foremost
devotee of the Lord Maharaj Paraikshit does not go back to the
Supreme planet which is completely free from all mundane
contamination and also free from all kinds of lamentable objectives.

PURPORT

Beyond the limitation of the material creation which is
compared with the cloud in the sky, there is the *Paravyoma* or the
spiritual sky full of planets called by the name *Vaikunthas*. Such
Vaikuntha planets are also differently known as the *Purushottam*-
loka, *Achyutaloka*, *Trivikrama Loka*, *Hrishikesha Loka*, *Keshava*
Loka, *Aniruddha Loka*, *Madhava Loka*, *Praddumna Loka*, *Samkar*-
san Loka, *Sridhar Loka*, *Vasudeva Loka*, *Ayodhya Loka*, *Dwarka*

Loka, and many other crores and crores of spiritual lokas wherein the Personality of Godhead predominates; and all the living entities there are liberated souls with spiritual bodies as good as that of the Lord. There is no material contamination ; everything there is spiritual and therefore there is nothing objective as lamentable. They are full of transcendental bliss without any birth, death, old age or diseases. And amongst all the abovementioned Vaikuntha Lokas there is one Supreme Loka called by the name Goloka Vrindaban which is the abode of the Lord Sri Krishna and His specific associates. Maharaj Parikshit was meant for achieving this particular Loka and the great Rishis assembled there could foresee the destination of Maharaj Parikshit. All of them consulted amongst themselves about the great departure of the great king and they wanted see up to the last moment, because they would no more be able to see such great devotee of the Lord. When a great devotee of the Lord passes away there is nothing to be lamented because such devotee was destined to enter into the kingdom of God ; but the sorry plight is that such great devotees become out of our sight and therefore there is every reason to be sorry for such disappearance of a devotee. As the Lord is rarely to be seen by our present eyes, so also the great devotees are. The great Rishis, therefore, correctly decided to remain on the spot till the last moment of the King.

TEXT NO. 22

आश्रुत्य तदृषिगणवचः परीक्षित्समं मधुच्युद् गुरु चाव्यलीकम् ।
आभाषतैनानभिनन्द्य युक्तान् शुश्रूषमाणश्चरितानि विष्णोः ॥

Ashrutya tad rishigana vachah parikshit

Samam madhuchyud guruchaavyalikam.

Abhasato enan abhinandya yuktan

Susrusemanas charitani vishnoh.

ENGLISH SYNONYMS

Ashrutya—just after hearing, *Tad*—that, *Rishigana*—the sages

assembled *Vachas*—speaking, *Parikshit*--Maharaj Parikshit, *Samam*—impartial, *Madhuchyud*—sweet to hear, *Guru*—grave, *Cha*—also, *Avalikam*—perfectly true, *Abhasato*—said, *Enan*--all of them, *Yuktam*—correctly represented, *Susrusamanas*—being desirous, *Charitani*—activities of, *Vishnoh*—the personality of Godhead.

TRANSLATION

All that was spoken by the great sages were very sweet to hear, full of meaning and appropriately represented as perfectly true. So after hearing them Maharaj Parikshit congratulated the great sages being desirous of hearing the activities of Lord Sri Krishna the Personality of Godhead.

TEXT No. 23

समागताः सर्वत एव सर्वे वेदा यथा मूर्तिधरास्त्रिपृष्ठे ।
नेहाथवामुत्र च कश्चनार्थ ऋते परानुग्रहमात्मशीलम् ॥

Samagatah sarvata eva sarve
Veda yatha murtidharas tripristhe
Na iha na amutra kaschana artha
Rite para anugraham atmaseelam.

ENGLISH SYNONYMS

Samagatah—assembled, *Sarvata*—from all directions, *Eva*—certainly, *Sarve*—you all, *Veda*—knowledge supreme, *Yatha*—as as, *Murtidharas*—personified, *Tripristhe*—in the planet of Brahma (which is situated above the three planetary system namely the upper, intermediate and the lower worlds) *Na*—not, *Iha*—in this world, *Atha*—thereafter, *Na*—neither, *Amutra*—in the other world, *Cha*—also, *Kaschana*—anything whatsoever, *Artha*—interest, *Rite*—save and except, *Para*—others, *Anugraham*—doing good to, *Atmaseelam*—own nature.

TRANSLATION

Oh the great sages you have all assembled here very kindly from all directions of the universe. You are all as good as the personified knowledge supreme who resides in the planet situated above the three worlds (satyaloka). As such you are naturally inclined to do good to others and save and except this you have no other interest either in this or in the next life.

PURPORT

Six kinds of opulences namely wealth, strength, fame, beauty knowledge and renunciation are all originally the different attributes pertaining to the Absolute Personality of Godhead. The living beings who are parts and parcel entities of the Supreme Being, have all the above attributes partially up to the full strength of seventy eight percent. In the material world these attributes of the living entities (up to the full strength of seventy eight percent of the Lord's attributes) become covered by the material energy as much the sun becomes covered by the cloud. The covered strength of the sun rays is very dim than the original glare and similarly living beings with such attributes become almost extinct from the original colour. There are three status of the planetary system namely the lower worlds, the intermediate worlds and the upper worlds. The human beings on the earth are situated in the beginning of the intermediate worlds but living beings like the Brahma and his contemporaries do live in the upper world and the topmost of them is the Satyaloka. In the Satyaloka the inhabitants are fully cognisant of the Vedic wisdom and thus the mystic cloud of material energy is cleared off and therefore they are known as the Vedas personified. Such persons being fully aware of the knowledge mundane and transcendental they have no interest of gain in either of the mundane or transcendental worlds. They are practically desireless devotees. In the mundane world they have nothing to achieve and in the transcendental world they are full in themselves,

Then why do they come over the mundane world ? They descend on different planets as messiahs by the order of the Lord to deliver the fallen souls of different planets. On the earth they come down on different parts and they do good to the people of the world in different circumstances under different climatic influence but they have nothing to do in this world save and except reclaiming the fallen souls rotting in the material existence, deluded by material energy.

TEXT No. 24

ततश्च वः पृच्छयमिमं विप्रच्छे विश्वभ्यं विप्रा इतिकृत्यतायाम् ।
सर्वात्मना म्रियमाणैश्च कृत्यं शुद्धं च तत्रामृशताभियुक्ताः ॥

Tatas cha vah prichhyam imam viprichhe
Visravya vipra iti krityatayam.
Sarvatmana mriyamanais cha krityam
Suddham cha tatra amrisatabhi yuktah.

ENGLISH SYNONYMS

Tatas—as such, *Cha*—and, *Vah*—unto you, *Prichhyam*—that which is to be asked, *Imam*—this, *Viprichhe*—beg to ask you, *Visravya*—trustworthy, *Viprah*—brahmins, *Iti*—thus, *Krityatayam*—out of all different duties, *Sarvatmana*—by every one. *Mriyamanais*—especially those who are just to die, *Cha*—and, *Krityam*—dutiful, *Suddham*—perfectly correct, *Cha*—as well, *Cha*—and, *Tatra*—therein, *Amrisatabhi*—by complete deliberation, *Yuktam*—just be fitting.

TRANSLATION

Oh the trustworthy brahmins, I am just putting the question before you all as to my immediate duty. You can, after proper deliberation, let me know as to what may be the unalloyed duty of every one in all circumstances and specifically of them who are to die immediately.

PURPORT

In this verse the king has placed two questions before the learned sages. The first question is what is the duty of every one at all circumstances and the second question is what is the specific duty of one who is to die very shortly. Out of the two the question in relation of the dying man is most important because every one is a dying man either very shortly or after one hundred years. The duration of life is immaterial but the duty of a dying man is more important. Maharaj Prikshit placed these two questions before Sukhdeva Goswami also on his arrival on the spot and practically the whole of the Srimad Bhagwatam beginning from the second canto upto the last twelfth canto only these two questions have been dealt with by the great Goswami Sukdevaji. And conclusion arrived thereof is that devotional service of the Lord Sri Krishna as it is confirmed by the Lord Himself in the last phases of the Bhagwat Gēta, is the last word in the matter of every one's permanent duty of life. Maharaj Parikshit was already aware of this fact but he wanted that the great sages assembled there may unanimously give verdict upon his conviction so that he might be able to go on with his confirmed duty without any controversy between the sages present there. He has specially mentioned the word 'Suddha' or perfectly correct. For transcendental realisation or self-realisation many other processes are also recommended by various classes of philosophers. Some of them are first class method and some of them are second class or third class methods. The first class method is that one may give up all other second and third class methods and accept the first class one which is to surrender unto the lotus feet of the Lord and thus be saved from all sins and their reaction.

TEXT No. 25

तत्राभवद् भगवान् व्यासपुत्रो यदृच्छयागामटमानोऽनपेक्षः ।
 अलक्ष्यलिङ्गो निजलाभतुष्टो वृत्तश्च बालैरवधूतवेषः ॥

*Tatra abhavat bhagawan vyasaputra
 Yadr ichhaya gam atamano anapeksha
 Alakshya lingo nijalava tusto
 vritas cha valai ravadhutavesha.*

ENGLISH SYNONYAMS

Tatra—there, *Abhavat*—appeared, *Bhagawan*—powerful, *Vyasaputra*—son of Vyasdeva, *Yadr*—as as, *Ichhaya*—one desires, *Gam*—the earth, *Atamana*—while travelling, *Anapeksha*—disinterested, *Alakshya*—non-manifested, *Lingam*—symptoms, *Nijalava*—self achieved, *Tusto*—satisfied, *Vritas*—surrounded by, *Cha*—and, *Valai*—by children, *Abhaduta*—neglected by others, *Vesha*—dressed.

TRANSLATION

At that time there appeared the most powerful son of Vyasa-deva who used to travel on the earth disinterested and satisfied by his own achievement. He was non-manifested by any symptoms of social order and status of life surrounded by children, women and dressed as if neglected by others.

PURPORT

The word 'Bhagwan' is sometimes used in relation with some of the great devotees of the Lord and as Sukdeva Goswami was so he has been also so attributed. Such liberated souls are disinterested in the affairs of this material world because they are self-satisfied by the great achievements of devotional service. As explained before, Sukhdeva Goswami never accepted any formal spiritual master neither did he underwent any formal reformatory performances. His father was his natural spiritual master because he heard "Srimad Bhagwatam" from his great father Vyasdeva and after this he became completely self satisfied and as such he was not dependent on any formal process. The formal processes are necessary for those who are expected to reach to the stage of complete liberation but Sri Sukhdeva Goswami was already in that status by the grace of his father. As a young boy he was expected to be properly

dressed but naked as he was disinterested to social customs, he was neglected by the general populace and inquisitive boys and women surrounded him as if a rejected madman is so surrounded. He thus appears on the scene while travelling on the earth by his own accord. It appears that on the enquiry of Maharaj Parikshit from the great sages, they were not unauimous in their decision as to what and what was to be done. For spiritual salvation there were many prescriptions according to the different modes of different persons. But the ultimate aim of life is to attain the highest perfectional stage of devotional service of the Lord. As the doctors differ so also the sages differed by their different prescriptions and while such things were going on, the great powerful son of Vyasadeva appeared on the scene.

TEXT No. 26

तं द्वयष्टवर्षं सुकुमारपादकरोरुबाह्वंसकपोलगात्रम् ।
चार्वयताक्षोन्नसतुल्यकर्णसुभ्राननं कम्बुसुजातकण्ठम् ॥

*Tam dwasta varaam sukumara pada
Kara uru bahbam sakapola gatram.
Charu ayata akaha utnasa tulya karna
Subhru ananam kambu sujata kontha.*

ENGLISH SYNONYMS

Tam—him, *Dwastya*—sixteen, *Varsa*--years, *Sukumara*-delicate, *Pada*—legs, *Kara*—hands, *Uru*—thighs, *Bahbvm*—arms, *Ansa*—shoulder, *Kapola*—forehead, *Gatram*—body, *Charu*—beautiful, *Ayata*—broad, *Aksha*—eyes, *Utnasa*—hindh nose, *Tulya*—similir, *Karna*—ears, *Subhru*—nice brows, *Ananam*--face, *Kambu*--conchshell, *Sufata*—nicely built, *Kantha*—neck.

TRANSLATION

The son of Vyasadeva was only sixteen years old. His legs, hands, thighs, arms, shoulder, forehead, and other parts of the

body were all delicate. His eyes were broad and beautiful, nose raised highly, the ears were similar, attractive face, and the neck beautifully lined up like that of a conchshell.

PURPORT

Respectable personality is described beginning from the legs and the honoured system is observed here in the case of Sukdeva Goswami although he was only sixteen years of age. A person is honoured by his achievements and not necessarily by advanced ages. A person can be older by experience and not by ages. Sri Sukadeva Goswami who is described herein as the son of Vyasadeva was more experienced than all the sages present there by his knowledge although he was only sixteen years old.

TEXT No. 27

निगूढजकं पृथुतुंगवक्षसमावर्तनाभिं वलिबलूदरं च ।
दिगम्बरं वक्त्रविकीर्णकेशं प्रलम्बबाहुं स्वमरोत्तमाभम् ॥

*Nigudha jakram prithu tunga bakaham
Avarta nabhim valibalgu udaram cha
Digambaram vaktra vikirnakesham
Pralamba bahum swamarottama abham.*

ENGLISH SYNONYMS

Nigudha—covered, *Jakram*—color bone, *Prithu*—broad, *Tunga*—swollen, *Baksham*—Chest, *Avarta*—whirled, *Nabhim*—Naval, *Valibalgu*—striped, *Udaram*—abdomen, *Cha*—also, *Digambaram*—dressed by all directions (naked) *Vakram*—curled, *Vikirna*—scattered, *Kesham*—hair, *Pralamba*—elongated, *Bahum*—hands *Swamarottama*—the best amongst the gods (Krishna) *Abham*—hue.

TRANSLATION

His color bone was covered with skin, chest broader and swollen, naval screw like deep and abdomen was beautifully striped. His arms were elongated and curlhair was strewn over

his beautiful face. And naked although he was his hue of the body reflected that of Lord Krishna.

PURPORT

The specific signs of his bodily features indicated his distinction from the common men. All the signs described in connection with the bodily features of Sukdeva Goswami are uncommon symptoms of great personality according to physiognomical calculation. His bodily hue represented that of Lord Krishna who is the Supreme amongst the gods, demigods, human beings and all living beings.

TEXT No. 28

स्यामं सदापीव्यवयोऽंगलक्ष्म्या स्त्रीणां मनोज्ञं रुचिरस्मितेन ।
प्रत्युत्थितास्ते मुनयः स्वासनेभ्यस्तल्लक्षणज्ञा अपि गूढवर्चसम् ॥

*Shyamam sada apivyavaya amga lakshmya
Strinam manojnam ruchira smitena.
Pratyutthitaste munayah swa asan ebhyo
Tat lksanajna api gudhavarchasam*

ENGLISH SYNONYAMS

Shyamam—blackish, *Sada*—always, *Apivya*—excessively, *Vaya*—age, *Anga*—symptoms, *Lakshya*—by the opulence of, *Strinam*—of the fair sex, *Manojnam*—attractive, *Ruchira*—beautiful, *Smitena*—smiling, *Pratyutthitas*—stood up, *Te*—all of them, *Munayah*—the great sages, *Swa*—own, *Asanebhya*—from the seats, *Tat*—those, *Laksanajna*—expert in the knowledge, *Gudhavarchasam*—covered glories.

TRANSLATION

He was blackish and very beautiful on account of his young age. By the glamour of his body and attractive smiling he was

pleasing to the fair sex. Although he covered his natural glories, the great sages present were all expert in the art of physiognomy and thus they honoured him by standing up from their own seats.

TEXT 29

स विष्णुरातोऽतिथये आगताय तस्मै सपर्यां शिरसाऽऽजहार ।
ततो निवृत्ता ह्यबुधाः स्त्रियोऽर्भका महासने सोपविवेश पूजितः ॥

Sa vishnurato atithaya agataya
Tasmai saparyam sirasa jahara.
Tato nivritta hi abudhah striyo arbhaka
Mahasane sa upavivesha pujitah.

ENGLISH SYNONYMS

Sa—he, *Vishnurato*—Maharaj Praikshit (who is always protected by the Lord Vishnu), *Atithaya*—to become a guest, *Agataya*—one who arrived there, *Tasmai*—unto him, *Saparyam*—with all body, *Sirasa*—with his head down, *Jahara*—offered obeisances, *Tato*—there after, *Nivritta*—ceased, *Hi*—certainly, *Abudha*—less intelligent, *Striya*—women, *Arbhaka*—boys, *Mahasane*—exalted seat, *Sa*—he, *Upavivesha*—sat down, *Pujitah*—being respected.

TRANSLATION

Maharaj Prikshit who is also known as the Vishnurata, then bowed down with his head to receive the chief guest Sukdeva Goswami. At that time all less intelligent women and boys ceased to follow him and thus being respected by all, Sukdeva Goswami took his exalted seat.

PURPORT

On arrival of Sukdeva Goswami in the meeting every one of them except Srila Vyasadeva, Narada and few others, stood up

from their seats and Maharaj Parikshit was too glad to receive a great devotee of the Lord and thus he bowed down before him with all the limbs of his body. Sukadeva Goswami also exchanged the greetings and reception by embrace, shaking of hand, nodding and bowing down specially before his father and Narada Muni and thus he was offered the presidential seat in the meeting. When he was so being received by the king and the sages the street boys and the less intelligent women who followed him, were struck with wonder and were affraid of them. So they retired from their frivolous activities and everything was full of gravity clam quiteness.

TEXT No. 30

स संवृतस्तत्र महान् महीयसां ब्रह्मर्षिदेवर्षिसंघैः ।
व्यरोचतालं भगवान् यथेन्दुर्ग्रहर्क्षतारानिकरैः परीतः ॥

*So samvritas tatra mahān mahiyasam
Brahmarsī rajarsi devarsi samghaiḥ.
Vyarochata alam bhagawan yatha indur
Graharkha tara nikaraiḥ paritah.*

ENGLISH SYNONYAMOS

Sa—Sri Sukdeva Goswami, *Samvritas*—surrounded by, *Tatra*—there, *Mahan*—great, *Mahiyasam*—of the greatest, *Brahmarsī*—saint among the brahmins, *Rajarsi*—saint among the kings, *Devarsi*—saint among the demigods, *Samghaiḥ*—by the assembly of, *Vyarochata*—well deserved, *Alam*—oh what to speak, *Bhagwan*—the powerful, *Yatha*—as, *Indur*—the moon, *Graha*—planets, *Rikha*—heavenly bodies, *Tara*—stars, *Nikaraiḥ*—by the assembly of, *Paritah*—surrounded by.

TRANSLATION

Sukdeva Goswami was thus surrounded by saintly sages demigads and kings just like the moon is surrounded by stars heavenly bodies and planets in the sky. He was gorgeously repre-

sented in that manner and factually he was also respected by all of them.

PURPORT

In the great assembly of saintly personalities, there was Vyasadeva the Brahmarsi, Narada the Devarsi, Parsurama the great ruler of the Kshatriya kings etc. Some of them were powerful incarnations of the Lord. Sukdeva Goswami was not known as Brahmarsi, Rajarsi or Devarsi neither he was an incarnation like Narada, Vyasa or Parsurama etc. And yet he excelled in respects than all of them. This means the devotee of the Lord is more honoured in the world than the Lord Himself. One should therefore never minimise the importance of a devotee like Sukdeva Goswami.

EXT No 31

प्रशान्तमासीनमकुण्ठमेधसं मुनिं नृपो भागवतोऽभ्युपेत्य ।
प्रणम्य मूर्ध्नावहितः कृतांजलिर्नत्वा गिरा सूनृतयान्वपृच्छत् ॥

*Prasantam asinamakuntha medhasam
Munim nripo bhagawatah abhyupetya.
Pranamya murdhna avahita kritanjali
Natwa gira sunritaya anwaprighhat.*

ENGLISH SYNONYMS

Prasantam—perfectly pacified, *Asinam*—sitting, *Akuntha*—without any hesitation, *Medhasam*—one who has got the required brain, *Munim*—unto the great sage, *Nripa*—the king (Maharaj Parikshit) *Bhagawatah*—the great devotee, *Abhyupetya*—going nearer to him, *Prananya*—bowing down, *Murdhna*—by his head *Avahita*—properly, *Kritanjali*—with folded hands, *Natwa*—politely, by words, *Sunritaya*—in sweet voices, *Anwaprighhat*—enquired.

TRANSLATION

The great devotee Maharaj Parikshit, then going nearer to

the sage Sri Sukdeva Goswami who was sitting perfectly pacified and had the necessary brain to answer everything unhesitatingly, offered again his respects by bowing down before him and very politely enquired from him in sweet words with folded hands.

PURPORT

The gesture, now adopted by Maharaj Parikshit in the matter of questioning a master is quite befitting in terms of scriptural injunction. The scriptural injunction is that one should humbly approach a spiritual master for understanding the transcendental science. Maharaj Parikshit was now prepared for meeting his death and within a very short time of seven days he was to know the process of entering the kingdom of God. In such important cases only one is required to approach a spiritual master. There is no necessity of approaching a spiritual master unless one is not in need of solving the problems of life. One who does not know how to put questions before the spiritual master has no business to go there. And the qualification of the spiritual master is perfectly manifested in the person of Sukdeva Goswami. Both the spiritual master and the disciple namely Sri Sukdeva Goswami and Maharaj Parikshit attained perfection through the medium of Srimad Bhagwatam. Sukdeva Goswami learnt Srimad Bhagwatam from his father Vyasdeva but he had no chance to recite it. Before Maharaj Parikshit he recited Srimad Bhagwatam and answered the questions of Maharaj Parikshit unhesitatingly from Srimad Bhagwatam and thus both the master and the disciple got salvation.

TEXT No. 32

परीक्षिदुवाच

अहो अद्य वयं ब्रह्मन् सत्सेव्याः क्षत्रबन्धवः ।

कृपयातिथिरूपेण भवद्भिस्तीर्थकाः कृताः ॥

Sri Parikshit uvacha

*Aho adya vayam brahman satsevyā khatra bandhavah
Kripaya atithirupena bhavadbhis tirthakah kritah.*

ENGLISH SYNONYMS

Sri Parikshit Uvacha—fortunate Maharaj Parikshit said, *Aho*—Oh God, *Adya*—to day, *Vayam*—we, *Brahman*—oh the brahmins, *Satsevyā*—eligible to serve the devotee, *Kshatra*—the ruler class, *Bandhavah*—friends, *Kripaya*—by your mercy, *Atithirupena*—in the manner of a great, *Bhavadbhis*—by your goodself, *tirthakah*—qualified for being pilgrimage, *Kritah*—done by you.

TRANSLATION

The fortunate king Parikshit said ‘‘Oh the Brahmin, by your mercy only you have sanctified us as pure as the place of pilgrimage by your presence here as my guest and thereby we the unworthy royal orders become eligible for serving the devotee.

PURPORT

Saintly devotee like Sukdeva Goswami generally do not approach the worldly enjoyers and specially the royal orders. Maharaj Prataprudra was follower of Lord Chaitanya but when the king wanted to see the Lord, the Lord refused to see him because he was a king. For devotee who desires to go back to home back to Godhead two things are strictly prohibited. They are the worldly enjoyer and the woman. Therefore, devotees of the standard of Sukdeva Goswami, is never interested in seeing the king. Maharaj Parikshit was of course a different case. He was a great devotee although a king and therefore Sukdeva Goswami, came to see him at his last stage of life. Maharaj Parikshit out of his devotional humbleness felt himself as unworthy descendant of his great Kshatriya forefathers although he was as great as his predecessors. The unworthy sons of the royal

orders are called the *Khatra bandhavas* as much as the unworthy sons of the Brahmins are called the *dwijabandhus* or *brahmabandhus*. Maharaj Parikshit was very much encouraged by the presence of Sukdeva Goswami as the king felt himself sanctified by the presence of the great saint whose presence at any place turns it into a place of pilgrimage.

TEXT No. 33

येषां संस्मरणात् पुंसां सद्यः शुद्धयन्ति वै गृहाः ।

किं पुनर्दर्शनस्पर्शपादशौचासनादिभिः ॥

Yesam smaranat pumsam sadyah suddhanti vai grihah.

Kim punar darsana sparsa pada soucha asanadibhih.

ENGLISH SYNONYMS

Yesam—of whom, *Smaranat*—by remembrance, *Pumsam*—of a person, *Sadyah*—instantly, *Suddhanti*—cleanses up, *Vai*—certainly, *Grihah*—all houses, *Kim*—what, *Punar*—then, *Darsana*—meeting, *Spaitra*—touching, *Pada*—the feet, *Soucha*—washing, *Asannadibhih*—by offering seats etc.

TRANSLATION

“Simply by remembering you the houses of us instantly become sanctified. Then what to speak about seeing you, touching you, washing your holy feet and by offering you seat at one’s, home?”

PURPORT

Importance of holy places of pilgrimage is due to the presence of great sages and saints there. It is said that sinful persons go to the holy places and they leave out their sins there to accumulate. But the presence of the great saints disinfect the accumulated sins and thus the holy places continue to remain sanctified by the grace

of the devrtees and saints present there. If such saints appear in the house of worldly people, certainly the accumulated sins of such worldly enjoyers, become neutralised by such holy presence of great saints. Therefore, the holy saints actually have no self-interested business with the householders but the only aim of such saints is to sanctify the houses of the householders and the householders therefore deserve to feel grateful when such saints and sages appear at their doors. A householder who dishonours such holy orders of the society is a great offender. It is enjoined therefore, that a house holder, who does not bow down before a saint at once, must undergo fasting for the day in order to neutralise the great offence.

TEXT No 34

संनिध्यात्ते महायोगिन् पातकानि महान्त्यपि ।
सद्यो नश्यन्ति वै पुंसां विष्णोरिव सुरेतराः ॥

*Sannidhyat te mahayogin patakani mahanti api
Sadyo nasvanti Vai punsam Vishnor iva suretarah.*

ENGLISH SYNONYMS

Sannidhyat—on account of proximity, *Te*—your, *Mahayogin*—oh the great mystic, *Patakani*—sins, *Mahanti*—invulnerable, *Api*—in spite of, *Sadyo*—forthwith, *Nasyanti*—vanquished, *Vai*—certainly, *Punsam*—of a person, *Vishnor*—like the proximity of the Personality of Godhead, *Iva*—like, *Suretarah*—other than the demi-gods.

TRANSLATION

“As the atheist cannot stay in the presence of the Personality of Godhead so also invulnerable sins of a person are forthwith vanquished in the presence of you saints, oh the great mystic.”

PURPORT

There are two classes of human beings namely the atheist and

the devotee of the Lord. The devotee of the Lord on account of manifesting godly qualities, is called the demigod whereas the atheist is called the demon. The demon cannot stand in the presence of Vishnu the Personality of Godhead. The demons are always busy in the matter of vanquishing the Personality of Godhead but factually as soon as the Personality of Godhead appears either by his transcendental Name, Form, Attributes, Pastimes, Paraphernalia and variegatedness, the unbeliever demon is at once vanquished. It is said by the common man that a ghost cannot remain as soon as the holy name of the lord is chanted. The great saints and devotees of the Lord are in the list of his paraphernalia; and as such, as soon as such saintly devotee is present, the ghost like sins at once become vanquished. That is the verdict of all vedic literatures. One is recommended, therefore, to associate with such saintly devotee only so that the worldly demons and ghosts cannot exert their sinister influence upon such associates.

TEXT NO. 35

अपि मे भगवान् प्रीतः कृष्णः पाण्डुसुतप्रियः ।
पैतृष्वसेयप्रित्यर्थं तद्गोत्रस्यात्तबान्धवः ॥

*Api me bhagawan pritah krishnah pandusuta priyah
Paitri swaseya priti arthantad gotrasya atta bandhavah.*

ENGLISH SYNONYMS

Api—definitely, *Me*—unto me, *Bhagawan*—the Personality of Godhead, *Pritah*—pleased, *Krishnah*—the Lord, *Pandusuta*—the sons of king Pandu, *Priyah*—dear, *Paitri*—in relation with father, *Swaseya*—the sons of sister, *Priti*—satisfaction, *Artham*—for the matter of, *Tat*—their, *Gotrasya*—of the descendant, *Atta*—accepted, *Bandhavah*—as friend.

TRANSLATION

Lord Krishna the Personality of Godhead who is very dear to

sons of king Pandu; therefore, the Lord just to please his great cousin brothers has accepted me also as one of those relatives.

PURPORT

A pure and exclusive devotee of the Lord serves his family interest more dexterously than others who are too much attached to the illusory family affairs. Generally people are attached to family matters and the whole economic impetus of the human society is moving under the influence of family affection. Such deluded persons have no information that one can render better service for the family by becoming the devotee of the Lord. The Lord gives special protection to the members and descendants of a devotee, even such members of the devotee's family are themselves non-devotees ! Maharaj Prahlad was a great devotee of the Lord but his father Hiranya Kashipu was a great atheist and declared enemy of the Lord. But in spite of all these Hiranya Kashipu was awarded salvation on account of his becoming the father of Maharaj Prahlad. The Lord is so kind that he gives all protection to the family members of his devotee and as such the devotee has nothing to bother about his family members even if such family members are left aside for discharging devotional service by the devotee of the Lord. Maharaj Yudhisthir and brothers were the sons of Kunti the paternal aunt of Lord Krishna and Maharaj Parikshit admits the patronage of Lord Krishna upon him on account of his becoming the only grandson of the great Pandavas.

TEXT No. 36

अन्यथा तेऽव्यक्तगतेर्दर्शनं नः कथं नृणाम् ।

नितरां म्रियमानानां संसिद्धस्य वनीयसः ॥

*Anyatha te avyaktagater darsanam nah katham nrinam
Nitaram mriyamananam samsiddhasya vaniyasah.*

ENGLISH SYNONYMS

Anyatha—otherwise, *Te*—your, *Anyakta-gater*—of one whose movements are not visible, *Darsanam*—meeting, *Nah*—for us, *Katham*—how, *Nrinam*—of the people, *Nitaram*—specifically, *Mriyamanan*—of those who are about to die, *Samsiddhasya*—of one who is all perfect, *Vaniyasah*—voluntary appearance.

TRANSLATION

Otherwise (without being inspired by Lord Krishna) how could you voluntarily appear here, although you are moving incognito for the common man and what to speak of us who are on the verge of death.

PURPORT

The great sage Sukdeva Goswami was certainly inspired by Lord Krishna to appear voluntarily before Maharaj Parikshit the great devotee of the Lord just to instruct him the teachings of Srimad Bhagwatam. One can achieve the nucleus of devotional service of the Lord by the mercy of spiritual master and the Personality of Godhead. The spiritual Master is the manifested representative of the Lord to achieve the ultimate success. **One who is not authorised by the Lord cannot become the spiritual master.** Srila Sukdeva Goswami is the authorised spiritual master and as such he was inspired by the Lord to appear before Maharaj Parikshit just to instruct him the teachings of Srimad Bhagwatam. One can achieve the ultimate success of going back to home back to Godhead if he is favoured by the Lord by sending His true representative. As soon as a true representative of the Lord is met with by a devotee of the Lord, he is assured a guarantee for going back to Godhead just after leaving the present body. This, however, depends on the sincerity of the devotee himself. The Lord is seated at the heart of all living beings; and as such he knows very well the movements of

all individual persons. As soon as the Lord finds it that a particular soul is very eager to go back to home back Godhead, the Lord at once sends his bonafide representative to such sincere devotee. The sincere devotee is thus assured by the Lord for going back to Godhead. The conclusion is that to get the assistance and help of the bonafide spiritual master, **means to receive the direct help of the Lord Himself.**

TEXT No. 37

अतः पृच्छामि संसिद्धिं योगिनां परमं गुरुम् ।
पुरुषस्येह यत्कार्यं श्रियमाणस्य सर्वथा ॥

*Atah prichhami sansiddhim yoginam paramam gurum
Purusasya iha yat karyam mriyamnasya sarvatha.*

ENGLISH SYNONYMS

Atah—therefore, *Prichhami*—beg to enquire, *Samsiddhim*—the way of perfection, *Yoginam*—of the saints, *Paramam*—the Suprme, *Gurum*—the spiritual master, *Purusasya*—of a person, *Iha*—in this life, *Yat*—what ever, *Karyam*—duty, *Mriyananasya*—of one who is going to die.

TRANSLATION

“You are the spiritual master of great saints and devotees. I am therefore begging to enquire from you the way of perfection for all persons and specially for one who is just going to die.

PURPORT

Unless one is not perfectly anxious to enquire about the way of perfection, there is no necessity of approaching a spiritual master. A spiritual master is not a kind of decoration for the householders. Generally the fashionable materialist engages a so-called spiritual master without any profit. The psuedo-spiritual master

flatters the so-called disciple and thereby both the master and ward go to hell without any doubt. Maharaj Parikshit is the right type of disciple because he puts forward questions vital to the interest of all men generally and particularly for the dying men. The question put forward by Maharaj Parikshit is the basic principle of the complete thesis of 'Srimad Bhagwatam' and let us see how intelligently the great master replies them one after another.

TEXT No. 38

यच्छ्रोतव्यमथो जप्यं यत्कर्तव्यं नृभिः प्रभो ।
स्मर्तव्यं भजनीयं वा ब्रूहि यद्वा विपर्ययम् ॥

*Yat srotavyam atho japyam yat kartavyam nribhih prabho
Smartavyam bhajaniyam va bruhi yadva viparyayam.*

ENGLISH SYNONYMS

Yat—whatever, *Srotavyam*—worth hearing, *Atho*—there of, *Japyam*—chanted, *Yat*—what also, *Kartavyam*—executed, *Nribhih*—by the people in general, *Prabho*—oh the master, *Smartavyam*—that which is remembered, *Bhajaniyam*—worshipable *Va*—either, *Bruhi*—please explain, *Yadva*—what it may be, *Viparyayam*—against the principle.

TRANSLATION

“Please also let me know what the human being should hear, should chant should remember, and should worship as also what they should not do, all these may be explained to me.”

TEXT No. 39

नूनं भगवतो ब्रह्मन् गृहेषु गृहमेधिनाम् ।
न लक्ष्यते ह्यवस्थानमपि गोदोहनं क्वचित् ॥

*Nunam bhagawato brahman grihesu grihamedhinam
Na lakshyate hi avasthanam api godahanam kachit.*

ENGLISH SYNONYMS

Nunan—because, *Bhagawato*—of you the powerful, *Brahman*—oh the brahmin, *Grihesu*—in the houses, *Grihamedhinam*—of the householders, *Na*—not, *Laksate*—is seen, *Hi*—exactly, *Avasthana*—staying in, *Api*—even, *Godahanam*—milking the cow, *Kachit*—rarely.

TRANSLATION

“Oh the powerful Brahmin, because you hardly stay up to the time of milking the cow in the houses of the householders.”

PURPORT

Saints and sages in the renounced order of life, do go to the houses of the householders at the time of milking the cow early in the morning expecting some quantity of milk for subsistence. A pound of milk fresh from the milk bag of a cow is sufficient to feed an adult with all vitamin values derived from food and therefore saints and sages would live only on drinking milk. Even the poorest of the householders would keep at least ten cows, each delivering five to ten kilo meters of milk and therefore no body would hesitate to spare a few pounds of milk for the mendicants. It is duty of the householders to maintain the saints and sages like the children at home. So a saint like Sukdeva Goswami would hardly stay at the house of the householders for more than five minutes in the morning. In other words such saints are very rarely seen in the house of householders and Maharaj Parikshi therefore prayed for instructing him about his questions as soon as possible. The householders also should be intelligent enough to get some informations from the visiting sages in the matter of transcendental subject. The householder may not foolishly ask a saint to deliver which is available in the market. That is the reciprocal relation between the saints and the householders,

TEXT No. 40

सूत उवाचः

एवमाभाषित पृष्टः स राज्ञा श्लक्ष्णया गिरा ।
प्रत्यभाषत धर्मज्ञो भगवान् बादरायणिः ॥

Sri Suta Uvacha :

*Ebam abhasitah pristah sa rajna slakshnaya gira
Pratyabhasata dharmajna bhagawan vadarayanih.*

ENGLISH SYNONYMS

Sri Suta Uvacha—Sri Suta Goswami said, *Ebam*—thus, *Abhasitah*—being spoken, *Pristah*—and asked for, *Sa*—he, *Rajna*—by the king, *Slakshnaya*—by sweet, *Gira*—language, *Pratyabhasata*—began to reply, *Dharmajna*—one who knows the principles of religiosity, *Bhagwan*—the powerful Personality, *Vadarayani*—son of Vyasdeva.

TRANSLATION

Sri Suta Goswami said, When the king thus spoke and enquired from the sage in very pleasing language, then the great powerful Personality son of Vyasdeva, who knew the principles of religiosity, began to reply as follows.

Thus end the **Bhaktivedanta Purports** of the First Canto Nineteenth Chapter of 'Srimad Bhagwatam' in the matter of Appearance of Sri Sukdeva Goswami.

END OF THE FIRST CANTO

(In three Volumes February 1965 on the Vyas Pujah Day)

